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001:000 Translations of the Qur'an, Chapter 1: AL-FATIHA (THE OPENING). Total Verses: 7. Revealed At: MAKKA

001:001 Part 1.

001:002 All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

001:003 The Most Beneficent, the Most Merciful.

001:004 The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)
They are on (true) guidance from their Lord, and they are the successful.
Verily, those who disbelieve, it is the same to them whether you (O Muhammad Peace be upon him) warn them or do not warn them, they will not believe.

Those who disbelieve -- it being alike to them whether thou warn them or warn them not -- they will not believe.

As for those who disbelieve, it is the same for them; whether you warn them, or not warn them, they cannot believe.

Those who deny your message will not believe whether you warn them or not.

Surely those who disbelieve, it being alike to them whether you warn them, or do not warn them, will not believe.

Those who have disbelieved -- it being alike to them whether thou warn them or warn them not -- they will not believe.

As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe.

Allah has set a seal on their hearts and on their hearings, (i.e. they are closed from accepting Allah's Guidance), and on their eyes there is a covering. Theirs will be a great torment.

Allah has sealed their hearts and their hearing; and there is a covering on their eyes, and for them is a grievous chastisement.

GOD seals their minds and their hearing, and their eyes are veiled. They have incurred severe retribution.

Allah has set a seal on their hearts and hearing and their vision is veiled; a great punishment awaits them.

ALLAH has set a seal on their hearts and their ears, and over their eyes is a covering; and for them is a grievous chastisement.

Allah hath set a seal on their hearts and on their hearing, and on their eyes there is a covering. Great is the penalty they (incur).

And of mankind, there are some (hypocrites) who say: "We believe in Allah and the Last Day" while in fact they believe not.

And there are some people who say: We believe in Allah and the Last Day; and they are not believers.

And of mankind are some who say: We believe in Allah and the Last Day, when they believe not.

Then there are those who say, "We believe in GOD and the Last Day," while they are not believers.

Some people say, "We believe in God and the Day of Judgment," but they are not true believers.

And there are some people who say: We believe in Allah and the last day; and they are not at all believers.

And of the people there are some who say, "We believe in ALLAH, and the Last Day;" while they are not believers at all.

Of the people there are some who say: "We believe in Allah and the Last Day;" but they do not (really) believe.

They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not!

They seek to deceive Allah and those who believe and they deceive only themselves and they perceive not.

They think to beguile Allah and those who believe, and they beguile none save themselves; but they perceive not.

In trying to deceive GOD and those who believe, they only deceive themselves without perceiving.

They deceive God and the believers. However, they have deceived no one but themselves, a fact of which they are not aware.

They desire to deceive Allah and those who believe, and they deceive only themselves and they do not perceive.

They would deceive ALLAH and those who believe, but they deceive none but themselves; only they perceive it not.

Fain would they deceive Allah and those who believe, but they only deceive themselves, and realise (it) not!

In their hearts is a disease; and Allah has increased their disease: And grievous is the penalty they (incur), because they are false (to themselves).

GOD seals their minds and their hearing, and their eyes are veiled. They have incurred severe retribution.

A sickness exists in their hearts to which God adds more sickness. Besides this, they will suffer a painful punishment as a result of the lie which they speak.

There is a disease in their hearts, so Allah added to their disease and they shall have a painful chastisement because they

In their hearts was a disease, so ALLAH increased their disease, and for them is a grievous punishment because they lied.

In their hearts is a disease; and ALLAH has increased their disease: And grievous is the penalty they (incur), because they are false (to themselves).

And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers."

And when it is said to them, Make not mischief in the land, they say: We are but peacemakers.

When they are told, "Do not commit evil," they say, "But we are righteous."

When they are told not to commit corruption in the land, they reply, "We are only reformers."

And when it is said to them, Do not make mischief in the land, they say: We are but peace-makers.

And when it is said to them, 'Create not disorder in the earth,' they say 'We are only promoters of peace.'

When it is said to them: "Make not mischief on the earth," they say: "Why, we only want to make peace!"

Verily! They are the ones who make mischief, but they perceive not.

Now surely they are the mischief-makers, but they perceive not.

Are not they indeed the mischief-makers? But they perceive not.

In fact, they are evildoers, but they do not perceive.

They, certainly, are corrupt but do not realize it.

Now surely they themselves are the mischief-makers, but they do not perceive.

Beware! It is surely they who create disorder, but they do not perceive it.

Of a surety, they are the ones who make mischief, but they realise (it) not.
And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad Peace be upon him, Al-Ansar and Al-Muhajirun) have believed," they say, "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. 

And when it is said to them, Believe as the people believe, they say: Shall we believe as the fools believe? Now surely they are the fools, but they know not. 

And when it is said unto them: believe as the people believe, they say: shall we believe as the foolish believe? are not they indeed the foolish? But they know not. 

When they are told, "Believe like the people who believed," they say, "Shall we believe like the fools who believed?" In fact, it is they who are fools, but they do not know. 

When they are told to believe as everyone else does, they say, "Should we believe as fools do?" In fact, they themselves are fools, but they do not know it. 

When it is said to them: Believe as the people believe they say: Shall we believe as the fools believe? Now surely they themselves are the fools, but they do not know. 

When it is said to them: 'Believe as other people have believed,' they say, 'Shall we believe as the fools have believed?' Remember! it is surely they that are the fools, but they do not know. 

When it is said to them: "Believe as the others believe:" They say: "Shall we believe as the fools believe?" Nay, of a surety they are the fools, but they do not know. 

And when they meet those who believe, they say: "We believe," but when they are alone with their devil (devils - polytheists, hypocrites, etc.), they say: "Truly, we are with you; verily, we were but mocking." 

And when they meet those who believe, they say, We believe; and when they are alone with their devils, they say: Surely we are with you, we were only mocking. 

And when they fall in with those who believe, they say: We believe; but when they go apart to their devils they declare: Lo! we are with you; verily we did but mock. 

When they meet the believers, they say, “We believe,” but when alone with their devils, they say, "We are with you; we were only mocking.” 

To the believers they declare belief and, in secret to their own devils, they say, "We were only mocking". 

And when they meet those who believe, they say: We believe; and when they are alone with their Shaitans, they say: Surely we are with you, we were only mocking. 

And when they meet those who believe, they say, 'We believe;' but when they are alone with their ring-leaders they say, 'We were only mocking.' 

When they meet those who believe, they say: "We believe;" but when they are alone with their evil ones, they say: "We are really with you: We (were) only jesting." 

Allah mocks at them and gives them increase in their wrong-doings to wander blindly. 

Allah will pay them back their mockery and will let them continue in their transgression, wandering blindly. 

Allah will throw back their mockery on them, and give them rope in their trespasses; so they will wander like blind ones (To and fro). 

These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided. 

These are they who buy error for guidance, so their bargain brings no gain, nor are they guided. 

These are they who purchase error at the price of guidance, so their commerce doth not prosper, neither are they guided. 

It is they who bought the straying, at the expense of guidance. Such trade never prospers, nor do they receive any guidance. 

They have traded guidance for error, but their bargain has had no profit and they have missed the true guidance. 

These are they who buy error for the right direction, so their bargain shall bring no gain, nor are they the followers of the right direction. 

These are they who have bartered away guidance for error, but their traffic has brought them no gain, nor are they rightly guided. 

These are they who have bartered Guidance for error: But their traffic is profitless, and they have lost true direction, 

Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allah took away their light and left them in darkness. (So) they could not see. 

Their parable is as the parable of one who kindles a fire, but when it illuminates all around him, Allah takes away their light, and leaves them in darkness -- they cannot see. 

Their likeness is as the likeness of one who kindleth fire, and when it sheddeth its light around him Allah taketh away their light and leaveth them in darkness, where they cannot see, 

Their example is like those who start a fire, then, as it begins to shed light around them, GOD takes away their light, leaving them in darkness, unable to see. 

(Their case) is like that of one who kindles a fire and when it grows bright God takes away its light leaving him in darkness (wherein) he cannot see (anything). 

Their parable is like the parable of one who kindled a fire but when it had illumined all around him, Allah took away their light, and left them in utter darkness-- they do not see. 

Their case is like the case of a person who kindled a fire, and when it lighted up all around him, ALLAH took away their light and left them in thick darkness, they see not. 

Their similitude is that of a man who kindled a fire; when it lighted all around him, Allah took away their light and left them in utter darkness. So they could not see.
002:018 Khan  They are deaf, dumb, and blind, so they return not (to the Right Path).
002:018 Maulana  Deaf, dumb, and blind, so they return not.
002:018 Pickthal  Deaf, dumb and blind; and they return not.
002:018 Rashad  Deaf, dumb and blind; they fail to return.
002:018 Sarwar  They are deaf, blind, and dumb and cannot regain their senses.
002:018 Shakir  Deaf, dumb (and) blind, so they will not turn back.
002:018 Sherali  They are deaf, dumb and blind; so they will not return.
002:018 Yusufalii  Deaf, dumb, and blind, they will not return (to the path).
002:019 Khan  Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah ever encompasses the disbelievers (i.e. Allah will gather them all together).
002:019 Maulana  Or like abundant rain from the cloud in which is darkness, and thunder and lightning; they put their fingers into their ears because of the thunder-peal, for fear of death. And Allah encompasses the disbelievers.
002:019 Pickthal  Or like a rainstorm from the sky, wherein is darkness, thunder and the flash of lightning. They thrust their fingers in their ears by reason of the thunder-claps, for fear of death. Allah encompasseth the disbelievers (in His guidance, His omniscience and His omnipotence).
002:019 Rashad  Another example: a rainstorm from the sky in which there is darkness, thunder, and lightning. They put their fingers in their ears, to evade death. GOD is fully aware of the disbelievers.
002:019 Sarwar  Or it is like that of a rain storm with darkness, thunder, and lightning approaching. They cover their ears for fear of thunder and death. God encompasses those who deny His words.
002:019 Shakir  Or like abundant rain from the cloud in which is utter darkness and thunder and lightning; they put their fingers into their ears because of the thunder peal, for fear of death, and Allah encompasses the unbelievers.
002:019 Sherali  Or, it is like a heavy rain from the clouds, wherein is thick darkness and thunder and lightning; they put their fingers into their ears because of the thunder claps for fear of death, and ALLAH encompasses the disbelievers.
002:019 Yusufalii  Or (another similitude) is that of a rain-laden cloud from the sky: In it are zones of darkness, and thunder and lightning: They press their fingers in their ears to keep out the stunning thunder-clap, the while they are in terror of death. But Allah is ever round the rejecters of Faith!
002:020 Khan  The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allah willed, He could have taken away their hearing and their sight. Certainly, Allah has power over all things.
002:020 Maulana  The lightning almost takes away their sight. Whenever it shines on them they walk in it, and when it becomes dark to them they stand still. And if Allah has pleased, He would have taken away their hearing and their sight. Surely Allah is Possessor of power over all things.
002:020 Pickthal  The lightning almost snatcheth away their sight from them. As often as it flasheth forth for them they walk therein, and when it darkeneth against them they stand still. If Allah willed, He could destroy their hearing and their sight. Lo! Allah is able to do all things.
002:020 Rashad  The lightning almost snatches away their sight. When it lights for them, they move forward, and when it turns dark, they stand still. If GOD wills, He can take away their hearing and their eyesight. GOD is Omnipotent.
002:020 Sarwar  The lightning almost takes away their vision. When the lightning brightens their surroundings, they walk and when it is dark, they stand still. Had God wanted, He could have taken away their hearing and their vision. God has power over all things.
002:020 Shakir  The lightning almost takes away their sight; whenever it shines on them they walk in it, and when it becomes dark to them they stand still; and if Allah had pleased He would certainly have taken away their hearing and their sight; surely Allah has power over all things.
002:020 Sherali  The lightning might well nigh snatch away their sight; whenever it shines upon them, they walk therein; and when it becomes dark to them, they stand still. And if ALLAH had so willed HE could take away their hearing and their sight; surely ALLAH has the power to do all that HE wills.
002:020 Yusufalii  The lightning all but snatches away their sight; every time the light (Helps) them, they walk therein, and when the darkness grows on them, they stand still. And if Allah willed, He could take away their faculty of hearing and seeing; for Allah hath power over all things.
002:021 Khan  Section 3: Divine Unity
002:021 Maulana  O mankind! Worship your Lord (Allah), Who created you and those who were before you so that you may become Al-Muttaqun (the pious - see V.2:2).
002:021 Pickthal  O men! serve your Lord Who created you and those before you, that ye may guard against evil.
002:021 Rashad  O people, worship your Lord, Who created you and those before you - that you may be saved.
002:021 Sarwar  People, worship your Lord who created you and those who lived before you, so that you may become pious.
002:021 Shakir  O ye men! serve your Lord Who created you and those before you so that you may guard (against evil).
002:021 Sherali  O ye men! worship your LordWHO created you and those before you, that you may guard against evil.
002:021 Yusufalii  O ye people! Adore your Guardian-Lord, who created you and those who came before you, that ye may have the chance to learn righteousness;
002:022 Khan  Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allah (in worship) while you know (that He Alone has the right to be worshipped).
002:022 Maulana  Who made the earth a resting-place for you and the heaven a structure, and sends down rain from the clouds then brings forth with it fruits for your sustenance; so do not set up rivals to Allah while you know;
002:022 Pickthal  Who hath appointed the earth a resting-place for you, and the sky a canopy; and causeth water to pour down from the sky, thereby producing fruits as food for you. And do not set up rivals to Allah while you know (better).
002:022 Rashad  The One who made the earth habitable for you, and the sky a structure. He sends down from the sky water, to produce all kinds of fruits for your sustenance. You shall not set up idols to rival GOD, now that you know.
002:022 Sarwar  Worship God who has rendered the earth as a floor for you, and the sky as a dome for you and has sent water down from the sky to produce fruits for your sustenance. Do not knowingly set up anything as an equal to God.
002:022 Shakir  Who made the earth a resting place for you and the heaven a canopy and (Who) sends down rain from the cloud then brings forth with it subsistence for you of the fruits; therefore do not set up rivals to Allah while you know the fruits.
002:022 Sherali  WHO made the earth a bed for you, and the heaven a roof, and caused water to come down from the clouds and therewith brought forth fruits for your sustenance; so do not set up equals to ALLAH, while you know.
002:022 Yusufalii  Who has made the earth your couch, and the heavens your canopy; and sent down rain from the heavens; and brought forth therewith Fruits for your sustenance; then set not up rivals unto Allah when ye know (the truth).
And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave (Muhammad Peace be upon him), then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful.

If you have any doubt regarding what we have revealed to our servant, then produce one sura like these, and call upon your own witnesses against GOD, if you are truthful.

Should you have any doubt about what We have revealed to Our servant, present one chapter comparable to it and call all your supporters, besides God, if your claim is true.

And if you are in doubt as to that which We have revealed to Our servant, present a Chapter like it and call on your witnesses besides Allah if you are truthful.

And if you are in doubt as to what WE have sent down to OUR servant, then produce a chapter like it, and call upon your helpers besides ALLAH, if you are truthful.

Give good news to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they are provided with a portion of the fruit thereof, they will say: This is what was given to us before; and they are given the like of it, and they shall have therein Azwajun Mutahharatun (purified mates or wives), (having no menses, stools, urine, etc.) and they will abide therein forever.

And give glad tidings to those who believe and do righteous good deeds, that for them are Gardens in which rivers flow. Whenever they are given a portion of the fruit thereof, they will say: This is what was given to us before; and they are given the like of it. And for them therein are pure companions and therein they will abide.

And give glad tidings to those who believe and do righteous good deeds, that for them are Gardens in which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for ever they abide.

And if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they are provided with a fruit therefrom, they will say: 'This is what we were provided with before,' and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein Azwajun Mutahharatun (purified mates or wives), (having no menses, stools, urine, etc.) and they will abide therein forever.

And give glad tidings to those who believe and do righteous good deeds, that for them are Gardens in which rivers flow. Whenever they are given a portion of the fruit thereof, they will say: This is what was given to us before; and they are given the like of it. And for them therein are pure companions; there for ever they abide.

Give good news to those who believe and lead a righteous life that they will have gardens with flowing streams. When provided with a provision of fruits therein, they will say, 'This is what was provided for us previously.' Thus, they are given allegorical descriptions. They will have pure spouses therein, and they abide therein forever.

And give glad tidings (O Muhammad) unto those who believe and do good works; that theirs are Gardens underneath which rivers flow; as often as they are regaled with food of the fruit thereof, they say: this is what was given us aforetime; and it is given to them in resemblance. There for ever they abide.

And then (the disbelievers) say: 'This (Paradise) is just what we used to imagine.' But if you bring to them the right guidance, they will say: 'This is that which we were told to expect before.' But every good deed, and every turn, (i.e. the present turn of events) is worse than the former. And the disbelievers will be (eternally) a people of Hellfire.
002:026 Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allah intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Fasiqun (the rebellious, disobedient to Allah).

002:026 Surely Allah disdains not to set forth any parable -- a gnat or anything above that. Then as for those who believe, they know that it is the truth from their Lord; and as for those who disbelieve, they say: What is it that Allah means by this parable? Many he leaves in error by it and many He leads aright by it. And He leaves in error by it only the transgressors,

002:026 Lo! Allah disdained not to coin the similitude even of a gnat. Those who believe know that it is the truth from their Lord; but those who disbelieve say: What doth Allah wish (to teach) by such a similitude? He misleadeth many thereby, and He guideth many thereby; and He misleadeth thereby only the losers;

002:026 GOD does not shy away from citing any kind of allegory, from the tiny mosquito and greater. As for those who believe, they know that it is the truth from their Lord. As for those who disbelieve, they say, "What did GOD mean by such an allegory?" He misleads many thereby, and guides many thereby. But He never misleads thereby except the wicked,

002:026 God does not hesitate to set forth parables of anything even a gnat. The believers know that it is the truth from their Lord, but those who deny the truth say, "What does God mean by such parables?" In fact, by such parables God misleads and guides many. However, He only misleads the evil doers

002:026 Surely Allah is not ashamed to set forth any parable-- (that of) a gnat or any thing above that; then as for those who believe, they know that it is the truth from their Lord, and as for those who disbelieve, they say: What is it that Allah means by this parable: He causes many to err by it and many He leads aright by it! but He does not cause to err by it (any) except the transgressors,

002:026 ALLAH disdains not to give an illustration - as small as a gnat or even smaller. Those who believe know that it is the truth from their Lord, while those who disbelieve say, 'What does ALLAH mean by such an illustration?' Many does HE adjudge by it to be in error and many by it does HE guide, and none does HE adjudge thereby to be in error except the disobedient,

002:026 Allah disdains not to use the similitude of things, lowest as well as highest. Those who believe know that it is the truth from their Lord; but those who reject Faith say: "What means Allah by this similitude?" By it He causes many to stray, and many He leads into the right path; but He causes not to stray, except those who forsake (the path),-

002:027 Those who break Allah's Covenant after ratifying it, and sever what Allah has ordered to be joined (as regards Allah's Religion of Islamic Monotheism, and to practise its legal laws on the earth and also as regards keeping good relations with kith and kin ), and do mischief on earth, it is they who are the losers.

002:027 Those who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land. These is it that are the losers.

002:027 Those who break the covenant of Allah after ratifying it, and sever that which Allah ordered to be joined, and (who) make mischief in the land: Those are they who are the losers.

002:027 Those who violate GOD's covenant after pledging to uphold it, sever what GOD has commanded to be joined, and commit evil. These are the losers. Those who break their established covenant with Him and the relations He has commanded to be kept and who spread evil in the land. These are the ones who lose a great deal.

002:027 Who break the covenant of Allah after its confirmation and cut asunder what Allah has ordered to be joined, and make mischief in the land; these it is that are the losers.

002:027 Who breaks the covenant of ALLAH after having established it, and cut asunder what ALLAH has bidden to be joined, and create disorder in the earth; it is these that are the losers.

002:027 Those who break Allah's Covenant after it is ratified, and who sunder what Allah Has ordered to be joined, and do mischief on earth: These cause loss (only) to themselves.

002:028 How can you disbelieve in Allah? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.

002:028 How can you deny Allah and you were without life and He gave you life? Again, He will cause you to die and again bring you to life, then you shall be brought back to Him.

002:028 How do you deny Allah and you were dead and He gave you life? Again He will cause you to die and again bring you to life, then you shall be brought back to Him.

002:028 How can you disbelieve in ALLAH? You were without life and HE gave you life, and then HE will cause you to die, then restore you to life, and then to HIM shall you be made to return.

002:028 How can ye reject the faith in Allah? seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return.
They said: "Glory be to Thee! we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, Most Wise." "Will You place therein those who will make mischief therein and shed blood, - while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You." He (Allah) said: "I know that which you do not know."

And when your Lord said to the angels, I am about to place a viceregent in the earth, they said: Wilt Thou place therein such as shall make mischief in it and shed blood? And we sing Your praises, glorify You, and uphold Your absolute authority? He said, "I know what you do not know."

And when your Lord said to the angels, He is the One who created for you everything on earth; then He turned towards the sky and perfected seven universes therein, and He is the All-Knower of all things.

And when thy Lord said unto the angels: Lo! I am going to place a viceroy in the earth, they said: Wilt Thou place therein one who will make mischief therein and shed blood, while we, we hymn Thy praise and sanctify Thee? He said: Surely I know that which ye know not.

And when your Lord said to the angels, the angels were true to their claim (that they more deserved to be His deputies on earth).

And He taught Adam all the names of all things He hath perfect knowledge of all things.
(ye people), with enmity between yourselves. On earth will be your dwelling place and your means of livelihood fore a time.

But Satan caused them to slip by means of the Devil from that state in which they were; and We said: Go forth, some of you are the enemies of others, and there is for you in the earth an abode and a provision for a time. And We said: O Adam! Tell them their names; when he had told them their names, He said: Did I not tell you that I know the secrets of the heavens and the earth, and I know what you reveal and what you conceal?

And when WE said to the angels, Be submissive to Adam, they submitted, but Iblis (did not). He refused and was proud, and he was one of the unbelievers.

And when WE said to the angels, Fall prostrate before Adam, they did obeisance, but Iblis (did it not). He refused and he was proud, and he was one of the disbelievers.

But the Devil made them slip from the state in which they were. And WE said: Go forth, some of you are the enemies of others, and there is for you an abode in the earth. And We know that which ye disclose and which ye conceal.

But Satan caused them to abandon the state in which they had been living. Then We said, Descend, you are each other's enemies! The earth will be a dwelling place for you and it will provide you with sustenance for an appointed time. And WE said, Go forth, some of you are the enemies of others, and there is for you in the earth an abode and a provision for a time.

Then did Satan make them slip from the garden, and they got out of the state (of felicity) in which they had been. We said: Get ye down, all (ye people), with enmity between yourselves. On earth will be your dwelling-place and your means of livelihood - for a time.
002:037 Khan  Then Adam received from his Lord Words. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who forgives (accepts repentance), the Most Merciful.

002:037 Maulana  Then Adam received (revealed) words from his Lord, and He turned to him (mercifully). Surely He is Oft-returning (to mercy), the Merciful.

002:037 Pickthal  Then Adam received from his Lord words (of revelation), and He relented toward him. Lo! He is the relenting, the Merciful.

002:037 Rashad  Then, Adam received from his Lord words, whereby He redeemed him. He is the Redeemer, Most Merciful.

002:037 Sarwar  Adam was inspired by some words (of prayer) through which he received forgiveness from His Lord, for He is All-forgiving and All-merciful.

002:037 Shakir  Then Adam received (some) words from his Lord, so He turned to him mercifully; surely He is Oft-returning (to mercy), the Merciful.

002:037 Sherali  Then Adam learnt from his Lord certain words of prayer. So He turned towards him with mercy. Surely HE is Oft-Returning with compassion, and is Merciful.

002:037 Yusufali  Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful.

002:038 Khan  We said: "Get down all of you from this place (the Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

002:038 Maulana  We said: Go forth from this state all. Surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.

002:038 Pickthal  We said: Go down, all of you, from hence; but verily there cometh unto you from Me a guidance; and whoso followeth My guidance, there shall no fear come upon them neither shall they grieve.

002:038 Rashad  We said, "Go down therefrom, all of you. When guidance comes to you from Me, those who follow My guidance will have no fear, nor will they grieve.

002:038 Sarwar  We ordered them all to get out of the garden and told them that when Our guidance came to them, those who would follow it would have neither fear nor grief.

002:038 Shakir  We said: Go forth from this (state) all; so surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them, nor shall they grieve.

002:038 Sherali  We said, 'Go forth hence, all of you. And if there comes to you guidance from ME then whoso shall follow MY guidance, on them shall come no fear nor shall they grieve.'

002:038 Yusufali  We said: "Get ye down all from here; and if, as is sure, there comes to you Guidance from me, whosoever follows My guidance, on them shall be no fear, nor shall they grieve.

002:039 Khan  But those who disbelieve and belie Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) such are the dwellers of the Fire, they shall abide therein forever.

002:039 Maulana  And (as to) those who disbelieve in and reject Our messages, they are the companions of the Fire; in it they will abide.

002:039 Pickthal  But they who disbelieve, and deny Our revelations, such are lawful Peoples of the Fire. They will abide therein.

002:039 Rashad  "As for those who disbelieve and reject our revelations, they will be dwellers of Hell, wherein they abide forever."

002:039 Sarwar  But those who deny the Truth and reject Our revelations would be the companions of the Fire in which they would live forever.

002:039 Shakir  And (as to) those who disbelieve in and reject My communications, they are the inmates of the Fire, in it they shall abide.

002:039 Sherali  But they who will disbelieve and treat Our signs as lies, these shall be the inmates of the Fire; herein shall they abide.

002:039 Yusufali  "But those who reject Faith and belie Our Signs, they shall be companions of the Fire; they shall abide therein."

002:040 Section 5: Israelite Prophecies fulfilled in Qur'an

002:040 Khan  O Children of Israel! Remember My Favour which I bestowed upon you, and fulfill (your obligations to) My Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me), and fear none but Me.

002:040 Maulana  O Children of Israel, call to mind My favour which I bestowed on you and be faithful to (your) covenant with Me, I shall fulfil (My) covenant with you; and Me, Me alone, should you fear.

002:040 Pickthal  O Children of Israel! Remember My favour wherewith I favoured you, and fulfil your (part of the) covenant, I shall fulfil My (part of the) covenant, and fear Me.

002:040 Rashad  O Children of Israel, remember My favor, which I bestowed upon you, and fulfill your part of the covenant, that I fulfill My part of the covenant, and reverence Me.

002:040 Sarwar  Children of Israel, recall My favours which you enjoyed. Fulfill your covenant with Me and I shall fulfill Mine. Revere only Me.

002:040 Shakir  O children of Israel! call to mind My favour which I bestowed on you and be faithful to (your) covenant with Me, I will fulfil (My) covenant with you; and of Me, Me alone, should you be afraid.

002:040 Sherali  O Children of Israel! remember MY favours which I bestowed upon you, and fulfill your covenant with ME, I will fulfill MY covenant with you, and ME alone should you fear.

002:040 Yusufali  O Children of Israel! call to mind the (special) favour which I bestowed upon you, and fulfill your covenant with Me as I fulfil My Covenant with you, and fear none but Me.

002:041 Khan  And believe in what I have sent down (this Qur'an), confirming that which is with you, [the Taurat (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy not with My Verses [the Taurat (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone.

002:041 Maulana  And believe in that which I have revealed, verifying that which is with you, and be not the first to deny it; neither take a mean price for My messages; and keep your duty to Me, Me alone.

002:041 Pickthal  And believe in that which I reveal, confirming that which ye possess already (of the Scripture), and be not first to disbelieve therein, and part not with My revelations for a trifling price, and keep your duty unto Me.

002:041 Rashad  You shall believe in what I have revealed herein, confirming what you have; do not be the first to reject it. Do not trade away My revelations for a cheap price, and observe Me.

002:041 Sarwar  Believe in My revelations (Quran) that confirms what I revealed to you ( about Prophet Muhammad in your Scripture). Do not be the first ones to deny it nor sell My revelations for a small price, but have fear of Me.

002:041 Shakir  And believe in what I have revealed, verifying that which is with you, and be not the first to deny it, neither take a mean price in exchange for My communications; and Me, Me alone should you fear.

002:041 Sherali  And believe in what I have sent which fulfill that which is with you, and be not the first to disbelieve therein, and barter not MY Signs for a paltry price, and take protection in ME alone.

002:041 Yusufali  And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone.
And mix not truth with falsehood, nor conceal the truth. [i.e. Muhammad Peace be upon him is Allah's Messenger and his qualities are written in your Scriptures, the Taurat (Torah) and the Injeel (Gospel)] while you know (the truth).

And mix not truth with falsehood, nor hide the truth while you know.

Confound not truth with falsehood, nor knowingly conceal the truth.

Do not confound the truth with falsehood, nor shall you conceal the truth, knowingly.

Do not mix truth with falsehood and do not deliberately hide the truth.

And do not mix up the truth with the falsehood, nor hide the truth while you know (it).

And confound not truth with falsehood nor hide the truth knowingly.

And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is).

And perform As-Salat (Iqamat-as-Salat), and give Zakat, and Irka' (i.e. bow down or submit yourselves with obedience to Allah) along with Ar-Rak'at.

And keep up prayer and pay the poor-rate and bow down with those who bow down.

Establish worship, pay the poor-dues, and bow your heads with those who bow (in worship).

You shall observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), and bow down with those who bow down.

Be steadfast in prayer, pay the religious tax (zakat) and bow down in worship with those who do the same.

And keep up prayer and pay the poor-rate and bow down with those who bow down.

And observe Prayer and pay the Zakaat, and bow down with those who bow.

And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship).

And perform As-Salat (Iqamat-as-Salat), and give Zakat, and Irka' (i.e. bow down or submit yourselves with obedience to Allah) along with Ar-Rak'at.

Enjoin you Al-Birr (piety and righteousness and each and every act of obedience to Allah) on the people and you forget (to practise it) yourselves, while you recite the Scripture [the Taurat (Torah)]! Have you then no sense?

Do you enjoin men to be good and neglect your own souls while you read the Book? Have you then no sense?

Enjoin ye righteousness upon mankind while ye yourselves forget (to practise it)? And ye are readers of the Scripture! Have ye then no sense?

Do you exhort the people to be righteous, while forgetting yourselves, though you read the scripture? Do you not understand?

Would you order people to do good deeds and forget to do them yourselves even though you read the Book? Why do you not think?.

What! do you enjoin men to be good and neglect your own souls while you read the Book; have you then no sense?

Do you enjoined others to do what is good and forget your own-selves, while you read the book? Will you not then understand?

Do ye enjoin right conduct on the people, and forget (To practise it) yourselves, and yet ye study the Scripture? Will ye not understand?

And seek help in patience and As-Salat (the prayer) and truly it is extremely heavy and hard except for Al-Khashi’un [i.e. the true believers in Allah - those who obey Allah with full submission, fear much from His Punishment, and believe in His Promise (Paradise, etc.) and in His Warnings (Hell, etc.)].

And seek assistance through patience and prayer, and this is hard except for the humble ones,

Seek help in patience and prayer; and truly it is hard save for the humble-minded,

You shall seek help through steadfastness and the Contact Prayers (Salat). This is difficult indeed, but not so for the reverent,

Help yourselves (in your affairs) with patience and prayer. It is a difficult task indeed, but not for the humble ones

And seek assistance through patience and prayer, and most surely it is a hard thing except for the humble ones,

And seek help with patience and prayer, and this indeed is hard except for the humble in spirit,

Nay, seek (Allah's) help with patient perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit,-

(They are those) who are certain that they are going to meet their Lord, and that unto Him they are going to return.

Who know that they will meet their Lord and that to Him they will return.

Who know that they will have to meet their Lord, and that unto Him they are returning.

Who believe that they will meet their Lord; that to Him they ultimately return.

who are certain of their meeting with their Lord and their return to Him.

Who know that they shall meet their Lord and that they shall return to Him.

Who know for certain that they will meet their Lord, and to HIM will they return.

Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.

Section 6: Divine Favours on Israel

O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Alamin (mankind and jinns) (of your time period, in the past).

O Children of Israel! Remember My favour which I bestowed upon you and that I made you excel the nations.

O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures.

O Children of Israel, call to mind My favour which I bestowed upon you and that I blessed you more than any other people.

Children of Israel, recall My favours to you and the preference that I gave to you over all nations.

O children of Israel! call to mind My favour which I bestowed upon you and that I exalted you above the peoples of the time.

O Children of Israel! call to mind the (special) favour which I bestowed upon you, and that I preferred you to all other (for My Message).
And remember We gave Moses the Scripture and the Criterion (Between right and wrong): There was a chance for you to be guided aright.

Recall that we gave Moses scripture and the statute book, that you may be guided.

And when We gave unto Moses the Scripture and the Statute Book, that ye might walk aright.

And when We gave unto Moses the Book and the discrimination of right and wrong, ye might lead aright.

And remember We gave Moses the Book and the Discipline (and the Criterion of Right and Wrong), so that you would be guided aright.

And when We gave Moses the Book and the Discrimination that you might walk aright.

And remember we gave Moses the Book and the discrimination (Between right and wrong); there was a chance for you to be guided aright.

And remember when WE gave Moses the Book and the Discrimination, that you might be led aright.

And when We gave unto Moses the Scripture and the Criterion (of right and wrong), ye might be led aright.

And when We gave unto Moses the Scripture and the Discrimination (between right and wrong), you may be guided.

And when We gave unto Moses the Scripture and the Discrimination (between right and wrong), ye might be led aright.

Then guard yourselves against a day when one soul shall not avail another nor shall intercession be accepted for her, nor shall compensation be taken from her, nor shall anyone be helped (from outside).

And when WE made Moses a promise of forty nights, then you took the calf for worship in his absence and you were the transgressors.

And when We appointed a time of forty nights with Moses, then you took the calf (for a god) after he had gone from you, and you were Zalimun (polytheists and wrong-doers, etc.).

And (remember) when We appointed a time of forty nights with Moses, and then you caused the people to worship the calf (for a god) after his absence, you were unjust.

When the sea was parted for you and you passed through the sea and drowned Pharaoh's people while you were looking (at them, when the sea-water covered them).

And when We parted the sea for you, so We saved you and drowned the people of Pharaoh while you saw.

We parted the sea to save you and drowned Pharaoh's people before your very eyes.

We parted the sea for you and saved you and drowned Pharaoh's people while you saw.

And when We parted the sea for you and saved you and drowned Pharaoh's people before your very eyes.

And when We parted the sea for you, so We saved you and drowned the people of Pharaoh who afflicted you with dreadful torment, slaying your sons and sparing your daughters.

And when We parted the sea for you and saved you and drowned Pharaoh's people while you were looking (at them, when the sea-water covered them).

And when We parted the sea for you, so We saved you and drowned the people of Pharaoh while you saw.

And when We parted the sea for you and saved you and drowned Pharaoh's people before your very eyes.

And when We parted the sea for you and saved you and drowned Pharaoh's people before your very eyes.

And when We parted the sea for you and saved you and drowned Pharaoh's people while you were looking (at them, when the sea-water covered them).

And when We parted the sea for you and saved you and drowned Pharaoh's people while you saw.

And remember We parted the sea for you, so We saved you and drowned Pharaoh's people while you were looking (at them, when the sea-water covered them).

And when We parted the sea for you, so We saved you and drowned Pharaoh's people while you saw.

And when We parted the sea for you and saved you and drowned Pharaoh's people while you were looking (at them, when the sea-water covered them).

And when We parted the sea for you, so We saved you and drowned the people of Pharaoh while you saw.
They rebelled against me. I gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat from the good things we provided for you." They did not do any harm to me, but they wronged themselves.

And We caused the white cloud to overshadow you and sent down on you the Manna and quails: "Eat from the good things we provided for you." They did not do me any harm, but they wronged themselves.

And We raised you up after your death, that you may give thanks.

And remember when you said, "O Moses! We will not believe in you till we see Allah plainly." But you were seized with a thunderbolt (lightning) while you looked.

And remember Moses said to his people, "O my people! You have wronged yourselves by worshipping the calf. You must repent to your Creator. You shall kill your egos. This is best for you with your Creator."

Then He turned towards you (in compassion), for surely He is the Relenting, the Merciful.

Then We raised you up to give you the shade of clouds and sent down to you Manna and quails, saying, "Eat of the good things we have provided for you." (But they rebelled). And they did not wrong Us but they wronged themselves.

And We caused the white cloud to overshadow you and sent down on you the Manna and quails, (saying): 'Eat of the good things we provided for you.' They did not hurt us (by rebelling); they only hurt their own souls.

And We made the clouds to give shade over you and We sent to you Manna and quails. Eat of the good things that We have given you. And they did not do Us any harm, but they wronged their own souls.

And We made the clouds to give shade over you and We sent to you Manna and quails: Eat of the good things that We have given you; and they did not do Us any harm, but they made their own souls suffer the loss.

And We gave you the shade of clouds and sent down to you Manna and quails, saying: "Eat of the good things We have provided for you." (But they rebelled); to us they did no harm, but they harmed their own souls.
002:058 Khan

And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."

002:058 Maulana

And when We said: Enter this city, then eat from it a plenteous (food) whence you wish, and enter the gate submissively, and make petition for forgiveness. We will forgive you your wrongs and increase the reward of those who do good (to others).

002:058 Pickthal

And when We said: Go into this township and eat freely of that which is therein, and enter the gate prostrate, and say: "Repentance." We will forgive you your wrongs and increase (reward) for the right-doers.

002:058 Rashad

Recall that we said, "Enter this town, where you will find as many provisions as you like. Just enter the gate humbly, and treat the people nicely. We will then forgive your sins, and increase the reward for the pious."

002:058 Sarwar

(Children of Israel, recall My favors) when We told you, "Enter this city, enjoy eating whatever you want therein, prostrate yourselves and ask forgiveness when passing through the gate, and We shall forgive your sins, and add to the rewards of the righteous ones".

002:058 Shakir

And when We said: Enter this city, then eat from it a plenteous (food) wherever you wish, and enter the gate making obeisance, and say, forgiveness. We will forgive you your wrongs and give more to those who do good (to others).

002:058 Sherali

And remember the time when WE said 'Enter this town and eat therefrom - whatever you will - plentifully; and enter the gate submissively and say, 'God ! forgive our sins; WE shall forgive you your sins and WE shall give increase to those who do good.'

002:058 Yusufali

And remember We said: "Enter this town, and eat of the plenty therein as ye wish; but enter the gate with humility, in posture and in words, and We shall forgive you your faults and increase (the portion of) those who do good."

002:059 Khan

But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers Rijzan (a punishment) from the heaven because of their rebelling against Allah's Obedience.

002:059 Maulana

But those who were unjust changed the word which had been given to them, for another saying, so We sent upon the wrongdoers a pestilence from heaven, because they transgressed.

002:059 Pickthal

But those who did wrong changed the word which had been told them for another saying, and We sent down upon the evil-doers wrath from heaven for their evil-doing.

002:059 Rashad

But the wicked among them carried out commands other than the commands given to them. Consequently, we sent down upon the transgressors condemnation from the sky, due to their wickedness.

002:059 Sarwar

The unjust ones among you changed what they were told to say. Then, We afflicted them with a torment from the heavens for their evil deeds.

002:059 Shakir

But those who were unjust changed it for a saying other than that which had been spoken to them, so We sent upon those who were unjust a pestilence from heaven, because they transgressed.

002:059 Sherali

The transgressors changed the word for a word other than that which was said to them. So WE send down upon the transgressors a punishment from heaven because they were disobedient.

002:059 Yusufali

But the transgressors changed the word from that which had been given them; so We sent on the transgressors a plague from heaven, for that they infringed (Our command) repeatedly.

002:060 Khan

Section 7: Divine Favours on Israel

And (remember) when Musa (Moses) asked for water for his people, We said: 'Strike the stone with your stick.' Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. 'Eat and drink of that which Allah has provided and do not act corruptly, making mischief on the earth.'

002:060 Maulana

And when Moses prayed for water for his people, We said: March on to the rock with they staff. So there flowed from it twelve springs. Each tribe knew their drinking-place. Eat and drink of the provisions of Allah and do not act corruptly, making mischief on the earth.

002:060 Pickthal

And when Moses asked for water for his people, We said: Smite with your staff So there gushed from it twelve springs; each tribe knew their drinking-place. Eat and drink of that which Allah hath provided, and do not act corruptly, making mischief in the earth.

002:060 Rashad

Recall that Moses sought water for his people. We said, 'Strike the rock with your staff.' Whereupon, twelve springs gushed out therefrom. The members of each tribe knew their own water. Eat and drink from GOD's provisions, and do not roam the earth corruptingly.

002:060 Sarwar

When Moses prayed for rain, We told him to strike the rock with his staff. Thereupon twelve fountains gushed out of the rock and each tribe knew their drinking place. The Lord told them, 'Eat and drink from God's bounties and do not abuse the earth with corruption.'

002:060 Shakir

And when Musa prayed for drink for his people, We said: Strike the rock with your staff So there gushed from it twelve springs; each tribe knew its drinking place: Eat and drink of the provisions of Allah and do not act corruptly in the land, making mischief.

002:060 Sherali

And remember the time when Moses prayed for water for his people and WE said, 'Strike the rock with thy rod;' And there gushed forth from it twelve springs, so that each tribe knew their drinking place. And they were told, 'Eat and drink of what ALLAH has provided, and commit not iniquity in the earth, creating disorder.'

002:060 Yusufali

And remember Moses prayed for water for his people; We said: 'Strike the rock with thy staff.' Then gushed forth therefrom twelve springs. Each group knew its own place for water. So eat and drink of the sustenance provided by Allah, and do no evil nor mischief on the (face of the) earth.
And (remember) when you said, "O Musa (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fum (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allah. That was because they disbelieved in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allah, i.e. commit crimes and sins).

And when you said: O Moses, we cannot endure one food, so pray they Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Would you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were stamped upon them, and they incurred Allah's wrath. That was because they disbelieved in the messages of Allah and would kill the prophets unjustly. That was so because they disobeyed and exceeded the limits.

When you said: O Moses! We are weary of one kind of food; so call upon thy Lord for us that He bring forth for us of that which the earth growtheth - of its herbs and its cucumbers and its corn and its lentils and its onions. He said: Would ye exchange that which is higher for that which is lower? Go down to settled country, thus ye shall get that which ye demand. And humiliation and wretchedness were stamped upon them and they were visited with wrath from Allah. That was because they disbelieved in Allah's revelations and slew the prophets wrongfully. That was for their disobedience and transgression.

Recall that you said, "O Moses, we can no longer tolerate one kind of food. Call upon your Lord to produce for us such earthly crops as beans, cucumbers, garlic, lentils, and onions." He said, "Do you wish to substitute that which is inferior for that which is good? Go down to Egypt, where you can find what you ask for." They have incurred condemnation, humiliation, and disgrace, and brought upon themselves wrath from God. This is because they rejected God's revelations, and killed the prophets unjustly. This is because they disobeyed and transgressed.

When you demanded Moses to provide you with a variety of food, saying, "We no longer have patience with only one kind of food, ask your Lord to grow green herbs, cucumbers, corn, lentils, and onions for us," Moses replied, "Would you change what is good for what is worse? Go to any town and you will get what you want." Despised and afflicted with destitution, they brought the wrath of God back upon themselves, for they denied the evidence (of the existence of God) and murdered His Prophets without reason; they were disobedient transgressors.

And when you said: O Musa! We cannot bear with one food, therefore pray Lord on our behalf to bring forth for us out of what the earth grows, of its herbs and its cucumbers and its garlic and its lentils and its onions. He said: Will you exchange that which is better for that which is worse? Enter a city, so you will have what you ask for. And abasement and humiliation were brought down upon them, and they became deserving of Allah's wrath; this was so because they disbelieved in the communications of Allah and killed the prophets unjustly; this was so because they disobeyed and exceeded the limits.

And remember when you said, O Moses, surely we will not remain content with one kind of food; pray, then, to thy Lord for us to bring forth for us of what the earth grows - of its herbs and its cucumbers and its wheat and its lentils and its onions.‛ He said, ‘Would you take in exchange that which is worse for that which is better? Go down to some town and there is for you what you ask.’ And they were smitten with abasement and destitution, and they incurred the wrath of Allah; that was because they rejected the Signs of ALLAH and sought to slay the Prophets unjustly; this was because they rebelled and transgressed.

And remember ye said: "O Moses! we cannot endure one kind of food (always); so beseech thy Lord for us that HE may bring forth for us of what the earth grows - of its herbs and its cucumbers and its wheat and its lentils and its onions.’ He said, ‘Would you take in exchange that which is worse for that which is better? Go down to some town and there is for you what you ask.’ And they were smitten with abasement and destitution, and they incurred the wrath of ALLAH; that was because they rejected the Signs of ALLAH and sought to slay the Prophets unjustly; this was because they rebelled and transgressed.

Surely those who believe, and those who are Jews, and the Christians, and the Sabians, whoever believes in Allah and the Last Day and does good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.

Those who believe, and those who follow the Jewish (scriptures), and the Christians and the Sabians, - whoever believe in Allah and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.
And when We made a covenant with you and raised the mountain above you: Hold fast that which We have given you, and bear in mind what is in it, so that you guard against evil.

And (remember, O Children of Israel) when We made a covenant with you and caused the mount to tower above you, (saying): Hold fast that which We have given you, and remember that which is therein, that ye may ward off (evil).

We made a covenant with you, as we raised Mount Sinai above you: "You shall uphold what we have given you strongly, and remember its contents, that you may be saved."

And when We took a promise from you and lifted the mountain over you: Take hold of the law (Tawrat) We have given you with firmness and bear in mind what is in it, so that you may guard (against evil).

And remember the time when WE took a covenant from you and raised you above the Mount, saying, 'Hold fast that which WE have given you and bear in mind what is therein, that you may be saved.'

And remember WE took your covenant and We raised above you (The towering height) of Mount (Sinai): (Saying): "Hold firmly to what WE have given you and bring (ever) to remembrance what is therein: Perchance ye may fear Allah."

Then after that you turned away. Had it not been for the Grace and Mercy of Allah upon you, indeed you would have been among the losers.

Then, even after that, ye turned away, and if it had not been for the grace of Allah and His mercy ye had been among the losers.

But you turned away thereafter, and if it were not for GOD's grace towards you and His mercy, you would have been doomed.

Again you turned away. Had God's Grace and His Mercy not existed in your favor, you would certainly have been lost.

Then you turned back after that: so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers.

Then you turned back thereafter; and had it not been for ALLAH's grace and HIS mercy upon you, you would surely have been of the losers.

But ye turned back thereafter: Had it not been for the Grace and Mercy of Allah to you, ye had surely been among the lost.

And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected."

And indeed you knew those amongst you who transgressed the Sabbath, so We said to them: Be (as) apes, despised and hated.

You have known about those amongst you who desecrated the Sabbath. We said to them, "Be you as despicable as apes."

Then you turned back after that; so were it not for the grace of Allah and His mercy on you, you would certainly have been among the losers.

And surely, you have known the end of those amongst you, who transgressed in the matter of the Sabbath. So WE said to them, 'Be ye apes, despised.'

And well ye knew those amongst you who transgressed in the matter of the Sabbath: We said to them: "Be ye apes, despised and rejected."

So We made this punishment an example to their own and to succeeding generations and a lesson to those who are Al-Muttaquaun (the pious - see V.2:2).

So We made them an example to those who witnessed it and those who came after it and an admonition to those who guard against evil.

We set them up as an example for their contemporaries and coming generations and an example to the Allah-fearing.

Thus WE made it an example to those of its time and to those who came after it, and a lesson to those who fear God.

So We made it an example to their own time and to their posterity, and a lesson to those who fear Allah.

And when Musa (Moses) said to his people: "Verily, Allah commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allah's Refuge from being among Al-Jahilin (the ignorants or the foolish)."

And when Moses said unto his people: Lo! Allah commandeth you that ye sacrifice a cow, they said: Dost thou ridicule us? He answered: Allah forbid that I should be among the foolish!

Moses said to his people, "GOD commands you to sacrifice a heifer." They said, "Are you mocking us?" He said, "GOD forbid, that I should behave like the ignorant ones."

When Moses said to his people, "GOD commands you to sacrifice a cow," they asked, "Are you mocking us?" He said, "GOD forbid, how would I be so ignorant," said Moses.

And when Musa said to his people: Surely Allah commands you that you should sacrifice a cow; they said: Do you ridicule us? He said: I seek refuge with ALLAH least I should be of the ignorant.

And remember Moses said to his people: "Allah commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said: "Allah save me from being an ignorant (fool)!"
They said, "Call upon your Lord for us to make clear to us what it is!" He said, "He says, Verily, it is a cow neither too old nor too young, but (it is) between the two conditions, so do what you are commanded."

They said: Call on thy Lord for our sake to make it plain to us what she is. (Moses) said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between these (two); so do what you are commanded.

They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. (Moses) answered: Lo! He saith, Verily she is a cow neither with calf nor immature; (she is) between the two conditions; so do that which ye are commanded.

They said, "Call upon your Lord to show us which one." He said, "He says that she is a heifer that is neither too old, nor too young; of an intermediate age. Now, carry out what you are commanded to do."

They demanded, "Ask your Lord to describe the kind of cow He wants us to slaughter." Moses explained, "It must be neither too old nor too young, thus do whatever you are commanded to do." Moses then told them to do as they were ordered.

They said: Call on your Lord for our sake to make it plain to us what she is. Musa said: He says, Surely she is a cow neither advanced in age nor too young, of middle age between that (and this); do therefore what you are commanded.

They said, 'Pray for us to thy Lord that HE make plain to us what she is,' He answered, 'God says, it is a cow, neither old nor young, full-grown between the two; now do what you are commanded."

They said: Beseech on our behalf Thy Lord to make plain to us what (heifer) it is!" He said; "He says: The heifer should be neither too old nor too young, but of middling age. Now do what ye are commanded!"

They said: "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing to the beholders.'"

They said: Call on thy Lord for our sake to make it clear to us what her colour is. (Moses) said: He says, She is a yellow cow; her colour is intensely yellow delighting the beholders;

They said: Pray for us unto thy Lord that He make clear to us of what colour she is. (Moses) answered: Lo! He saith: Verily she is a yellow cow.

Bright is her colour, gladdening beholders.

They said, "Call upon your Lord to show us which one." He said, "He says that she is a yellow heifer, bright colored, pleases the beholders."

They said: Call on your Lord for our sake to make it plain to us what her colour is. Musa said: He says, Surely she is a yellow cow; her color is intensely yellow, giving delight to the beholders.

They said: Pray for us to thy Lord that HE make plain to us what colour she is.' He answered,'God says, it is a cow of dun colour, pure and rich in tone, delighting the beholders.'

They said: "Beseech on our behalf Thy Lord to make plain to us Her colour." He said: "He says: A fawn-coloured heifer, pure and rich in tone, the admiration of beholders!"

They said, "Call upon your Lord for us to make plain to us what it is. Verily to us all cows are alike, And surely, if Allah wills, we will be guided."

They said: Call on thy Lord for our sake to make it clear to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright.

They said: Pray for us unto thy Lord that He make clear to us what (cow) she is. Lo! cows are much alike to us; and Lo! if Allah wills, we may be led aright.

They said, "Call upon your Lord to show us which one. The heifers look alike to us and, GOD willing, we will be guided."

They said, "We are confused about the cow, for to us all cows look alike. Ask your Lord to tell us exactly what the cow looks like, so that God willing, we shall have the right description."

They said: Call on your Lord for our sake to make it plain to us what she is, for surely to us the cows are all alike, and if Allah please we shall surely be guided aright.

They said, 'Pray for us to thy Lord that HE make plain to us what she is, for all such cows appear to us alike; and if ALLAH please, we shall indeed be guided aright,'

They said: "Beseech on our behalf Thy Lord to make plain to us what she is: To us are all heifers alike: We wish indeed for guidance, if Allah wills."

He [Musa (Moses)] said, 'He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow."

They said, 'Now you have brought the truth.' So they slaughtered it though they were near to not doing it.

(Moses) said: He says: She is a cow not made submissive to plough the land, nor does she water the tilth, sound, without a blemish in her. They said: Now thou has brought the truth. So they slaughtered her, though they had not the mind to do (it).

(Moses) answered: Lo! He saith: Verily she is a cow unyoked; she plougheth not the soil nor watereth the tilth; whole and without mark. They said: Now thou bringest the truth. So they sacrificed her, though almost they did not.

He said, 'He says that she is a heifer that was never humiliated in plowing the land or watering the crops; free from any blemish.' They said, 'Now you have brought the truth.' They finally sacrificed her, after this lengthy reluctance.

(Moses) said, 'The Lord says that it must not have even tilled the soil nor irrigated the fields and it must be free of blemishes and flaws.' They said, 'Now you have given us the right description.' After almost failing to find it, they slaughtered the cow.

Musa said: He says, Surely she is a cow not made submissive that should plough the land, nor does she irrigate the tilth; sound, without a blemish in her. They said: Now you have brought the truth; so they sacrificed her, though they had not the mind to do (it).

He answered, 'God says it is a cow neither trained to plough the earth or water the tilth; one without blemish; of one colour.' They said, 'Now thou have brought the truth.' Then they slaughtered her, though they would rather not do it.

He said: 'He says: A heifer not trained to till the soil or water the fields; sound and without blemish.' They said: 'Now hast thou brought the truth.' Then they offered her in sacrifice, but not with good-will.
Do you expect that they will believe you when a party of them hear the Word of ALLAH, then pervert it after they have understood it, and they
understand it. Then they would purposely misinterpret it.

Do you then hope that they would believe in you, and a party from among them indeed used to hear the Word of ALLAH, then pervert it after they
had understood it, and they know (this).

Do you expect that they will believe you when a party of them hear the Word of ALLAH, then pervert it after they have understood it, and they
well know the consequences thereof.

Do ye (O ye men of Faith) entertain the hope that they will believe in you? Seeing that a party of them heard the Word of ALLAH, and perverted it
knowingly after they understood it.

Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jews) used to dispute about it, and
therein Allah, would bring to light what you were hiding.

And when you killed a man and fell into dispute among yourselves as to the crime: But Allah was to bring forth what ye did hide.

And when you killed a man and fell into dispute about it, and ALLAH, would bring to light what you were hiding.

And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allah brought forth that which you were
hiding.

And when you (almost) killed a man, then you disagreed about it. And Allah was to bring forth that which you were going to hide.

And when you swelled a man and disagreed concerning it and Allah brought forth that which ye were hiding.

You had killed a soul, then disputed among yourselves. GOD was to expose what you tried to conceal.

When you murdered someone, each one of you who were you trying to accuse others of being guilty. However, God made public what you were
hiding.

When and when you killed a man, then you disagreed with respect to that, and Allah was to bring forth that which you were going to hide.

And (remember) when you killed a man and fell into dispute among yourselves about it, and ALLAH, would bring to light what you were
hiding.

Parallel English Quran

http://www.clay.smith.name/
002:076 And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allah has revealed to you (Jews, about the description and the qualities of Prophet Muhammad Peace be upon him, that are written in the Taurat (Torah)), that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?

002:076 Maulana And when they meet those who believe they say, We believe, and when they- are apart one with another they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not understand?

002:076 Pickthald And when they fall in with those who believe, they say: We believe. But when they go apart one with another they say: Prate ye to them of that which Allah hath disclosed to you that they may contend with you before your Lord concerning it? Have ye then no sense?

002:076 Rashad And when they meet the believers, they say, "We believe," but when they get together with each other, they say, "Do not inform (the believers) of the information given to you by GOD, lest you provide them with support for their argument concerning your Lord. Do you not understand?"

002:076 Sarwar On meeting the believers, they would declare belief but to each other they would say, "How would you against your own interests tell them (believers) about what God has revealed to you (in the Bible of the truthfulness of the Prophet Muhammad)? They will present it as evidence to prove you wrong before your Lord. Do you not realize it?"

002:076 Shakir And when they meet those who believe they say: We believe, and when they are alone one with another they say: Do you talk to them of what Allah has disclosed to you that they may contend with you by this before your Lord? Do you not then understand?

002:076 Sherali And when they meet those who believe, they say 'We believe', and when they meet one another in private, they say, 'Do you inform them (the believers) of what ALLAH has unfolded to you, that they may thereby argue with you before your Lord. Will you not then understand?

002:076 Yusufali Behold! when they meet the men of Faith, they say: 'We believe': But when they meet each other in private, they say: 'Shall you tell them what Allah hath revealed to you, that they may engage in argument about it before your Lord?'- Do ye not understand (their aim)?

002:077 Know they (Jews) not that Allah knows what they conceal and what they reveal?

002:078 Maulana And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

002:078 Pickthald And some of them are illiterate: they know not the Book but only (from) hearsay, and they do but conjecture.

002:078 Rashad Among them are unlettered folk who know not the scripture except from hearsay. They but guess.

002:078 Sarwar Among them are gentiles who do not know the scripture, except through hearsay, then assume that they know it.

002:078 Shakir And there are among them illiterate and have no knowledge of the Book except for what they know from legends and fantasy. They are only relying on conjecture.

002:078 Sherali And some of them are illiterate, they know not the book but their own false notions, and they do nothing but conjecture.

002:078 Yusufali And there are among them illiterates, who know not the Book, but (see therein their own) desires, and they do nothing but conjecture.

002:079 Khan Then woe to those who write the Book with their own hands and then say, "This is from Allah," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.

002:079 Maulana Woe!: then to those who write the Book with their hands then say, This is from Allah; so that they may take for it a small price. So woe! to them for what their hands write and woe! to them for what they earn.

002:079 Pickthald Therefore woe be unto those who write the Scripture with their hands and then say, "This is from Allah," that they may purchase a small gain therewith. Woe unto them for that their hands have written, and woe unto them for that they earn thereby.

002:079 Rashad Therefore, woe to those who distort the scripture with their own hands, then say, "This is what GOD has revealed," seeking a cheap material gain. Woe to them for such distortion, and woe to them for their illicit gains.

002:079 Sarwar Woe to those who write the Book themselves and say, "This is from God," so that they may sell it for a small price! Woe unto them for what they have done and for what they have gained!

002:079 Shakir Woe, then, to those who write the book with their hands and then say: This is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written and woe to them for what they earn.

002:079 Sherali Woe, therefore, to those who write the Book with their own hands and then say, "This is from ALLAH; That they may take it for a paltry price. Woe, then, to them for what their hands have written, and woe to them for what they earn.

002:079 Yusufali Then woe to those who write the Book with their own hands, and then say:"This is from Allah," to traffic with it for miserable price!: Woe to them for what their hands do write, and for the gain they make thereby.

002:080 Khan And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days." Say (O Muhammad Peace be upon him): "Have you taken a covenant from Allah, so that Allah will not break His Covenant? Or is it that you say of Allah what you know not?" -

002:080 Maulana And they say: Fire will not touch us but for a few days. Say: Have you received a promise from Allah? Then Allah will not fail to perform His promise. Or do you speak against Allah what you know not?

002:080 Pickthald And they say: The Fire (of punishment) will not touch us for a certain number of days. Say: Have ye received a covenant from Allah - truly Allah will not break His covenant - or tell ye concerning Allah that which ye know not?

002:080 Rashad Some have said, 'Hell will not touch us, except for a limited number of days.' Say, 'Have you taken such a pledge from GOD - GOD never breaks His pledge - or, are you saying about GOD what you do not know?'

002:080 Sarwar They have said, 'Hell fire will never harm us except for just a few days.' (Muhammad), ask them, 'Have you made such agreements with God Who never breaks any of His agreements or you just ascribe to Him that which you do not know?'

002:080 Shakir And they say: Fire shall not touch us but for a few days. Say: Have you received a promise from Allah, then Allah will not fail to perform His promise, or do you speak against Allah what you do not know?

002:080 Sherali And they say, 'The fire shall not touch us except for a small number of days,' Say, 'Have you taken a promise from ALLAH? Then, ALLAH will never break HIS promise. Or, do you say of ALLAH what you know not.

002:080 Yusufali And they say: 'The Fire shall not touch us but for a few numbered days:' Say: 'Have ye taken a promise from Allah, for He never breaks His promise? or is it that ye say of Allah what ye do not know?"
002:081 Khan  
Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

002:081 Maulana  
Yea, whoever earns evil and his sins beset him on every side, those are the companions of the Fire; therein they abide.

002:081 Pickthawal  
Nay, but whosoever hath done evil and his sin surroundeth him; such are rightful owners of the Fire; they will abide therein.

002:081 Rashad  
Indeed, those who earn sins and become surrounded by their evil work will be the dwellers of Hell; they abide in it forever.

002:081 Sarwar  
There is no doubt that evil doers who are engulfed in sins are the companions of hell fire wherein they will live forever.

002:081 Shakir  
Yea, whoever earns evil and his sins beset him on every side, these are the inmates of the fire; in it they shall abide.

002:081 Sherali  
Aye! Whoso does evil and is encompassed by his sins; those are the inmates of the Fire; therein they shall abide.

002:081 Yusufali  
Nay, those who seek gain in evil, and are girt round by their sins; they are companions of the Fire: Therein shall they abide (For ever).

002:082 Khan  
And those who believe (in the Oneness of Allah swt- Islamic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever.

002:082 Maulana  
And those who believe and do good deeds, these are the owners of the Garden; therein they abide.

002:082 Pickthawal  
And those who believe and do good works: such are rightful owners of the Garden. They will abide therein.

002:082 Rashad  
As for those who believe, and lead a righteous life, they will be the dwellers of Paradise; they abide in it forever.

002:082 Sarwar  
As for the righteously striving believers, they will be among the people of Paradise wherein they will live forever.

002:082 Shakir  
And (as for) those who believe and do good deeds, these are the dwellers of the garden; in it they shall abide.

002:082 Sherali  
But they who believe and do good works - those are the dwellers of Heaven; therein they shall abide.

002:082 Yusufali  
But those who have faith and work righteousness, they are companions of the Garden: Therein shall they abide (For ever).

002:083 Khan  
Section 10: Their Covenant and its Violation

002:083 Maulana  
And when We made a covenant with the Children of Israel: You shall serve none but Allah ( Alone) and do good to parents, and to kindred, and to orphans and Al-Masakin (the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad Peace be upon him], and perform As-Salat (Iqamat-as-Salat), and give Zakat. Then you slid back, except a few of you, while you are backsliders.

002:083 Pickthawal  
And when We made a covenant with the Children of Israel: You shall not serve any but Allah and (you shall do) good to (your) parents, and to the near of kin and to orphans and the needy, and speak good (words) to (all) men, and keep up prayer and pay the poor-rate. Then you turned back except a few of you, and you are averse.

002:083 Rashad  
And (remember) when We made a covenant with the Children of Israel, (saying): Worship none save Allah (only), and be good to parents and to kindred and to orphans and the needy, and speak kindly to mankind; and establish worship and pay the poor due. Then, after that, ye slid back, except a few of you, being averse.

002:083 Sarwar  
But you turned away, except a few of you, and you became averse.

002:083 Shakir  
And when We made a covenant with the children of Israel that they should not worship anyone except Me, that they should serve their parents, relatives, orphans, and the destitute, that they should speak righteous words to people, and that they should be steadfast in their prayers and pay the religious tax. But soon after you made this covenant, all but a few of you broke it heedlessly.

002:083 Sherali  
And when We made a covenant with the children of Israel: You shall serve none but Allah and (you shall do) good to (your) parents, and to the near of kin and to the orphans and the needy, and you shall speak to men good words and keep up prayer and pay the poor-rate. Then you turned back except a few of you and (now too) you turn aside.

002:083 Yusufali  
And when We made a covenant with the Children of Israel, (saying): You shall serve none but Allah and be kind to parents, and to the kindred and orphans and the needy, and speak good words to people, and that they should be steadfast in prayer and practise regular charity. Then did ye turn back, except a few among you, and ye backslide (even now).

002:084 Khan  
And (remember) when We took your covenant (saying): Shed not the blood of your people, nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.

002:084 Maulana  
And when We made a covenant with you: You shall not shed your blood, nor turn your people out of your cities; then you promised and you bear witness.

002:084 Pickthawal  
And when We made with you a covenant (saying): Shed not the blood of your people nor turn (a party of) your people out of your dwellings. Then ye ratified (Our covenant) and ye were witnesses (thereof).

002:084 Rashad  
We made a covenant with you, that you shall not shed your blood, nor shall you evict each other from your homes. You agreed and bore witness.

002:084 Sarwar  
We made a covenant with you that you should not shed each other's blood or expel each other from your homeland. You accepted and bore witness to this covenant.

002:084 Shakir  
And when We made a covenant with you: You shall not shed your blood and you shall not turn your people out of your cities; then you gave a promise while you witnessed.

002:084 Sherali  
And remember when WE took a covenant from you: 'You shall not shed each other's blood nor turn your people out of your homes;' Then you confirmed it; and you have been witness to it.

002:084 Yusufali  
And remember We took your covenant (to this effect): Shed no blood amongst you, nor turn out your own people from your homes: and this ye solemnly ratified, and to this ye can bear witness.
And it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allah is not unaware of what you do.

Yet you is it who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and transgression? - and if they came to you as captives ye would ransom them, whereas their expulsion was itself unlawful for you - Believe ye in part of the Scripture and disbelieve ye in part thereof? And what is the reward of those who do so save ignominy in the life of the world, and on the Day of Resurrection they shall be consigned to the most grievous doom. For Allah is not unaware of what ye do.

Yet ye it is who slay each other and drive out a party of your people from their homes, supporting one another against them by sin and transgression? - and if they came to you as captives ye would ransom them, whereas their expulsion was itself unlawful for you - Believe ye in part of the Scripture and disbelieve ye in part thereof? And what is the reward of those who do so save ignominy in the life of the world, and on the Day of Resurrection they shall be consigned to the most grievous doom. For Allah is not unaware of what ye do.

Are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.
And they say, "Our hearts are wrapped (i.e. do not hear or understand Allah's Word)." Nay, Allah has cursed them for their disbelief, so little is that which they believe.

And when they say: Our hearts are repositories. Nay, Allah has cursed them on account of their unbelief, so little it is that they believe.

And some would say, "Our minds are made up!" Instead, it is a curse from GOD, as a consequence of their disbelief, that keeps them from believing, except for a few of them.

They have said that their hearts cannot understand (what you, Muhammad, say). God has condemned them for their denial of the Truth. There are a very few of them who have faith.

They said: "Our hearts are wrapped up in covers." Nay, ALLAH has cursed them for their disbelief. Little is that which they believe.

They say, "Our hearts are the wrappings (which preserve Allah's Word: we need no more)." Nay, Allah's curse is on them for their blasphemy: Little is it they believe.

And when there came to them (the Jews), a Book (this Qur'an) from Allah confirming what is with them [the Taurat (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allah (for coming of Muhammad Peace be upon him ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allah be on the disbelievers.

And when there came to them a Book from Allah verifying that which they have, and aforetime they used to pray for victory against those who disbelieve -- but when there came to them that which they recognized, they disbelieved in it; so Allah's curse is on the disbelievers.

And when there came to them a Book from Allah confirming what is with them (the fact of truthfulness of the Prophet Muhammad in their Scripture), and, despite the fact that they had been praying for victory over the disbelievers (by the help of the truthful Prophet), they refuse to accept this book, even though they know it (to be the Truth). May God condemn those who hide the Truth!

And when there came to them a Book from Allah confirming that which they have, and aforetime they used to pray for victory against those who disbelieve, but when there came to them (the Prophet) that which they did not recognize, they disbelieved in him; so Allah's curse is on the unbelievers.

And when this scripture came to them from GOD, and even though it agrees with, and confirms what they have, and even though they used to prophesy its advent when they talked with the disbelievers, when their own prophecy came to pass, they disbelieved therein. GOD's condemnation thus afflicts the disbelievers.

And when a Book came to them from GOD which confirms what is with them (the fact of truthfulness of the Prophet Muhammad in their Scripture), and, despite the fact that they had been praying for victory over the disbelievers (by the help of the truthful Prophet), they refuse to accept this book, even though they know it (to be the Truth). May God condemn those who hide the Truth!

And when there came to them a Book from Allāh verifying that which they have, and aforetime they used to pray for victory against those who disbelieve, but when there came to them (the Prophet) that which they did not recognize, they disbelieved in him; so Allah's curse is on the unbelievers.

And when there comes to them a scripture from Allāh, confirming in their possession - though before that they were asking for a signal triumph over those who disbelieved - and when there cometh unto them that which they know (to be the truth) they disbelieve therein. The curse of Allah is on disbelievers.

And when a Book came to them from Allāh confirming what is with them, and aforetime they used to pray for victory over those who disbelieve, then when there came to them that which they knew to be the truth, they rejected it. The curse of Allāh be on the disbelievers.

How bad is that for which they have sold their souls, that they should disbelieve in that which Allah has revealed (the Qur'an), grudging that Allah should reveal of His Grace unto whom He will of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

Evil is that for which they sell their souls -- that they should deny that which Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they incur wrath upon wrath. And there is an abasing chastisement for the disbelievers.

Evil is that for which they sell their souls: that they should disbelieve in that which Allah hath revealed, grudging that Allah should reveal of His bounty unto whom He will of His slaves. They have incurred anger upon anger. For disbelievers is a shameful doom.

Miserable indeed is what they sold their souls for - rejecting these revelations of GOD out of sheer resentment that GOD should bestow His grace upon whomsoever He chooses from among His servants. Consequently, they incurred wrath upon wrath. The disbelievers have incurred a humiliating retribution.

Evil is that for which they have sold their souls: They have refused to accept God's revelations in rebellion against the servant of God whom He has, by His Grace, chosen to grant His message. They have brought upon themselves God's wrath in addition to the wrath that they had incurred upon themselves for their previous sins. The disbelievers will suffer a humiliating torment.

Evil is that for which they have sold their souls-- that they should deny what Allah has revealed, out of envy that Allah should send down of His grace on whomsoever of His servants He pleases; so they have made themselves deserving of wrath upon wrath, and there is a disgraceful punishment for the unbelievers.

Evil is that which they have sold their souls - that they should disbelieve in what ALLAH has revealed, grudging that ALLAH should send down HIS grace on whomsoever of HIS servants HE pleases. So they have incurred wrath upon wrath; and there is a humiliating chastisement for the disbelievers.

Miserable is the price for which they have sold their souls, in that they deny (the revelation) which Allah has sent down, in insolent envy that Allah of His Grace should send it to any of His servants He pleases: Thus have they drawn on themselves Wrath upon Wrath. And humiliating is the punishment of those who reject Faith.
And when it is said to them (the Jews), "Believe in what Allah has sent down," they say, "We believe in what was sent down to us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad Peace be upon him to them): "Why then have you killed the Prophets of Allah aforetime, if you indeed have been believers?"

And when it is said to them, Believe in that which Allah has revealed, they say: We believe in that which was revealed unto us. And they deny what is besides that, while it is the Truth verifying that which they have. Say: Why then did you kill Allah's Prophets before (this) if you were believers?

And when it is said unto them: Believe in that which Allah hath revealed, they say: We believe in that which was revealed unto us. And they disbelieve in that which cometh after it, though it is the truth confirming that which they possess. Say (unto them, O Muhammad): Why then slew ye the Prophets of Allah aforetime, if ye are indeed believers?

When they are told, "You shall believe in these revelations of GOD," they say, "We believe only in what was sent down to us." Thus, they disbelieve in subsequent revelations, even if it is the truth from their Lord, and even though it confirms what they have! Say, "Why then did you kill GOD's Prophets, if you were believing?"

When they are told to believe in God's revelations, they reply, "We believe only in what God has revealed to us," but they disbelieve His other true revelations, even though these revelations confirm their own (original) Scripture. (Muhammad) ask them, "Why did you murder God's Prophets if you were true believers?"

Say, "If the abode of the Hereafter is reserved for you at GO

And when it is said to them: Believe in what Allah has sent down, they say: 'We believe in what has been sent down to us;' and they disbelieve in what has been sent down after that, yet it is the Truth, fulfilling that which is with them. Say `Why, then, do you seek to slay the Prophets of ALLAH before this, if you were believers.

When it is said to them, "Believe in what Allah Hath sent down, "they say, "We believe in what was sent down to us:" yet they reject all besides, even if it be Truth confirming what is with them. Say: "Why then have ye slain the prophets of Allah in times gone by, if ye did indeed believe?"

And indeed Musa (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were Zalimun (polytheists and wrong-doers).

And Moses indeed came to you with clear arguments, then you took the calf (for a god) in his absence and you were wrongdoers.

And Moses came unto you with clear proofs (of Allah's Sovereignty), yet, while he was away, ye chose the calf (for worship) and ye were wrongdoers.

Moses went to you with profound miracles, yet you worshipped the calf in his absence, and you turned wicked.

And most certainly Musa came to you with clear arguments, then you took the calf (for a god) in his absence and you were unjust.

And Moses came to you with manifest Signs, then you took the calf for worship in his absence, and you were transgressors.

There came to you Moses with clear (Signs); yet ye worshipped the calf (Even) after that, and ye did behave wrongly.

And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word). They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers."

And when We made a covenant with you and raised the mountain above you: Take hold of that which We have given you with firmness and obey. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their disbelief. Say: Evil is that which your faith bids you if you are believers.

And when We made with you a covenant and caused the Mount to tower above you, (saying): Hold fast by that which We have given you, and hear (Our Word), they said: We hear and we rebel. And (worship of) the calf was made to sink into their hearts because of their rejection (of the covenant). Say unto them: Evil is that which your belief enjoyneth on you, if ye are believers.

We made a covenant with you, as we raised Mount Sinai above you, saying, "You shall uphold the commandments we have given you, strongly, and listen." They said, "We hear, but we disobey." Their hearts became filled with adoration for the calf, due to their disbelief. Say, "Miserable indeed is what your faith dictates upon you, if you do have any faith."

(Children of Israel) when We made a covenant with you, raised Mount Tur (Sinai) above you, and told you to receive devotedly what We had revealed to you and to listen to it, you said that you had listened but you disobeyed. They denied the truth and became totally devoted and full of love for the calf. (Muhammad) tell these people, "If, in fact, you are true believers, then what your faith commands you to do is evil."

And when We made a covenant with you and raised the mountain over you: Take hold of what We have given you with firmness and be obedient. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief Say: Evil is that which your belief bids you if you are believers.

And remember the time when WE took a covenant from you and raised high above you the Mount, saying: 'Hold firmly to what WE have given you and hearken;' They said, 'We hear and we disobey;' and their hearts were saturated with the love of the calf because of their disbelief. Say: 'Evil is that which your faith enjoins on you if you are believers.'

And remember We took your covenant and We raised above you (the towering height) of Mount (Sinai): (Saying): 'Hold firmly to what We have given you, and hearken (to the Law);' They said: 'We hear, and we disobey;' And they had to drink into their hearts (o

When it is said to them, "Believe in what has been sent down to you," they say, "We believe in what was sent down to us:" yet they reject all besides, even if it be Truth confirming what is with them. Say: "Why then have ye slain the prophets of Allah in times gone by, if ye did indeed believe?"

And moreover Musa (Moses) came to you with clear arguments, yet you took the calf in his absence and you were wrongdoers.

And Moses went to you with profound miracles, yet you worshipped the calf in his absence, and you turned wicked.

And when We made a covenant with you and raised the mountain above you: Take hold of that which we have given you with firmness and obey. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their disbelief. Say: Evil is that which your faith bids you if you are believers.

And when We made with you a covenant and caused the Mount to tower above you, (saying): Hold fast by that which We have given you, and hear (Our Word), they said: We hear and we rebel. And (worship of) the calf was made to sink into their hearts because of their rejection (of the covenant). Say (unto them): Evil is that which your belief enjoineth on you, if ye are believers.

We made a covenant with you, as we raised Mount Sinai above you, saying, "You shall uphold the commandments we have given you, strongly, and listen." They said, "We hear, but we disobey." Their hearts became filled with adoration for the calf, due to their disbelief. Say, "Miserable indeed is what your faith dictates upon you, if you do have any faith."

(Children of Israel) when We made a covenant with you, raised Mount Tur (Sinai) above you, and told you to receive devotedly what We had revealed to you and to listen to it, you said that you had listened but you disobeyed. They denied the truth and became totally devoted and full of love for the calf. (Muhammad) tell these people, "If, in fact, you are true believers, then what your faith commands you to do is evil."

And when We made a covenant with you and raised the mountain over you: Take hold of what We have given you with firmness and be obedient. They said: We hear and disobey. And they were made to imbibe (the love of) the calf into their hearts on account of their unbelief Say: Evil is that which your belief bids you if you are believers.

And remember the time when WE took a covenant from you and raised high above you the Mount, saying: 'Hold firmly to what WE have given you and hearken;' They said, 'We hear and we disobey;' and their hearts were saturated with the love of the calf because of their disbelief. Say: 'Evil is that which your faith enjoins on you if you are believers.'

And remember We took your covenant and We raised above you (the towering height) of Mount (Sinai): (Saying): 'Hold firmly to what We have given you, and hearken (to the Law);' They said: 'We hear, and we disobey;' And they had to drink into their hearts (of the taint) of the calf because of their Faithlessness. Say: 'Vile indeed are the behests of your Faith if ye have any faith!'

Say (unto them): 'If the home of the Hereafter with Allah is indeed for you specially and not for others, of mankind, then long for death if you are truthful.'
We have sent down to thee Manifest Signs (ayat); and none reject them but those who are perverse.

And certainly We have sent down to thee manifest Signs, and none disbelieve in them except the transgressors.

We have given you enlightenment, (O Muhammad), tell the people, whoever is an enemy of Gabriel who has delivered the Book to your heart as a guide and as joyful news to the believers, confirming previous scriptures, as a confirmation of what went before, and guidance and glad tidings to the believers.

Thou wilt indeed find them, of all people, most greedy of life, even more than the idolaters: Each one of them wishes He could be given a life of a thousand years: But the grant of such life will not save him from (due) punishment. For Allah sees well all that they do.

In fact, you will find them the most covetous of life; even more so than the idol worshipers. The one of them wishes to live a thousand years, but this will not spare him any retribution, no matter how long he lives. GOD is seer of everything they do.

However, you will find them the greediest of all men, even more than the pagans, for life. They would each gladly live for a thousand years, but such a long life would not save them from the torment. God sees what they do.

And you will most certainly find them the greediest of men for life, (greedier) than even those who set up gods (with God). One of them loves to be granted a life of a thousand years, and his being granted a long life will in no way remove him further off from the chastisement, and Allah sees what they do.

And thou shalt certainly find them all, the most covetous of life, even more than those who set up equals with God. Every one of them wishes that he may be granted a life of a thousand years, but his being granted such a life will not remove him further away from the punishment; and ALLAH sees all they do.

Thou wilt indeed find them, of all people, most greedy of life, even more than the idolaters: Each one of them wishes He could be given a life of a thousand years: But the grant of such life will not save him from (due) punishment. For Allah sees well all that they do.

Section 12: Their Enmity to the Prophet

Say (O Muhammad Peace be upon him): "Whoever is an enemy to Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission, confirming what came before it [i.e. the Taurat (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

Say, Whoever is an enemy to Jibreel -- for surely he revealed it to thy heart by Allah's command, verifying that which is before it and a guidance and glad tidings for the believers.

Say (O Muhammad, to mankind): Who is an enemy to Gabriel! For he it is who has revealed (this Scripture) to thy heart by Allah's leave, confirming that which was (revealed) before it, and a guidance and glad tidings to the believers;

Say, "Anyone who opposes Gabriel should know that he has brought down this (Quran) into your heart, in accordance with GOD's will, confirming previous scriptures, and providing guidance and good news for the believers.'

Say, Whoever is the enemy of Jibreel! Then, lo! Allah (Himself) is an enemy to the disbelievers, rejecting authority. Only the wicked sinners deny it.

"Whoever is an enemy to Allah, His Angels, His Messengers, Jibreel (Gabriel) and Mikael (Michael), then verily, Allah is an enemy to the disbelievers."

Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael, then surely Allah is an enemy to disbelievers.

Whoever is an enemy to Allah, and His angels and His messengers, and Gabriel and Michael! Then, lo! Allah (Himself) is an enemy to the disbelievers.

Anyone who opposes GOD, and His messengers, and Gabriel and Michael, should know that GOD opposes the disbelievers.

And as a confirmation of (original) Scripture and whoever is the enemy of God, His angels, His Messenger, Gabriel and Michael, should know that God is the enemy of those who hide the Truth.

'Whoever is an enemy to ALLAH, and HIS angels, and HIS Messengers, and Gabriel, and Michael, then surely, ALLAH is an enemy to such disbelievers.'

Whoever is an enemy to Allah and His angels and messengers, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith.

And indeed We have sent down to you manifest Ayat (these Verses of the Qur'an which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but Fasiqun (those who rebel against Allah's Command).

And we indeed have revealed to thee clear communications and none disbelieve in them except the transgressors.

Verily We have revealed unto thee clear tokens, and only miscreants will disbelieve in them.

We have sent down to you such clear revelations, and only the wicked will reject them.

We have given you enlightening authority. Only the wicked sinners deny it.

And certainly We have revealed to you clear communications and none disbelieve in them except the transgressors.

And surely WE have sent down to thee manifest Signs, and none disbelieve in them but the disobedient.

We have sent down to thee Manifest Signs (ayat), and none reject them but those who are perversive.
002:100 Is it that whenever they make a covenant, a party of them cast it aside? Nay, most of them have no faith.

002:100 Khan Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! the truth is most of them believe not.

002:100 Pickthel Is it ever so that when they make a covenant a party of them set it aside? The truth is, most of them believe not.

002:100 Rashad Is it not a fact that when they make a covenant and pledge to keep it, some of them always disregard it? In fact, most of them do not believe.

002:100 Sarwar Why is it that every time they (the Jews) make a covenant, some of them abandon it. Most of them do not even believe.

002:100 Sherali What! every time they make a covenant, will a party among them throw it aside? Nay, most of them have no faith.

002:100 Yusufali Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay, Most of them are faithless.

002:101 And when there came to them a Messenger from Allah (i.e. Muhammad Peace be upon him ) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allah behind their backs as if they did not know!

002:101 Maulana And when there came to them a messenger from Allah verifying that which they have, party of those who were given the Book threw the Book of Allah behind their backs as if they knew nothing.

002:101 Pickthel And when there cometh unto them a messenger from Allah, confirming that which they possess, a party of those who have received the Scripture fling the Scripture of Allah behind their backs as if they knew not.

002:101 Rashad Now that a messenger from GOD has come to them, and even though he proves and confirms their own scripture, some followers of the scripture (Jews, Christians, and Muslims) disregard GOD's scripture behind their backs, as if they never had any scripture.

002:101 Sarwar When a Messenger of God came to them confirming the (original) revelation that they already had received, a group of those who had the Scripture with them, threw the Book of God behind their backs as if they did not know anything about it.

002:101 Shakir And when there came to them a Messenger from Allah verifying that which they have, a party of those who were given the Book threw the Book of Allah behind their backs as if they knew nothing.

002:101 Sherali And now that there has come to them a messenger from ALLAH, fulfilling that which is with them, a party of the people to whom the Book was given have thrown the Book of ALLAH behind their backs, as if they know it not.

002:101 Yusufali And when there came to them a messenger from Allah, confirming what was with them, a party of the people of the Book threw away the Book of Allah behind their backs, as if it had been something they did not know!
They followed what the Shayatin (devils) gave out (falsehood) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the Shayatin (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)."

And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of (magic) would have no share in the Hereafter. And how bad was that for which they sold their own selves, if they but knew.

And they follow what the devils fabricated against the kingdom of Solomon. And Solomon disbelieved not, but the devils disbelieved, teaching men enchantment. And it was not revealed to the two angels in Babel, Harut and Marut. Nor did they teach (it) to anyone, so that they should have said, We are only a trial, so disbelieve not. But they learn from these two (sources) that by which they make a distinction between a man and his wife. And they cannot hurt with it anyone except with Allah's permission. And they learn that which harms them and profits them not. And certainly they know that he who buys it has no share of good in the Hereafter. And surely evil is the price for which they have sold their souls, did they but know!

And follow that which the devils falsely related against the kingdom of Solomon. Solomon disbelieved not; but the devils disbelieved, teaching mankind magic and that which was revealed to the two angels in Babel, Harut and Marut. Nor did they (the two angels) teach it to anyone till they had said: We are only a temptation, therefore disbelieve not (in the guidance of Allah). And from these two (angels) people learn that by which they cause division between man and wife; but they injure thereby no-one save by Allah's leave. And they learn that which harmeth them and profiteth them not. And surely they do know that he who trafficketh therein will have no (happy) portion in the Hereafter; and surely evil is the price for which they sell their souls, if they but knew.

They pursued what the devils taught concerning Solomon's kingdom. Solomon, however, was not a disbeliever, but the devils were disbelievers. They taught the people sorcery, and that which was sent down through the two angels of Babel, Haroot and Maroot. These two did not divulge such knowledge without pointing out: "This is a test. You shall not abuse such knowledge." But the people used it in such evil schemes as the breaking up of marriages. They can never harm anyone against the will of GOD. They thus learn what hurts them, not what benefits them, and they know full well that whoever practices witchcraft will have no share in the Hereafter. Miserable indeed is what they sell their souls for, if they only knew.

They followed the incantations that the devils used against the kingdom of Solomon. Solomon did not hide the truth but the devils did. They taught magic to the people and whatever was revealed to the two angels, Harut and Marut, in Babylon. The two angels did not teach anything to anyone without saying, "Our case is a temptation for the people, do not hide the truth." People learned something from the two angels that could cause discord between a man and his wife. However, they could harm no one except by the permission of God. In fact, the (people) learned things that would harm them and render them no benefit. They knew very well that one who engaged in witchcraft would have no reward in the life hereafter. Would that they had known that they had sold their souls for that which is vile and evil. And if they had believed, and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, if they only knew!

And they followed what the Shayatans chanted of devils in the reign of Sulaiman, and Sulaiman was not an unbeliever, but the Shayatans disbelieved, they taught men sorcery and that was sent down to the two angels at Babel, Harut and Marut, yet these two taught no man until they had said, "Surely we are only a trial, therefore do not be a disbeliever." Even then men learned from these two, magic by which they might cause a separation between a man and his wife; and they cannot hurt with it any one except with Allah's permission, and they learned what harmed them and did not profit them, and certainly they know that he who bought it should have no share of good in the hereafter and evil was the price for which they sold their souls, had they but known this.

And they pursue the course which was pursued by the rebellious men against the Kingdom of Solomon. And Solomon did not disbelieve; but it was the rebellious ones who disbelieved. They taught people falsehood and deception, and they claim that they follow what was revealed to the two angels in Babylon, Harut and Marut. But these two taught no one anything until they had said, 'We are but a trial from ALLAH, do not, therefore, reject what we say.' So men learnt from them that by which they made a distinction between man and his wife; but they harmed no one thereby, except by the command of ALLAH; on the contrary, these people (the opponents of the Holy Prophet) are learning that which would harm them and do them no good. And they have certainly known that he who traffics therein has no share of good in the Hereafter; and surely evil is that for which they sold their souls; if only they knew.

And if they had believed, and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, if they but knew!

And if they had believed and kept their duty, reward from Allah would certainly have been better, did they but know! And if they had believed and kept from evil, a recompense from Allah would be better, if they only knew.

If they believe and lead a righteous life, the reward from GOD is far better, if they only knew.

Would that they had known that if they had embraced the faith and avoided evil, they would have received better rewards from God.

And if they had believed and guarded themselves (against evil), reward from Allah would certainly have been better; had they but known (this).

And if they had believed and acted rightly, better surely, would have been their reward from ALLAH, if only they knew.

If they had kept their Faith and guarded themselves from evil, far better had been the reward from their Lord, if they but knew!

Section 13: Previous Scriptures are abrogated

O you who believe! Say not (to the Messenger Peace be upon him) Ra'ina but say Unzurna (Do make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46)

002:102 Khan
002:102 Maulana
002:102 Pickthall
002:102 Rashad
002:102 Sarwar
002:102 Sherali
002:102 Yusufali

002:103 Khan
002:103 Maulana
002:103 Pickthall
002:103 Rashad
002:103 Sarwar
002:103 Sherali
002:103 Yusufali

002:104 Khan
002:104 Maulana
002:104 Pickthall
002:104 Rashad
002:104 Sarwar
002:104 Sherali
002:104 Yusufali
002:105 Khan
Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikun (the disbelievers in the Oneness of Allah, idolaters, polytheists, pagans, etc.) like that there should be sent down unto you any good from your Lord. But Allah chooses for His Mercy whom He wills. And Allah is the Owner of Great Bounty.

002:105 Maulana
Neither those who disbelieve among the people of the Book, nor the polytheists, like that any good should be sent down to you from your Lord. And Allah chooses whom He pleases for His Mercy, and Allah is the Lord of mighty grace.

002:105 Pickthal
Neither those who disbelieve among the people of the Scripture nor the idolaters love that there should be sent down unto you any good thing from your Lord. But Allah chooseth for His mercy whom He will, and Allah is of Infinite Bounty.

002:105 Rashad
Neither the disbelievers among the followers of the scripture, nor the idol worshipers, wish to see any blessings come down to you from your Lord. However; GOD showers His blessings upon whomever He chooses. GOD possesses infinite grace.

002:105 Sarwar
(Muhammad) the disbelievers among the People of the Book and the pagans do not like to see anything good revealed to you from your Lord. God reserves His mercy for whomever He chooses. The generosity of God is great.

002:105 Sherali
Those who disbelieve from among the followers of the Book do not like, nor do the polytheists, that the good should be sent down to you from your Lord, and Allah chooses especially whom He pleases for His mercy, and Allah is the Lord of mighty grace.

002:105 Sherali
They who disbelieve from among the people of the Book, or from those who associate gods with ALLAH, desire not that any good should be sent down to you from your Lord; but ALLAH chooses for HIS mercy whomsoever HE pleases; and ALLAH is Lord of exceeding bounty.

002:105 Yusufali
It is never the wish of those without Faith among the People of the Book, nor of the Pagans, that anything good should come down to you from your Lord. But Allah will choose for His special Mercy whom He will - for Allah is Lord of grace abounding.

002:106 Khan
Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allah is able to do all things?

002:106 Maulana
Whatever message We abrogate or cause to be forgotten, We bring one better than it or one like it. Knowest thou not that Allah is Possessor of power over all things? Do you wish to demand of your messenger what was demanded of Moses in the past? Anyone who chooses disbelief, instead of belief, has truly strayed off the right path.

002:106 Pickthal
Nothing of our revelation (even a single verse) do we abrogate or cause be forgotten, but we bring (in place) one better or the like thereof. Knowest thou not that Allah is Able to do all things?

002:106 Rashad
When we abrogate any miracle, or cause it to be forgotten, we produce a better miracle, or at least an equal one. Do you not recognize the fact that GOD is Omnipotent?

002:106 Sarwar
For whatever sign We change or eliminate or cause to recede into oblivion, We bring forth a better sign, one that is identical. Do you not know that God has power over all things? Do you want to address the Prophet in the same manner in which Moses was addressed? Anyone who exchanges belief for disbelief has certainly gone down the wrong path.

002:106 Sherali
Whatsoever communications We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things?

002:106 Sherali
Whatever message WE abrogate or cause to be forgotten, WE bring one better than that or the like thereof. Knowest thou not that ALLAH has the power to do all that HE wills?

002:106 Yusufali
None of Our revelations do We abrogate or cause to be forgotten, but We substitute something better or similar: Knowest thou not that Allah Hath power over all things?

002:107 Khan
Know you not that it is Allah to Whom belongs the dominion of the heavens and the earth? And besides Allah you have neither any Wali (protector or guardian) nor any helper? Do you wish to put questions to your Messenger, as Musa (Moses) was asked before (i.e. show us openly our Lord?) And he who changes Faith for disbelief, verily, he has gone astray from the right way.

002:107 Maulana
Knowest thou not that Allah’s is the kingdom of the heavens and the earth, and that besides Allah you have not any friend or helper? And neither those who disbelieve among the people of the Scripture nor the idolaters love that there should be sent down unto you any good thing from your Lord. But Allah chooseth for His mercy whom He will, and Allah is of Infinite Bounty.

002:107 Pickthal
Knowest thou not that it is Allah unto Whom belongeth the Sovereignty of the heavens and the earth; and ye have not, beside Allah, any guardian or helper? Do you not recognize the fact that GOD possesses the kingship of the heavens and the earth; that you have none besides GOD as your Lord and Master?

002:107 Rashad
Do you not know that the kingdom of the heavens and the earth belongs to God and that no one is your guardian or helper besides Him? Do you want to address the Prophet in the same manner in which Moses was addressed? Anyone who exchanges belief for disbelief has certainly gone down the wrong path.

002:107 Sarwar
Do you not know that Allah’s is the kingdom of the heavens and the earth, and that besides Allah you have no guardian or helper? Knowest thou not that the Kingdom of the Heavens and the earth belongs to ALLAH alone? And there is no protector or helper for you besides ALLAH.

002:107 Sherali
Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Allah you have neither Wali (protector or guardian) nor any helper. There is no protector or helper for you besides ALLAH.

002:108 Khan
Or do you want to ask your Messenger (Muhammad Peace be upon him ) as Musa (Moses) was asked before (i.e. show us openly our Lord?) And he who changes Faith for disbelief, verily, he has gone astray from the right way.

002:108 Maulana
Rather you wish to put questions to your Messenger, as Moses was questioned before. And whoever adopts disbelief instead of faith he indeed has lost the right direction of the way. Would you question the Messenger sent to you as Moses was questioned before this? And whoever takes disbelief in exchange for belief has undoubtedly gone astray from the right path.

002:108 Pickthal
Or would ye question your messenger as Moses was questioned aforetime? He who chooseth disbelief instead of faith, verily he hath gone astray from a plain road.

002:108 Rashad
Do you wish to demand of your messenger what was demanded of Moses in the past? Anyone who chooses disbelief, instead of belief, has truly strayed off the right path.

002:108 Sarwar
Do you want to address the Prophet in the same manner in which Moses was addressed? Anyone who exchanges belief for disbelief has certainly gone down the wrong path.

002:108 Sherali
Rather you wish to put questions to your Messenger, as Musa was questioned before; and whoever adopts unbelief instead of faith, he indeed has lost the right direction of the way.

002:108 Yusufali
Would ye question your Messenger as Moses was questioned of old? but whoever changeth from Faith to Unbelief, Hath strayed without doubt from the even way.
002:109 Many of the people of the Book wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even, after the truth (that Muhammad Peace be upon him is Allah's Messenger) has become manifest unto them. But forgive and overlook, till Allah brings His Command. Verily, Allah is Able to do all things.

002:109 Many of the people of the Book wish that they could turn you back into disbelievers after you have believed, out of envy from themselves, after truth has become manifest to them. But pardon and forgive, till Allah bring about His command. Surely Allah is Possessor of power over all things.

002:109 Many of the people of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth hath become manifest unto them. Forgive and be indulgent (toward them) until Allah give command. Lo! Allah is Able to do all things.

002:109 Many followers of the scripture would rather see you revert to disbelief, now that you have believed. This is due to jealousy on their part, after the truth has become evident to them. You shall pardon them, and leave them alone, until GOD issues His judgment. GOD is Omniscient.

002:109 Once you have accepted the faith, many of the People of the Book would love, out of envy, to turn you back to disbelief, even after the Truth has become evident to them. Have forgiveness and bear with them until God issues His order. God has power over all things.

002:109 Many followers of the Book wish that they could turn you back into unbelievers after your faith, out of envy from themselves, (even) after the truth has become manifest to them; but pardon and forgive, so that Allah should bring about His command; surely Allah has power over all things.

002:109 Many people of the Book wish, out of sheer envy from themselves, that, after you have believed, they could turn you again into disbelievers after the truth has become manifest to them. But forgive and overlook till ALLAH brings HIS decree, surely ALLAH has the power to do all that HE wills.

002:110 A quite a number of the People of the Book wish they could Turn you (people) back to infidelity after ye have believed, from selfish envy, after the Truth hath become Manifest unto them: But forgive and overlook, Till Allah accomplish His purpose; for Allah Hath power over all things.

002:110 And perform As-Salat (Iqamat-as-Salat), and give Zakat, and whatever of good (deeds that Allah loves) you send forth for yourselves before you, you shall find it with Allah. Certainly, Allah is All-Seer of what you do.

002:110 And keep up prayer and pay the poor-rate. And whatever good you send before for yourselves, you will find it with Allah. Surely Allah is Seer of what you do.

002:110 Establish worship, and pay the poor-due; and whatever of good ye send before (you) for your souls, ye will find it with Allah. Lo! Allah is Seer of what ye do.

002:110 You shall observe the Contact Prayers (Salat) and give the obligatory charity (Zakat). Any good you send forth on behalf of your souls, you will find it at GOD. GOD is seer of everything you do.

002:110 Be steadfast in prayer and pay the religious tax. You will receive a good reward from God for all your good works. God is Well aware of what you do.

002:110 And keep up prayer and pay the poor-rate and whatever good you send before for yourselves, you shall find it with Allah; surely Allah sees what you do.

002:110 And observe prayer and pay the Zakaat; and whatever good you send on before you for yourselves, you shall find it with ALLAH; surely ALLAH sees all that you do.

002:110 And be steadfast in prayer and regular in charity: And whatever good ye send forth for your souls before you, ye shall find it with Allah: for Allah sees Well all that ye do.

002:111 And they say: None shall enter the Garden except he who is a Jew, or the Christians. These are their vain desires. Say: Bring your proof if you are truthful.

002:111 And perform As-Salat (Iqamat-as-Salat), and give Zakat, and whatever of good (deeds that Allah loves) you send forth for yourselves before you, you shall find it with Allah. Certainly, Allah is All-Seer of what you do.

002:111 And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad Peace be upon him ), "Produce your proof if you are truthful."

002:111 And they say: None enteath paradise unless he be a Jew or a Christian. These are their own desires. Say: Bring your proof (of what ye state) if ye are truthful.

002:111 Some have said, "No one will enter Paradise except Jews or Christians!" Such is their wishful thinking. Say, "Show us your proof, if you are right."

002:111 They have said that no one can ever go to Paradise except the Jews or Christians, but this is only what they hope. Ask them to prove that their claim is true.

002:111 They have said that no one can ever go to Paradise except the Jews or Christians, but this is only what they hope. Ask them to prove that their claim is true.

002:111 And they say: None shall enter the garden (or paradise) except he who is a Jew or a Christian. These are their vain desires. Say: Bring your proof if you are truthful.

002:111 And they say, 'None shall enter Heaven unless he be a Jew or a Christian.' These are their vain desires. Say, ' Produce your proof, if you are truthful.'

002:111 And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their (vain) desires. Say: "Produce your proof if ye are truthful."

002:112 Yes, but whoever submits his face (himself) to Allah (i.e. follows Allah's Religion of Islamic Monotheism) and he is a Muhsin (good-doer i.e. performs good deeds totally for Allah's sake only without any show off or to gain praise or fame, etc., and in accordance with the Sunnah of Allah's Messenger Muhammad Peace be upon him ) then his reward is with his Lord (Allah), on such shall be no fear, nor shall they grieve.

002:112 Nay, whoever submits himself entirely to Allah and he is the doer of good (to others), he has his reward from his Lord, and there is no fear for such nor shall they grieve.

002:112 Nay, but whosoever surrendereth his purpose to Allah while doing good, his reward is with his Lord; and there shall no fear come upon them neither shall they grieve. 

002:112 Indeed, those who submit themselves absolutely to GOD alone, while leading a righteous life, will receive their recompense from their Lord; they have nothing to fear, nor will they grieve.

002:112 However, one who accepts Islam in submission to God and does good, will have his reward with God. Such people will have nothing to fear nor to grieve about.

002:112 Yes! whoever submits himself entirely to Allah and he is the doer of good (to others) he has his reward from his Lord, and there is no fear for him nor shall he grieve.

002:112 Nay, whosoever submits himself completely to ALLAH and he is the doer of good, shall have his reward from his Lord. No fear shall come on them nor shall they grieve.

002:112 Nay,-whoever submits His whole self to Allah and is a doer of good,- He will get his reward with his Lord; on such shall be no fear, nor shall they grieve.
And they say: Allah has taken to Himself a son. Glory be to Him; rather, whatever is in the heavens and the earth is His; all are obedient to Him.

002:114 And who is more unjust than he who prevents (men) from the mosques of Allah, that His name should be remembered in them, and strives to ruin them? It was not fitting that such should themselves enter them except in fear. For them there is disgrace in this world and theirs will be a great punishment in the next.

002:115 And who is more unjust than those who forbiddeth the approach to the sanctuaries of Allah lest His name should be mentioned therein, and strives to ruin them? It was not fitting that such should enter them except in fear. They shall meet with disgrace in this world and disgrace in the Hereafter.

002:116 And who is more unjust than he who forbids that Allah's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allah's Mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allah's Mosques) except in fear. For them there is disgrace in this world, and theirs will be a great punishment in the hereafter.
And the Jews will not be pleased with thee, nor the Christians, unless thou follow their religion. Say: Surely Allah's guidance, that is the (true) guidance. And if thou follow their desires after the knowledge that hath come to thee, thou shalt have from Allah no guardian nor helper. 

2004.03.21
And remember that Abraham was tried by his Lord with certain commands, which he fulfilled: He said: "I will make thee a leader of men." And when his Lord tried Ibrahim with certain words, he fulfilled them. He said: Surely I will make thee a leader of men. Abraham asked, "Will this leadership also continue through my descendants?" The Lord replied, "Verily, I am going to make you a leader (Prophet) of mankind." (Abraham) said, "And of my offspring (to make leaders)."

And fear the Day (of Judgement) when no person shall avail another, nor shall any ransom be accepted from it, nor shall any intercession avail it, nor shall it be helped. Beware of the day when one soul shall not avail another in the least, neither shall any compensation be accepted from it, nor shall any intercession profit it, nor shall it be helped. And guard yourselves against a day when no soul shall serve as a substitute for another soul at all, nor shall any ransom be accepted from it, nor shall any intercession avail it, nor shall it be helped. And guard yourselves against the day when no soul shall serve as a substitute for another soul at all, nor shall any ransom be accepted from it, nor shall any intercession avail it, nor shall it be helped. Then guard yourselves against a Day when one soul shall not avail another, nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside).

Those who received the scripture, and know it as it should be known, will believe in this. As for those who disbelieve, they are the losers. Those to whom We have given the Book follow it as it ought to be followed. These believe in it. And whoever disbelieves in it, these it is that are the losers. And guard yourselves against a day when no soul shall serve as a substitute for another soul at all, nor shall any ransom be accepted from it, nor shall any intercession avail it, nor shall it be helped. Beware of the day when no soul shall serve as a substitute for another soul at all, nor shall any ransom be accepted from it, nor shall any intercession avail it, nor shall it be helped. Then guard yourselves against a Day when one soul shall not avail another, nor shall compensation be accepted from her nor shall intercession profit her nor shall anyone be helped (from outside).
And remember Abraham and Isma'il raised the foundations of the House (with this prayer): "Our Lord! Accept (this service) from us: For Thou art the Hearer, the Knower;" while Abraham and Isma'il were raising the foundations of the house, praying, "Our Lord, accept our labor. You are All-Knowing.

And when Ibrahim and Isma'il were raising the foundations of the House: Our Lord, accept from us; surely Thou art the Hearing, the Knowing.

And when We made the House a place of resort for men and a place of security. And: Take ye the place of Abraham for a place of prayer. And We enjoined Abraham and Isma'il saying: Purify My house for those who visit it and those who abide in it for devotion and those who bow down and (those who) prostrate themselves.

And when We made the House a place of resort for mankind and a place of security. And We enjoined Ibrahim and Isma'il, saying: Purify My house for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves.

We have rendered the shrine (the Ka'aba) a focal point for the people, and a safe sanctuary. You may use Abraham's shrine as a prayer house. We commissioned Abraham and Isma'il: "You shall purify My house for those who visit, those who live there, and those who bow and prostrate."

We made the house (in Mecca) as a place of refuge and sanctuary for men. Adopt the place where Abraham stood as a place for prayer. We advised Abraham and Isma'il to keep My house clean for the pilgrims, the worshippers and for those who bow down and prostrate themselves in worship.

And when We made the House a pilgrimage for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing-place of Ibrahim. And We enjoined Ibrahim and Isma'il saying: Purify My house for those who visit it (and) those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves.

And remember the time when WE made the House a resort for mankind and a place of security; We said, 'Take ye the station of Abraham as a place of prayer. And we commanded Abraham and Isma'il, saying, 'Purify MY House for those who perform the circuit and for those who remain therein for devotion and those who bow down and fall prostrate in Prayer.'

And when We made the House a pilgrimage for men and a place of security, and: Appoint for yourselves a place of prayer on the standing-place of Ibrahim. And We enjoined Ibrahim and Isma'il, saying: Purify My house for those who visit it (and) those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves.

And remember the time when WE made the House a resort for mankind and a place of security; We said, 'Take ye the station of Abraham as a place of prayer. And we commanded Abraham and Isma'il, saying, 'Purify MY House for those who perform the circuit and for those who remain therein for devotion and those who bow down and fall prostrate in Prayer.'

And when We made the House a pilgrimage for men and a place of security; We said, 'Take ye the station of Abraham as a place of prayer. And we commanded Abraham and Isma'il, saying, 'Purify MY House for those who perform the circuit and for those who remain therein for devotion and those who bow down and fall prostrate in Prayer.'

And when We made the House a pilgrimage for men and a place of security; We said, 'Take ye the station of Abraham as a place of prayer. And we commanded Abraham and Isma'il, saying, 'Purify MY House for those who perform the circuit and for those who remain therein for devotion and those who bow down and fall prostrate in Prayer.'

And when Abraham prayed to the Lord saying, 'Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day.' He (Allah) answered: 'As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!'

And when Abraham prayed: My Lord! Make this a secure town and provide its people with fruits, such of them as believe in Allah and the Last Day. He said: And whoever disbelieves, I shall grant him enjoyment for a short while, then I shall drive him to the chastisement of the Fire. And it is an evil destination.

Abraham prayed: "My Lord, make this a peaceful land, and provide its people with fruits. Provide for those who believe in GOD and the Last Day." (God) said, "I will also provide for those who disbelieve. I will let them enjoy, temporarily, then commit them to the retribution of Hell, and a miserable destiny."

When Abraham prayed to the Lord saying, 'Lord, make this a town of security and provide those in the town who believe in God and the Day of Judgement, with plenty." God replied, "I shall allow them their pleasure, but will soon drive them to the torment of Fire - a hapless journey's end!"

And when Abraham prayed: My Lord! Make this a secure town and provide its people with fruits, such of them as believe in Allah and the Last Day. He answered: As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the doom of Fire - a terrible destination!

And when We made the House a pilgrimage for men and a place of security; We said, 'Take ye the station of Abraham as a place of prayer. And we commanded Abraham and Isma'il, saying, 'Purify MY House for those who perform the circuit and for those who remain therein for devotion and those who bow down and fall prostrate in Prayer.'

And when We made the House a pilgrimage for men and a place of security; We said, 'Take ye the station of Abraham as a place of prayer. And we commanded Abraham and Isma'il, saying, 'Purify MY House for those who perform the circuit and for those who remain therein for devotion and those who bow down and fall prostrate in Prayer.'

And when Abraham and Isma'il were raising the foundations of the House, (Abraham prayed): Our Lord! Accept from us (this duty). Lo! Thou, only Thou, art the Hearer, the Knower.

And when Abraham and Isma'il were raising the foundations of the House, they prayed, "Lord, accept our labor. You are All-hearing and All-knowing.

And when Abraham and Isma'il were raising the foundations of the House, they prayed, "Lord, accept our labor. You are All-hearing and All-knowing.

And remember Abraham and Isma'il raised the foundations of the House (with this prayer): 'Our Lord! Accept (this service) from us: For Thou art the All-Hearing, the All-knowing.
002:128 Khan  "Our Lord! And make us submissive unto You and of our offsprings a nation submissive unto You, and show us our Manasik (all the ceremonies of pilgrimage - Hajj and Umrah, etc.), and accept our repentance; Truly, You are the One Who accepts repentance, the Most Merciful.

002:128 Maulana  Our Lord, and make us both submissive to Thee, and show us our ways of devotion and turn to us (mercifully); surely Thou art the Oft-returning (to mercy), the Merciful.

002:128 Pickthtal  Our Lord! And make us submissive unto Thee and of our seed a nation submissive unto Thee, and show us our ways of worship, and relent toward us. Lo! Thou, only Thou, art the Relenting, the Merciful.

002:128 Rashad  "Our Lord, make us submitters to You, and from our descendants let there be a community of submitters to You. Teach us the rites of our religion, and redeem us. You are the Redeemer, Most Merciful.

002:128 Sarwar  Lord, make us good Muslims (one who submits himself to God) and from our descendants make a good Muslim nation. Teach us the rules of worship and accept our repentance; You are All-forgiving and All-merciful.

002:128 Shakir  Our Lord! and raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Lo! Thou, only Thou, art the Mighty, Wise.

002:128 Yusufali  Our Lord! make of us Muslims, bowing to Thy (Will), and of our progeny a people Muslim, bowing to Thy (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for Thou art the Oft-Returning, Most Merciful.

002:129 Khan  "Our Lord! Send amongst them a Messenger of their own (and indeed Allah answered their invocation by sending Muhammad Peace be upon him), who shall recite unto them Your Verses and instruct them in the Book (this Qur'an) and Al-Hikmah (full knowledge of the Islamic laws and jurisprudence or wisdom or Prophethood, etc.), and sanctify them. Verily! You are the All-Mighty, the All-Wise."

002:129 Maulana  Our Lord, and raise up in them a Messenger from among them who shall recite to them Thy messages and teach them the Book and the Wisdom, and purify them. Surely Thou art the Might, the Wise.

002:129 Pickthtal  Our Lord! And raise up in their midst a messenger from among them who shall recite unto them Thy revelations, and shall instruct them in the Book and the Wisdom and may purify them; surely Thou art the Mighty, the Wise.

002:129 Rashad  "Our Lord, and raise amongst them a messenger to recite to them Your revelations, teach them the scripture and wisdom, and purify them. You are the Almighty, Most Wise."

002:129 Sarwar  Lord, send to them (our descendants) a Messenger of their own who will recite to them Your revelations, teach them the Book, give them wisdom, and purify them. You alone are the Majestic and the Most Wise."

002:129 Shakir  Our Lord! and raise up in them a Messenger from among them who shall recite to them Thy communications and teach them the Book and the Wisdom, and purify them; surely Thou art the Mighty, the Wise.

002:129 Sherali  "And, Our Lord, raise up among them a Messenger from among themselves who may recite to them THY Signs and teach them the Book and Wisdom and may purify them; surely Thou art the Mighty the Wise.

002:129 Yusufali  "Our Lord! send amongst them a Messenger of their own, who shall rehearse Thy Signs to them and instruct them in scripture and wisdom, and sanctify them: For Thou art the Exalted in Might, the Wise."

002:130 Khan  Section 16: The Religion of Abraham

002:130 Maulana  And who turns away from the religion of Ibrahim (Abraham) (i.e. Islamic Monotheism) except him who befouls himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

002:130 Pickthtal  And who forsakes the religion of Abraham but he who makes a fool of himself. And certainly We made him pure in this world and in the Hereafter he is surely among the righteous.

002:130 Rashad  Who would forsake the religion of Abraham, except one who fools his own soul? We have chosen him in this world, and in the Hereafter he is among the righteous.

002:130 Sarwar  No one turns away from Abraham's Tradition except one who makes a fool of himself. To Abraham We have granted distinction in this world and in the life hereafter he will be among the righteous ones.

002:130 Shakir  And who forsakes the religion of Ibrahim but he who makes himself a fool, and most certainly We chose him in this world, and in the hereafter he is most surely among the righteous.

002:130 Sherali  And who will turn away from the religion of Abraham but he who makes a fool of himself. Him did We choose in this world, and in the next he will surely be among the righteous.

002:130 Yusufali  And who turns away from the religion of Abraham but such as debase their souls with folly? Him We chose and rendered pure in this world: And he will be in the Hereafter in the ranks of the Righteous.

002:131 Khan  When his Lord said to him, "Submit (i.e. be a Muslim)!” He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alamin (mankind, jinns and all that exists)."

002:131 Maulana  When his Lord said to him, Submit, he said: I submit myself to the Lord of the worlds.

002:131 Pickthtal  When his Lord said unto him: Surrender! he said: I have surrendered to the Lord of the Worlds.

002:131 Rashad  When his Lord said to him, "Submit," he said, "I submit to the Lord of the universe."

002:131 Sarwar  When God commanded Abraham to submit, he replied, "I have submitted myself to the Will of the Lord of the universe."

002:131 Shakir  When his Lord said to him, Be a Muslim, he said: I submit myself to the Lord of the worlds.

002:131 Sherali  When his Lord said to Him, 'Submit', he said, 'I have already submitted to the Lord of the worlds.'

002:131 Yusufali  Behold! his Lord said to him: "Bow (thy will to Me):" He said: "I bow (my will) to the Lord and Cherisher of the Universe."
And this (submission to Allah, Islam) was enjoined by Ibrahim (Abraham) upon his sons and by Ya`qub (Jacob), (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except in the Faith of Islam (as Muslims - Islamic Monotheism)."

And the same did Abraham enjoin on his sons, and (so did) Jacob: O my sons, surely Allah has chosen for you (this) religion, so die not unless you are submitting ones.

The same did Abraham enjoin upon his sons, and also Jacob, (saying): O my sons! Lo! Allah hath chosen for you the (true) religion; therefore die not as save as men who have surrendered (unto Him).

Moreover, Abraham exhort his children to do the same, and so did Jacob: "O my children, GOD has pointed out the religion for you; do not die except as submitters."

Abraham left this legacy to his sons and, in turn, so did Jacob saying, "God has chosen this religion for you. You must not leave this world unless you are a Muslim (submitted to the will of the Lord of the Universe)."

And the same did Ibrahim enjoin on his sons and (so did) Yaqoub. O my sons! surely Allah has chosen for you (this) faith, therefore die not unless you are Muslims.

And this was the legacy that Abraham left to his sons, and so did Jacob; "Oh my sons! Allah hath chosen the Faith for you; then die not except in the Faith of Islam."

Or were you witnesses when death approached Ya'qub (Jacob)? When he said unto his sons, "What will you worship after me?" They said, "We shall worship your Ilah (God - Allah), the Ilah (God) of your fathers, Ibrahim (Abraham), Isma'il (Ishmael), Ishaq (Isaac), One Ilah (God), and to Him we submit (in Islam)."

You are a people that have passed away; for them is what they have earned, and you shall have what you earn; and you shall not be called upon to answer for what they did.

Abraham left this legacy to his sons and, in turn, so did Jacob: "O my children, GOD has pointed out the religion for you; do not die except as submitters."

This is a people that have passed away; they shall have what they have earned and you shall have what you earn, and you shall not be called upon to answer for what they did.

Those are a people that have passed away; they shall have what they have earned and you shall have what you earn, and you shall not be called upon to answer for what they did.

Or were you witnesses when death approached Ya'qub, when he said to his sons: What will you worship after me? They said, We shall worship thy god, the god of thy fathers, Abraham and Ishmael and Isaac, One Allah (God), and to Him we submit (in Islam)."

Or were you witnesses when death approached Jacob? When he asked his sons, "Whom will you worship after my death?" They replied, "We will worship your Lord, the Lord of your fathers, Abraham, Ishmael, and Isaac. He is the only Lord, and to Him we have submitted ourselves."

Nay! were you witnesses when death visited Yaqoub, when he said to his children: What will you worship after I die?" They said, "We will worship your god; the god of your fathers, Ibrahim, Isma'il and Ishaq, One Allah only, and to Him we have surrendered.

Are you a people that have passed away? For them is what they have earned, and you shall have what you earn; and you shall not be called upon to answer for what they did.

"O my sons! Lo! Allah has chosen for you (this) religion, so die not unless you are Muslims."

"O my sons! Allah has chosen the Faith for you; then die not except in the Faith of Islam."

"They said, We shall worship your Ilah (God - Allah), the Ilah (God) of your fathers, Ibrahim (Abraham), Isma'il (Ishmael), Ishaq (Isaac), One Ilah (God), and to Him we submit (in Islam)."

And they said, "Be Jews or Christians, then you will be guided." Say (to them, O Muhammad Peace be upon him ), "Nay, (We follow) only the religion of Ibrahim (Abraham), Hanifa [Islamic Monotheism, i.e. to worship none but Allah (Alone)], and he was not of Al-Mushrikun (those who worshipped others along with Allah - see V.2:105)."

And they say: Be Jews or Christians, you will be on the right course. Say: Nay, (we follow) the religion of Abraham, the upright one, and he was not one of the polytheists.

And they say: Be Jews or Christians, then ye will be rightly guided. Say (unto them, O Muhammad): Nay, but (we follow) the religion of Abraham, the upright, and he was not of the idolaters.

They said, "You have to be Jewish or Christian, to be guided." Say, "We follow the religion of Abraham - monotheism - he never was an idol worshiper."

The Jews and the Christians have asked the Muslims to accept their faith to have the right guidance. (Muhammad) tell them, "We would rather follow the upright religion of Abraham who was not a pagan."

And they say: Be Jews or Christians, you will be on the right course. Say: Nay! (we follow) the religion of Ibrahim, the Hanif, and he was not one of the polytheists.

And they say, 'Be ye Jews or Christians, then you will be rightly guided;' Say 'Nay, but follow ye the religion of Abraham who was ever inclined to ALLAH; he was not of those who associated gods with ALLAH.'

They say: 'Become Jews or Christians if ye would be guided (To salvation).' Say thou: 'Nay! (I would rather) the Religion of Abraham the True, and he joined not with Allah.
002:136 Khan
Say (O Muslims), "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaq (Isaac), Ya'qub (Jacob), and to Al-Asbat [the twelve sons of Ya'qub (Jacob)], and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam)."

002:136 Maulana
Say: We believe in Allah and (in) that which has been revealed to us, and (in) that which was revealed to Abraham, and Ismael and Isaac and Jacob and the tribes, and (in) that which was given to Moses and Jesus, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them and to Him we have surrendered.

002:136 Pickthal
Say (O Muslims): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham, and Ismael, and Isaac, and Jacob, and the tribes, and that which Moses and Jesus received, and that which the prophets received from their Lord. We make no distinction between any of them, and unto Him we have surrendered.

002:136 Rashad
Say, "We believe in GOD, and in what was sent down to us, and in what was sent down to Abraham, Ismail, Isaac, Jacob, and the Patriarchs; and in what was given to Moses and Jesus, and all the prophets from their Lord. We make no distinction among any of them. To Him alone we are submitters."

002:136 Sarwar
(Muslims), say, "We believe in God and what He has revealed to us and to Abraham, Isma'il, Isaac, and their descendants, and what was revealed to Moses, Jesus, and the Prophets from their Lord. We make no distinction among them and to God we have submitted ourselves."

002:136 Shakir
Say: We believe in Allah and (in) that which had been revealed to us, and (in) that which was revealed to Ibrahim and Isma'il and Ishaq and Yaqub and the tribes, and (in) that which was given to Musa and Isa, and (in) that which was given to the prophets from their Lord, we do not make any distinction between any of them, and unto Him we submit ourselves.

002:136 Sherali
Say ye, 'We believe in ALLAH and what has been revealed to us, and what was revealed to Abraham and Ishmael, and Isaac and Jacob his children and what was given to Moses and Jesus, and what was given to all other Prophets from their Lord. We make no distinction between any of them; and to HIM we submit ourselves.'

002:136 Yusufali
Say ye: 'We believe in Allah, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to Allah (in Islam).'

002:137 Khan
So if they believe in the like of that which you believe, then they are rightly guided, but if they turn away, then they are only in opposition. So Allah will suffice you against them. And He is the All-Hearer, the All-Knower.

002:137 Maulana
So if they believe as you believe, they are indeed on the right course; and if they turn back, then they are only in opposition. But Allah will suffice thee against them; and He is the Hearing, the Knowing.

002:137 Pickthal
And if they believe in the like of that which ye believe then they are rightly guided. But if they turn away, then are they in schism, and Allah will suffice thee (for defence) against them. He is the Hearer, the Knower.

002:137 Rashad
If they believe as you do, then they are guided. But if they turn away, then they are in opposition. GOD will spare you their opposition; He is the Hearer, the Omniscient.

002:137 Sarwar
If they have faith in all that you believe, they will have the right guidance, but if they turn away, it would be for no reason other than their own malice. God is a Sufficient defender for you against them; He is All-hearing and all-knowing.

002:137 Shakir
If then they believe as you believe in Him, they are indeed on the right course, and if they turn back, then they are only in great opposition, so Allah will suffice you against them, and He is the Hearing, the Knowing.

002:137 Sherali
And if they believe as you have believed, then they are rightly guided; but if they turn back, then they are bent upon creating a schism, and ALLAH will surely suffice thee against them, for HE is All-Hearing, the All-Knowing.

002:137 Yusufali
So if they believe as ye believe, they are indeed on the right path; but if they turn back, it is they who are in schism; but Allah will suffice thee as against them, and He is the All-Hearing, the All-Knowing.

002:138 Khan
[Our Sibghah (religion) is] the Sibghah (Religion) of Allah (Islam) and which Sibghah (religion) can be better than Allah's? And we are His worshippers.

002:138 Maulana
(We take) Allah's colour, and who is better than Allah at colouring, and we are His worshippers.

002:138 Pickthal
(We take our) colour from Allah, and who is better than Allah at colouring. We are His worshippers.

002:138 Rashad
Such is GOD's system, and whose system is better than GOD's? 'Him alone we worship.'

002:138 Sarwar
Say, "Belief in God and following the guidance of Islam are God's means of purification for us. Islam is the baptism of God. No one is a better baptizer than He and we Muslims worship Him."

002:138 Shakir
(Receive) the baptism of Allah, and who is better than Allah in baptising? and Him do we serve.

002:138 Sherali
Say, 'We have adopted the religion of ALLAH, and who is better than ALLAH in teaching religion, and him alone do we worship.'

002:138 Yusufali
(Our religion is) the Baptism of Allah: And who can baptize better than Allah? And it is He Whom we worship.

002:139 Khan
Say (O Muhammad Peace be upon him to the Jews and Christians), "Dispute you with us about Allah while He is our Lord and your Lord? And for us are our works and yours your works. We look to Him alone.

002:139 Maulana
Say: Do you dispute with us about Allah, and He is our Lord and your Lord, and for us are our deeds and for you your deeds; and we are sincere to Him?

002:139 Pickthal
Say (unto the People of the Scripture): Dispute ye with us concerning Allah when He is our Lord and your Lord? Ours are our works and yours your works. We look to Him alone.

002:139 Rashad
Say, 'Do you argue with us about GOD, when He is our Lord and your Lord? We are responsible for our deeds, and you are responsible for your deeds. To Him alone we are devoted.'

002:139 Sarwar
(Muhammad), ask the People of the Book, 'Why should you argue with us about God, Who is our Lord as well as yours, when we are sincere in our belief in God?'

002:139 Shakir
Say: Do you dispute with us about ALLAH, while HE is our Lord and your Lord? And for us is our works and for you your works; and to HIM alone are we sincerely devoted.'

002:139 Sherali
Say: Will ye dispute with us about Allah, seeing that He is our Lord and your Lord; that we are responsible for our doings and ye for yours; and that We are sincere (in our faith) in Him?
002:140 Khan  Or say you that Abraham (Abraham), Isma'il (Ishmael), Isaaq (Issa), Ya'qub (Jacob) and Al-Asbat [the twelve sons of Ya'qub (Jacob)] were Jews or Christians? Say, "Do you know better or does Allah (knows better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad Peace be upon him when he comes, written in their Books. (See Verse 7:157)] he has from Allah? And Allah is not unaware of what you do."

002:140 Maulana  Or do you say that Abraham and Ishmael and Isaac and Jacob and the tribes were Jews or Christians? Say: Do you know better or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? And Allah is not heedless of what you do.

002:140 Pickthai  Or say ye that Abraham, and Ishmael, and Isaac, and Jacob, and the tribes were Jews or Christians? Say: Do ye know best, or doth Allah? And who is more unjust than he who hideth a testimony which he hath received from Allah? Allah is not unaware of what ye do.

002:140 Rashad  Do you say that Abraham, Ismael, Isaac, Jacob, and the Patriarchs were Jewish or Christian? Say, "Do you know better than GOD? Who is more evil than one who conceals a testimony he has learned from GOD? GOD is never unaware of anything you do."

002:140 Sarwar  Everyone will be responsible for his own deeds. Do you (People of the Book) claim that Abraham, Ishmael, Isaac, and their descendants were Jews or Christians?" Ask them, "Who possesses greater knowledge, you or God? Who is more unjust than one who refuses to testify to the truth that God has given to him?" God is not unaware of what you do.

002:140 Shakir  Nay! do you say that Ibrahim and Ismail and Yaqob and the tribes were Jews or Christians? Say: Are you better knowing or Allah? And who is more unjust than he who conceals a testimony that he has from Allah? And Allah is not at all heedless of what you do.

002:140 Sherali  Do you say that Abraham, Ishmael, and Isaac and Jacob and his children were Jews or Christians? Say, "Do you know better or ALLAH and who is more unjust than he who hides the testimony that he has from ALLAH? And ALLAH is not unaware of what you do.'

002:140 Yusufai  Or do ye say that Abraham, Isma'il Isaac, Jacob and the Tribes were Jews or Christians? Say: Do ye know better than Allah? Ah! who is more unjust than those who conceal the testimony they have from Allah? but Allah is not unmindful of what ye do!

002:141  That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

002:141 Maulana  Those are a people that have passed away; and for them is what they earned and for you what you earn; and you will not be asked of what they did.

002:141 Pickthai  Those are a people who have passed away; theirs is that which they earned and yours that which ye earn. And ye will not be asked of what they used to do.

002:141 Rashad  That was a community from the past. They are responsible for what they earned, and you are responsible for what you earned. You are not answerable for anything they did.

002:141 Sarwar  That nation is gone, they have reaped what they sowed and the same applies to you. You are not responsible for their deeds.

002:141 Shakir  This is a people that have passed away; they shall have what they earned and you shall have what you earn, and you shall not be called upon to answer for what they did.

002:141 Sherali  Those are a people that have passed away, for them is what they have earned, and for you what you earn, and you shall not be questioned as to what they did.

002:141 Yusufai  That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case:

002:142  Part 2.

002:142 Khan  The fools (pagans, hypocrites, and Jews) among the people will say, "What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they were used to face in prayer." Say, (O Muhammad SAW) "To Allah belong both, east and the west. He guides whom He wills to a Straight Way."

002:142 Maulana  The fools among the people will say: "What has turned them from their qiblah which they had?" Say: The East and the West belong only to Allah; He guides whom He pleases to the right path.

002:142 Pickthai  The foolish of the people will say: What hath turned them from the qiblah which they formerly observed? Say: Unto Allah belong the East and the West. He guideth whom He will unto a straight path.

002:142 Rashad  The fools among the people would say, "Why did they change the direction of their Qiblah?" Say, "To GOD belongs the east and the west; He guides whoever wills in a straight path."

002:142 Sarwar  Fools will soon say, "What has made them (Muslims) change the direction to which they had been facing during their prayers (the qibla)?" (Muhammad), tell them, "Both the East and West belong to God and He guides (whomsoever He wants), to the right direction."

002:142 Shakir  The fools among the people will say: What has turned them away from their Qiblah which they followed? Say, ‘To ALLAH belong the East and the West. HE guideth whom HE pleases to the right path.’

002:142 Sherali  The fools among the people will say: 'What hath turned them from the Qibla to which they were used?' Say: To Allah belong both east and West: He guideth whom He will to a Way that is straight.
002:143 Khan

Thus we have made you [true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad SAW and his Sunnah (legal ways)], a Wasat (just) (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad SAW) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad SAW) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind.

002:143 Maulana

And thus We have made you an exalted nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you. And We did not make that which thou wouldst have to be the qiblah but that We might distinguish him who follows the Messenger from him who turns back upon his heels. And it was indeed a hard test except for those whom Allah has guided. Nor was Allah going to make your faith to be fruitless. Surely Allah is Compassionate, Merciful, to the people.

002:143 Pickthal

Thus We have appointed you a middle nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you. And We appointed the qiblah which ye formerly observed only that We might know him who followeth the messenger, from him who turneth on his heels. In truth it was a hard (test) save for those whom Allah guided. But it was not Allah's purpose that your faith should be in vain, for Allah is Full of Pity, Merciful toward mankind.

002:143 Rashad

We thus made you an impartial community, that you may serve as witnesses among the people, and the messenger serves as a witness among you. We changed the direction of your original Qiblah only to distinguish those among you who readily follow the messenger from those who would turn back on their heels. It was a difficult test, but not for those who are guided by GOD. GOD never puts your worship to waste. GOD is Compassionate towards the people, Most Merciful.

002:143 Sarwar

We have made you (true Muslims) a moderate nation so that you could be an example for all people and the Prophet an example for you. The direction which you had been facing during your prayers (the qibla) was only made in order that We would know who would follow the Messenger and who would turn away. It was a hard test but not for those to whom God has given guidance. God did not want to make your previous prayers worthless; God is Compassionate and All-merciful.

002:143 Shakir

And thus We have made you a medium (just) nation that you may be the bearers of witness to the people and (that) the Messenger may be a bearer of witness to you; and We did not make that which you would have to be the qiblah but that We might distinguish him who follows the Messenger from him who turns back upon his heels, and this was surely hard except for those whom Allah has guided aright; and Allah was not going to make your faith to be fruitless; most surely Allah is Affectionate, Merciful to the people.

002:143 Sherali

And thus have WE made you an exalted nation, that you may be guardians over the people and the Messenger of ALLAH may be a guardian over you. And We did not appoint the Qiblah which thou didst follow; except that WE might know him who follows the Messenger of ALLAH from him who turns upon his heels. And this is indeed hard except for those whom ALLAH has guided. And ALLAH would never let your faith go in vain; surely, ALLAH is compassionate and Merciful to the people.

002:143 Yusufali

Thus, We have made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith). Indeed it was (A change) momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.

002:144 Khan

Verily! We have seen the turning of your (Muhammad's SAW) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid- al-Haram (at Makkah). And whosoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scriptures (i.e. Jews and the Christians) know well that, (that your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allah is not unaware of what they do.

002:144 Maulana

Indeed We see the turning of thy face to heaven, so We shall surely make thee master of the qiblah which thou likest; turn then thy face towards the Sacred Mosque. And wherever you are turn your faces towards it. And those who have been given the Book certainly know that it is the truth from their Lord. And Allah is not heedless of what they do.

002:144 Pickthal

We have seen the turning of thy face to heaven, so We shall surely make thee master of the qiblah which thou likest; turn then thy face towards the Inviolable Place of Worship, and ye (O Muslims), wheresoever ye be, turn your faces (when ye pray) toward it. Lo! Those who have received the Scripture know that (this revelation) is the Truth from their Lord. And Allah is not unaware of what they do.

002:144 Rashad

We have seen you turning your face about the sky (searching for the right direction). We now assign a Qiblah that you will like. (Muhammad) from this revelation (to change the qibla) is truly from their Lord. God is not unaware of what they do.

002:144 Sarwar

We have seen you turning your face towards the sky (for guidance, O Muhammad). And now verily We shall make thee turn (in prayer) toward a qiblah which is dear to thee. So turn thy face toward the Inviolable Place of Worship, and ye (O Muslims), wheresoever ye be, turn your faces (when ye pray) toward it. Lo! Those who have received the Scripture know that this is the truth from their Lord. GOD is never unaware of anything they do.

002:144 Shakir

And thus We have made you an exalted nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you. And We appointed the qiblah which ye formerly observed only that We might know him who followeth the messenger, from him who turneth on his heels. In truth it was a hard (test) save for those whom Allah guided. But it was not Allah's purpose that your faith should be in vain, for Allah is Full of Pity, Merciful toward mankind.

002:144 Sherali

And thus have WE made you an exalted nation, that you may be guardians over the people and the Messenger of ALLAH may be a guardian over you. And We did not appoint the Qiblah which thou didst follow; except that WE might know him who follows the Messenger of ALLAH from him who turns upon his heels. And this is indeed hard except for those whom ALLAH has guided. And ALLAH would never let your faith go in vain; surely, ALLAH is compassionate and Merciful to the people.

002:144 Yusufali

Thus, We have made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith). Indeed it was (A change) momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.

002:144 Khan

Verily! We have seen the turning of your (Muhammad's SAW) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid- al-Haram (at Makkah). And whosoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scriptures (i.e. Jews and the Christians) know well that, (that your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allah is not unaware of what they do.

002:144 Maulana

Indeed We see the turning of thy face to heaven, so We shall surely make thee master of the qiblah which thou likest; turn then thy face towards the Sacred Mosque. And wherever you are turn your faces towards it. And those who have been given the Book certainly know that it is the truth from their Lord. And Allah is not heedless of what they do.

002:144 Pickthal

We have seen the turning of thy face to heaven, so We shall surely make thee master of the qiblah which thou likest; turn then thy face towards the Inviolable Place of Worship, and ye (O Muslims), wheresoever ye be, turn your faces (when ye pray) toward it. Lo! Those who have received the Scripture know that (this revelation) is the Truth from their Lord. And Allah is not unaware of what they do.

002:144 Rashad

We have seen you turning your face about the sky (searching for the right direction). We now assign a Qiblah that you will like. (Muhammad) from this revelation (to change the qibla) is truly from their Lord. God is not unaware of what they do.

002:144 Sarwar

We have seen you turning your face towards the sky (for guidance, O Muhammad). And now verily We shall make thee turn (in prayer) toward a qiblah which is dear to thee. So turn thy face toward the Inviolable Place of Worship, and ye (O Muslims), wheresoever ye be, turn your faces (when ye pray) toward it. Lo! Those who have received the Scripture know that this is the truth from their Lord. GOD is never unaware of anything they do.

002:144 Shakir

And thus We have made you an exalted nation, that ye may be witnesses against mankind, and that the messenger may be a witness against you. And We appointed the qiblah which ye formerly observed only that We might know him who followeth the messenger, from him who turneth on his heels. In truth it was a hard (test) save for those whom Allah guided. But it was not Allah's purpose that your faith should be in vain, for Allah is Full of Pity, Merciful toward mankind.

002:144 Sherali

And thus have WE made you an exalted nation, that you may be guardians over the people and the Messenger of ALLAH may be a guardian over you. And We did not appoint the Qiblah which thou didst follow; except that WE might know him who follows the Messenger of ALLAH from him who turns upon his heels. And this is indeed hard except for those whom ALLAH has guided. And ALLAH would never let your faith go in vain; surely, ALLAH is compassionate and Merciful to the people.

002:144 Yusufali

Thus, We have made of you an Ummat justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves; and We appointed the Qibla to which thou wast used, only to test those who followed the Messenger from those who would turn on their heels (From the Faith). Indeed it was (A change) momentous, except to those guided by Allah. And never would Allah Make your faith of no effect. For Allah is to all people Most surely full of kindness, Most Merciful.
And even if you were to bring to the people of the Book (Jews and Christians) all the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah (prayer direction). And they will not even follow each other’s Qiblah (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allah), then indeed you will be one of the Zalimun (polytheists, wrong-doers, etc.).

And even if thou shouldst bring to those who have been given the Book every sign they would not follow thy qiblah, nor canst thou be a follower of their qiblah, neither are they the followers of each other’s qiblah. And if thou shouldst follow their desires after the knowledge that has come to thee, then thou wouldst indeed be of the wrongdoers.

And even if thou broughtest unto those who have received the Scripture all kinds of portents, they would not follow thy qiblah, nor canst thou be a follower of their qiblah; nor are some of them followers of the qiblah of others. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then surely wert thou of the evil-doers.

Even if thou show the followers of the scripture every kind of miracle, they will not follow your Qiblah. Nor shall you follow their Qiblah. They do not even follow each other’s Qiblah. If you acquiesce to their wishes, after the knowledge that has come to you, you will belong with the transgressors.

Even if you were to bring all kinds of authoritative proof to the People of the Book, they still would not accept your qibla, nor would you accept theirs, nor would they accept each others. Were you to follow their desires after all the knowledge that has come to you, you would certainly have been one of the unjust.

And even if you bring to those who have been given the Book every sign they would not follow your qibla, nor can you be a follower of their qibla, neither are they the followers of each other’s qiblah, and if you follow their desires after the knowledge that has come to you, then you shall most surely be among the unjust.

And even if thou shouldst bring every Sign to those who have been given the Book, they would not follow thy qiblah nor wouldst thou follow their qiblah, nor would some of them follow the Qiblah of others. And if thou shouldst follow their desires after the knowledge that has come to thee, then thou shalt surely be of the transgressors.

Even if thou wert to bring to the people of the Book all the Signs (together), they would not follow Thy Qibla; nor art thou going to follow their Qibla; nor indeed will they follow each other’s Qibla. If thou after the knowledge hath reached thee, Wert to follow their (vain) desires,-then wert thou Indeed (clearly) in the wrong.

Those to whom We gave the scripture (Jews and Christians) recognise him (Muhammad SAW or the Ka'bah at Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it - [i.e. the qualities of Muhammad SAW which are written in the Taurat (Torah) and the Injeel (Gospel)].

Those who receive the scripture recognize the truth herein, as they recognize their own children. Yet, some of them conceal the truth, knowingly.

Those to whom We have given the Book recognize it even as they recognize their sons, but surely some of them deliberately hide the truth.

Those whom We have given the Book recognize him (Muhammad SAW or the Ka'bah at Makkah) as they recognize their sons. And a party of them surely conceal the truth while they know.

Those who have been given the Scripture recognise (this revelation) as they recognise their sons. But lo! a party of them knowingly conceal the truth.

This is the truth from your Lord (O Muhammad), so be not thou of those who waver.

Omnipotent.

Surely Allah is Possessor of power over all things.

Never doubt that the essence of truth comes from your Lord.

The truth is from thy Lord; nor indeed will they follow each other’s Qibla. If thou after the knowledge hath reached thee, Wert to follow their (vain) desires,-then wert thou Indeed (clearly) in the wrong.

The truth is from thy Lord; therefore hasten to (do) good works; wherever you are, Allah will bring you all together. Surely Allah has the power to do all that He wills.
002:149 Khan
And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Haram (at Makkah), and wheresoever you are, turn your faces towards it, (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! - and so that I may complete My Blessings on you and that you may be guided.

002:150 Khan
And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-al-Haram (at Makkah), and wheresoever you are, turn your faces towards it, (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! - and that I may complete My favour to you and that you may go aright.

002:151 Khan
Similarly (to complete My Blessings on you) We have sent among you a Messenger (Muhammad SAW) of your own, reciting to you Our Verses (the Qur'an) and sanctifying you, and giving you the Book (the Qur'an) and the Hikmah (i.e. Sunnah, Islamic laws and Fiqh - jurisprudence), and teaching you that which you used not to know.

002:151 Maulana
Even as We have sent among you a Messenger from among you, who recites to you our messages and purifies you and teaches you the Book and the Wisdom and teaches you that which you did not know.

002:151 Pickthtal
Even as We have sent unto you a messenger from among you, who reciteth unto you Our revelations and causeth you to grow, and teacheth you the Scripture and wisdom, and teacheth you that which ye knew not.

002:151 Rashad
As We have sent a Messenger from your own people to show you evidence about Me, to purify you from sins, to teach you the Book, give you wisdom and instruct you in that which you did not know,

002:151 Shakir
Even as We have sent among you a Messenger from among you who recites to you Our communications and purifies you and teaches you the Book and the wisdom and teaches you that which you did not know.

002:151 Sherali
Even as WE have sent to you a Messenger from among yourselves who recites OUR Signs to you, and purifies you, and teaches you the Book and Wisdom, and teaches you that which you knew not.

002:151 Yusufali
A similar (favour have ye already received) in that We have sent among you a Messenger of your own, rehearsing to you Our Signs, and sanctifying you, and instructing you in Scripture and Wisdom, and in new knowledge:

002:152 Khan
Therefore remember Me by praying, glorifying, etc.). I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.

002:152 Maulana
Therefore glorify Me, I will make you eminent, and give thanks to Me and be not ungrateful to me.

002:152 Pickthtal
Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me.

002:152 Rashad
You shall remember Me, that I may remember you, and be thankful to Me; do not be unappreciative.

002:152 Sarwar
Therefore, remember Me and I shall remember you. Thank Me and do not hide the truth about Me.

002:152 Shakir
Therefore remember Me, I will remember you, and be thankful to Me, and do not be ungrateful to Me.

002:152 Sherali
Therefore, remember ME and I will remember you; and be thankful to ME and do not be ungrateful to ME.

002:152 Yusufali
Then do ye remember Me; I will remember you. Be grateful to Me, and reject not Faith.
002:153  Section 19: Hard Trials necessary to establish Truth  
002:153 Khan O you who believe! Seek help in patience and As-Salat (the prayer). Truly! Allah is with As-Sabirin (the patient ones, etc.).  
002:153 Maulana O you who believe, seek assistance through patience and prayer; surely Allah is with the patient.  
002:153 Pickthall O ye who believe! Seek help in steadfastness and prayer. Lo! Allah is with the steadfast.  
002:153 Rashad O you who believe, seek help through steadfastness and the Contact Prayers (Salat). GOD is with those who steadfastly persevere.  
002:153 Sarwar Believers, help yourselves (in your affairs) through patience and prayer; God is with those who have patience.  
002:153 Shakir O you who believe! seek assistance through patience and prayer; surely Allah is with the patient.  
002:153 Sherali O ye who believe, seek help through perseverance and Prayer; surely, ALLAH is with those who patiently persevere.  
002:153 Yusufali O ye who believe! seek help with patient perseverance and prayer; for Allah is with those who patiently persevere.  
002:154  
002:154 Khan And say not of those who are killed in the Way of Allah, "They are dead." Nay, they are living, but you perceive (it) not.  
002:154 Maulana And speak not of those who are slain in Allah's way as dead. Nay, (they are) alive, but you perceive not.  
002:154 Pickthall And call not those who are slain in the way of Allah "dead." Nay, they are living, only ye perceive not.  
002:154 Rashad Do not say of those who are killed in the cause of GOD, "They are dead." They are alive at their Lord, but you do not perceive.  
002:154 Sarwar Do not consider those who are slain for the cause of God to be dead. They are alive but you are unaware of them.  
002:154 Shakir And do not speak of those who are slain in Allah's way as dead; nay, (they are) alive, but you do not perceive.  
002:154 Sherali And say not of those who are slain in the way of ALLAH that they are dead; nay they are living, only you perceive not.  
002:154 Yusufali And say not of those who are slain in the way of Allah: "They are dead." Nay, they are living, though ye perceive (it) not.  
002:155  
002:155 Khan And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sabirin (the patient ones, etc.).  
002:155 Maulana And We shall certainly try you with something of fear and hunger and loss of property and lives and fruits. And give good news to the patient.  
002:155 Pickthall And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast,  
002:155 Rashad We will surely test you through some fear, hunger, and loss of money, lives, and crops. Give good news to the steadfast.  
002:155 Sarwar We shall test you through fear, hunger, loss of life, property, and crops. (Muhammad), glad news to the people who have patience  
002:155 Shakir And We will most certainly try you with somewhat of fear and hunger and loss of property and lives and fruits; and give good news to the patient,  
002:155 Sherali And WE will try you with something of fear and hunger, and loss of wealth and lives and fruits; but give glad tidings to those who patiently persevere.  
002:155 Yusufali Be sure we shall test you with something of fear and hunger, some loss in goods or lives or the fruits (of your toil), but give glad tidings to those who patiently persevere,  
002:156  
002:156 Khan Who, when afflicted with calamity, say: "Truly! To Allah we belong and truly, to Him we shall return."  
002:156 Maulana Who, when a misfortune befalls them say: "Surely we are Allah's and to Him we shall return."  
002:156 Pickthall Who say, when a misfortune striketh them: Lo! we are Allah's and lo! unto Him we are returning.  
002:156 Rashad When an affliction befalls them, they say, "We belong to GOD, and to Him we are returning."  
002:156 Sarwar And in difficulty say, "We are the servants of God and to Him we shall all return"  
002:156 Shakir Who, when a misfortune befalls them, say: Surely we are Allah's and to Him we shall surely return.  
002:156 Sherali Who, when a misfortune overtakes them, say, 'Surely, to ALLAH we belong and to HIM shall we return.'  
002:156 Yusufali Who say, when afflicted with calamity: "To Allah We belong, and to Him is our return":-  
002:157  
002:157 Khan They are those on whom are the Salawat (i.e. blessings, etc.) (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided-ones.  
002:157 Maulana Those are they on whom are blessings and mercy from their Lord; and those are the followers of the right course.  
002:157 Pickthall And surely they are the ones on whom are blessings and mercy. Such are the rightly guided.  
002:157 Rashad These have deserved blessings from their Lord and mercy. These are the guided ones.  
002:157 Sarwar It is they who will receive blessings and mercy from God and who follow the right guidance.  
002:157 Shakir Those are they on whom are blessings and mercy from their Lord, and those are the followers of the right course.  
002:157 Sherali It is these on whom descend blessings from their Lord and also mercy, and it is these that are rightly guided.  
002:157 Yusufali They are those on whom (Descend) blessings from Allah, and Mercy, and they are the ones that receive guidance.  
002:158  
002:158 Khan Verily! As-Safa and Al-Marwah (two mountains in Makka) are of the Symbols of Allah. So it is not a sin on him who perform Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makka) to perform the going (Tawaf) between them (As-Safa and Al-Marwah). And whoever does good voluntarily, then verily, Allah is All- Recogniser, All-Knower.  
002:158 Maulana The Safa and the Marwah are truly among the signs of Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them. And whoever does good spontaneously -- surely Allah is Bountiful in rewarding, Knowing.  
002:158 Pickthall Lo! (the mountains) As-Safa and Al-Marwah are among the indications of Allah. It is therefore no sin for him who is on pilgrimage to the House (of Allah) or visiteth it, to go around them (as the pagan custom is). And he who doeth good of his own accord, (for him) lo! Allah is Responsive, Aware.  
002:158 Rashad The knolls of Safa and Marwah are among the rites decreed by GOD. Anyone who observes Hajj or 'Umrah commits no error by traversing the distance between them. If one volunteers more righteous works, then GOD is Appreciative, Omniscient.  
002:158 Sarwar Safa and Marwah (names of two places in Mecca) are reminders of God. It is no sin for one who visits the Sacred House (in Mecca) to walk seven times between (Safa and Marwah). Whoever willingly does a good deed in obedience to God, will find God All-knowing and Fully Appreciative.  
002:158 Shakir Surely the Safa and the Marwa are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing.  
002:158 Sherali Surely, Al-Safa and Al-Marwah are among the Signs of ALLAH. It is therefore no sin for him who is on Pilgrimage to the House, or performs Umrah, or go around the two. And who does good beyond what is obligatory, surely then, ALLAH is appreciative of good deeds, and All-Knowing.  
002:158 Yusufali Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, it is no sin in them. And if any one obeyeth his own impulse to good.- be sure that Allah is He Who recogniseth and knoweth.
And your Allah is One Allah: there is no god but He, Most Gracious, Most Merciful.

Our Lord is the only Lord. There is no god but He, the Beneficent and Merciful.

Your Allah is One Allah; there is no Allah save Him, the Beneficent, the Merciful.

And your God is Beneficent, the Most Merciful.

They will abide therein. Their chastisement shall not be lightened nor shall they be given reprieve.

Those who flee from My punishment and die as disbelievers, these it is on whom is the curse of Allah and the angels and men all; they are the accursed of Allah and all the people (on the Day of Judgment).

Those who conceal the clear proofs and the guidance that We have revealed after We have made it clear for the people in the Book, it is these whom ALLAH curses; so curse them those who have the right to curse.

Those who conceal the clear proofs and the guidance that We have revealed after We have made it clear for the People of the Book, will be condemned by God and those who have the right to condemn.

Surely those who conceal the clear proofs and the guidance that We revealed after We have made it clear in the Book for men, these it is whom Allah shall curse, and those who curse shall curse them (too).

Surely those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, it is these whom Allah should curse, and the curse of those entitled to curse, too.

Except those who repent and do righteous deeds, and openly declare the (truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

Except those who repent and amend and make manifest (the truth), these it is to whom I turn (mercifully); and I am the Oft-returning (to mercy), the Merciful.

Except those who repent and amend and make manifest (the truth). These it is toward whom I relent. I am the Relenting, the Merciful.

However, I shall accept the repentance of those of them who repent for their sins, reform their manners, and preach the truth; I am All-forgiving and All-merciful.

Except those who repent and amend and openly declare the truth, it is these to whom I turn with forgiveness, and I am the Relenting, Most Merciful.

Those who deny My existence and die with such attitude will be subject to the condemnation of God, the angels, and all people.

Those who reject Faith, and die rejecting,- on them is Allah's curse, and the curse of angels, and of all mankind; they will abide therein: Their retribution is never commuted for them, nor are they reprieved.

Those who believe and their chastisement shall not be lightened nor shall they be given reprieve.

Eternally they abide therein. The retribution is never commuted for them, nor are they reprieved.

They will live condemned forever, will have no relief from the torment, and no attention will be paid to them.

Abiding therein; their chastisement shall not be lightened nor shall they be given reprieve.

Abiding in it; their chastisement shall not be lightened nor shall they be given reprieve.

They shall remain under it. The punishment shall not be lightened for them, nor shall they be granted reprieve.

They will abide therein: Their penalty will not be lightened, nor will respite be their (lot).

And your Ilah (God) is One Ilah (God - Allah), La ilaha illa Huwa (there is none who has the right to be worshipped but He), the Most Beneficent, the Most Merciful.

And your God is one God; there is no God but He! He is the Beneficent, the Merciful.

Your Allah is One Allah; there is no Allah save Him, the Beneficent, the Merciful.

Your god is one god; there is no god but He, Most Gracious, Most Merciful.

Our Lord is the only Lord. There is no God but He, the Beneficent and Merciful.

And your Allah is one Allah! there is no god but He; He is the Beneficent, the Merciful.

And your God is One God; there is no God but HE, the Gracious, the Merciful.

And your Allah is One Allah: There is no god but He, Most Gracious, Most Merciful.
SOME PEOPLE CONSIDER CERTAIN THINGS EQUAL TO GOD AND LOVE THEM JUST AS ONE SHOULD LOVE GOD. HOWEVER, THE STRONGEST OF THE BELIEVERS' LOVE IS THEIR LOVE OF GOD. HAD THE UNJUST BEEN ABLE TO REFLECT ABOUT THEIR CONDITION, WHEN FACING THE TORMENT, THEY WOULD HAVE HAD NO DOUBT THAT TO GOD BELONGS ALL-POWER AND THAT HE IS STERN IN HIS RETRIBUTION.

AND THERE ARE SOME AMONG MEN WHO TAKE FOR THEMSELVES OBJECTS OF WORSHIP OTHER THAN ALLAH, LOVING THEM AS THEY SHOULD LOVE ALLAH. BUT BELIEVERS ARE STRONGER IN LOVE FOR ALLAH AND O, THAT THOSE WHO ARE UNJUST HAD SEEN, WHEN THEY SEE THE CHASTISEMENT, THAT THE POWER IS WHOLLY ALLAH'S AND THAT ALLAH IS SEVERE IN CHASTISING!

AND THERE ARE SOME AMONG MEN WHO TAKE FOR THEMSELVES OBJECTS OF WORSHIP OTHER THAN ALLAH, LOVING THEM AS THEY SHOULD LOVE ALLAH. BUT BELIEVERS ARE STRONGER IN LOVE FOR ALLAH AND O, THAT THOSE WHO ARE UNJUST HAD SEEN, WHEN THEY SEE THE CHASTISEMENT, THAT THE POWER IS WHOLLY ALLAH'S AND THAT ALLAH IS SEVERE IN CHASTISING!

AND THERE ARE SOME AMONG MEN WHO TAKE FOR THEMSELVES OBJECTS OF WORSHIP OTHER THAN ALLAH, LOVING THEM AS THEY SHOULD LOVE ALLAH. BUT BELIEVERS ARE STRONGER IN LOVE FOR ALLAH AND O, THAT THOSE WHO ARE UNJUST HAD SEEN, WHEN THEY SEE THE CHASTISEMENT, THAT THE POWER IS WHOLLY ALLAH'S AND THAT ALLAH IS SEVERE IN CHASTISING!

AND THERE ARE SOME AMONG MEN WHO TAKE FOR THEMSELVES OBJECTS OF WORSHIP OTHER THAN ALLAH, LOVING THEM AS THEY SHOULD LOVE ALLAH. BUT BELIEVERS ARE STRONGER IN LOVE FOR ALLAH AND O, THAT THOSE WHO ARE UNJUST HAD SEEN, WHEN THEY SEE THE CHASTISEMENT, THAT THE POWER IS WHOLLY ALLAH'S AND THAT ALLAH IS SEVERE IN CHASTISING!

AND THERE ARE SOME AMONG MEN WHO TAKE FOR THEMSELVES OBJECTS OF WORSHIP OTHER THAN ALLAH, LOVING THEM AS THEY SHOULD LOVE ALLAH. BUT BELIEVERS ARE STRONGER IN LOVE FOR ALLAH AND O, THAT THOSE WHO ARE UNJUST HAD SEEN, WHEN THEY SEE THE CHASTISEMENT, THAT THE POWER IS WHOLLY ALLAH'S AND THAT ALLAH IS SEVERE IN CHASTISING!

AND THERE ARE SOME AMONG MEN WHO TAKE FOR THEMSELVES OBJECTS OF WORSHIP OTHER THAN ALLAH, LOVING THEM AS THEY SHOULD LOVE ALLAH. BUT BELIEVERS ARE STRONGER IN LOVE FOR ALLAH AND O, THAT THOSE WHO ARE UNJUST HAD SEEN, WHEN THEY SEE THE CHASTISEMENT, THAT THE POWER IS WHOLLY ALLAH'S AND THAT ALLAH IS SEVERE IN CHASTISING!

AND THERE ARE SOME AMONG MEN WHO TAKE FOR THEMSELVES OBJECTS OF WORSHIP OTHER THAN ALLAH, LOVING THEM AS THEY SHOULD LOVE ALLAH. BUT BELIEVERS ARE STRONGER IN LOVE FOR ALLAH AND O, THAT THOSE WHO ARE UNJUST HAD SEEN, WHEN THEY SEE THE CHASTISEMENT, THAT THE POWER IS WHOLLY ALLAH'S AND THAT ALLAH IS SEVERE IN CHASTISING!

AND THERE ARE SOME AMONG MEN WHO TAKE FOR THEMSELVES OBJECTS OF WORSHIP OTHER THAN ALLAH, LOVING THEM AS THEY SHOULD LOVE ALLAH. BUT BELIEVERS ARE STRONGER IN LOVE FOR ALLAH AND O, THAT THOSE WHO ARE UNJUST HAD SEEN, WHEN THEY SEE THE CHASTISEMENT, THAT THE POWER IS WHOLLY ALLAH'S AND THAT ALLAH IS SEVERE IN CHASTISING!

AND THERE ARE SOME AMONG MEN WHO TAKE FOR THEMSELVES OBJECTS OF WORSHIP OTHER THAN ALLAH, LOVING THEM AS THEY SHOULD LOVE ALLAH. BUT BELIEVERS ARE STRONGER IN LOVE FOR ALLAH AND O, THAT THOSE WHO ARE UNJUST HAD SEEN, WHEN THEY SEE THE CHASTISEMENT, THAT THE POWER IS WHOLLY ALLAH'S AND THAT ALLAH IS SEVERE IN CHASTISING!

AND THERE ARE SOME AMONG MEN WHO TAKE FOR THEMSELVES OBJECTS OF WORSHIP OTHER THAN ALLAH, LOVING THEM AS THEY SHOULD LOVE ALLAH. BUT BELIEVERS ARE STRONGER IN LOVE FOR ALLAH AND O, THAT THOSE WHO ARE UNJUST HAD SEEN, WHEN THEY SEE THE CHASTISEMENT, THAT THE POWER IS WHOLLY ALLAH'S AND THAT ALLAH IS SEVERE IN CHASTISING!

AND THERE ARE SOME AMONG MEN WHO TAKE FOR THEMSELVES OBJECTS OF WORSHIP OTHER THAN ALLAH, LOVING THEM AS THEY SHOULD LOVE ALLAH. BUT BELIEVERS ARE STRONGER IN LOVE FOR ALLAH AND O, THAT THOSE WHO ARE UNJUST HAD SEEN, WHEN THEY SEE THE CHASTISEMENT, THAT THE POWER IS WHOLLY ALLAH'S AND THAT ALLAH IS SEVERE IN CHASTISING!

AND THERE ARE SOME AMONG MEN WHO TAKE FOR THEMSELVES OBJECTS OF WORSHIP OTHER THAN ALLAH, LOVING THEM AS THEY SHOULD LOVE ALLAH. BUT BELIEVERS ARE STRONGER IN LOVE FOR ALLAH AND O, THAT THOSE WHO ARE UNJUST HAD SEEN, WHEN THEY SEE THE CHASTISEMENT, THAT THE POWER IS WHOLLY ALLAH'S AND THAT ALLAH IS SEVERE IN CHASTISING!

AND THERE ARE SOME AMONG MEN WHO TAKE FOR THEMSELVES OBJECTS OF WORSHIP OTHER THAN ALLAH, LOVING THEM AS THEY SHOULD LOVE ALLAH. BUT BELIEVERS ARE STRONGER IN LOVE FOR ALLAH AND O, THAT THOSE WHO ARE UNJUST HAD SEEN, WHEN THEY SEE THE CHASTISEMENT, THAT THE POWER IS WHOLLY ALLAH'S AND THAT ALLAH IS SEVERE IN CHASTISING!

AND THERE ARE SOME AMONG MEN WHO TAKE FOR THEMSELVES OBJECTS OF WORSHIP OTHER THAN ALLAH, LOVING THEM AS THEY SHOULD LOVE ALLAH. BUT BELIEVERS ARE STRONGER IN LOVE FOR ALLAH AND O, THAT THOSE WHO ARE UNJUST HAD SEEN, WHEN THEY SEE THE CHASTISEMENT, THAT THE POWER IS WHOLLY ALLAH'S AND THAT ALLAH IS SEVERE IN CHASTISING!
And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us." Thus Allah will show them their deeds as regrets for them. And they will never get out of the Fire.

And those who followed will say: If we could but return, we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they will not escape from the Fire.

Those who followed will say, "If we can get another chance, we will disown them as they have disowned us now." GOD thus shows them the consequences of their works as nothing but remorse; they will never exit Hell.

The followers will say, "Had we had the chance we also would have denounced our leaders." That is how God will show them their regrettable deeds. They will not be able to escape from hell fire.

And those who followed shall say: Had there been for us a return, then we would renounce them as they have renounced us. Thus will Allah show them their deeds to be intense regret to them, and they shall not come forth from the fire.

And those who followed shall say, "If we could only return, we would disown them even as they have disowned us." Thus will ALLAH show them their works as anguish for them, and that they shall not get out of the fire.

And those who followed would say: "If only We had one more chance, We would clear ourselves of them, as they have cleared themselves of us." Thus will Allah show them (The fruits of) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire.

Section 21: Prohibited Foods

O mankind! Eat of what is lawful and good on the earth, and follow not the footsteps of Shaitan (Satan). Verily, he is to you an open enemy.

O men, eat the lawful and good things from that is in the earth, and follow not the footsteps of the devil. Surely he is an open enemy to you.

O mankind! Eat of that which is lawful and wholesome in the earth, and follow not the footsteps of the devil. Lo! he is an open enemy for you.

People, eat of the good and lawful things on earth. Do not follow the footsteps of Satan; he is clearly your enemy.

O men! eat the lawful and good things out of what is in the earth, and do not follow the footsteps of the Shaitan; surely he is your open enemy.

O ye men! eat of what is lawful and good in the earth; and follow not the footsteps of Satan, surely he is to you an open enemy.

O ye people! Eat of what is on earth, Lawful and good; and do not follow the footsteps of the evil one, for he is to you an avowed enemy.

He enjoins upon you only what is evil and shameful, and that you speak against Allah what you know not.

He commands you what is evil and shameful, and that ye say of Allah what you do not know.

He only enjoin you evil and indecency, and that you may speak against Allah what you do not know.

For he commands you what is evil and shameful, and that ye should say of Allah that of which ye have no knowledge.

When it is said to them: "Follow what Allah has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that! Even though their fathers did not understand anything nor were they guided?)

And when it is said to them, "Follow what Allah has revealed," they say: "Nay, we follow that wherein we found our fathers. What! even though their fathers had no sense at all, nor did they follow the right way,"

And when it is said unto them: Follow that which Allah hath revealed, they say: We follow that wherein we found our fathers. What! even though their fathers were wholly unintelligent and had no guidance?

He only commands you to commit evil and vice, and to say about GOD what you do not know.

He tries to make you do evil and shameful things and speak against God without knowledge.

He only enjoins you evil and indecency, and that you may speak against Allah what you do not know.

He enjoins upon you only what is evil and what is foul, and that you say of ALLAH what you do not know.

He commands you what is evil and shameful, and that ye should say of Allah of which ye have no knowledge.

And when it is said to them: "Follow what Allah has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that! Even though their fathers did not understand anything nor were they guided?)

And when it is said to them, "Follow what Allah has revealed," they say: "Nay, we follow that wherein we found our fathers. What! even though their fathers had no sense at all, nor did they follow the right way,"

And when it is said unto them: Follow that which Allah hath revealed, they say: We follow that wherein we found our fathers. What! even though their fathers were wholly unintelligent and had no guidance?

And when they are told, "Follow what GOD has revealed herein," they say, "We follow only what we found our parents doing." What if their parents did not understand, and were not guided?

When some people are asked to follow the revelations of God, they say, "We would rather follow what our fathers have followed," even though their fathers had no sense at all, nor did they follow the right way.

And when it is said to them, Follow what Allah has revealed, they say: Nay! we follow what we found our fathers upon. What! and though their fathers had no sense at all, nor did they follow the right way.

And when it is said to them, 'Follow that which ALLAH has sent down, they say, 'Nay, we will follow that wherein we found our fathers.' What! even if their fathers had no sense at all and followed not the right path.

And when it is said to them: "Follow what Allah hath revealed!" They say: "Nay! we shall follow the ways of our fathers." What! even though their fathers Were void of wisdom and guidance?

And the parable of those who disbelieve, is as that of him who shouts to the (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand.

And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry. Deaf, dumb, blind, so they have no sense.

The likeness of those who disbelieve (in relation to the messenger) is as the likeness of one who calleth unto that which heareth naught except a shout and cry. Deaf, dumb, blind, therefore they have no sense.

The example of such disbelievers is that of parrots who repeat what they hear of sounds and calls, without understanding. Deaf, dumb, and blind; they cannot understand.

Preaching to unbelievers is like talking to someone who cannot hear anything except yells and shouts. They are deaf, dumb, and blind; they have no understanding.

And the parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry; deaf, dumb (and) blind, so they do not understand.

And the case of those who disbelieve is like the case of one who shouts to that which heares naught but a call and a cry. They are deaf dumb and blind - so they do not understand.

The parable of those who reject Faith is as if one were to shout Like a goat-herd, to things that listen to nothing but calls and cries: Deaf, dumb, and blind, they are void of wisdom.
This is because Allah has revealed the Book with the truth; and surely those who go against the Book are in a great opposition.

That is because Allah has sent down the Book (the Qur'an) in truth. And verily, those who disputed as regards the Book are far away in enmity. Surely Allah is Forgiving, Merciful.

They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! what boldness (They show) for them to encounter fire.

It is they who chose the straying instead of guidance, and the retribution instead of forgiveness. Consequently, they will have to endure Hell. Allah will not speak to them on the Day of Resurrection, nor will He purify them; and for them is a grievous punishment.

Those are they who buy error for guidance and chastisement for forgiveness; how great is their endurance of the Fire!

Those who hide that which ALLAH has sent down of the Book and take in exchange for it a paltry price, they eat nothing but fire into their bellies, and Allah will not speak to them on the Day of Resurrection, nor will He purify them; and theirs will be a painful torment.

ALLAH has only forbidden you what dies of itself, and blood, and flesh of swine, and that on which any other (name) than that of ALLAH has been invoked. But he who is driven by necessity, neither craving nor exceeding the limit, it shall be no sin for him. Surely ALLAH is Most Forgiving, Merciful.

He hath only forbidden you what dies of itself, and blood and flesh of swine, and that over which any other (name) than that of ALLAH has been invoked; but whoever is driven by necessity, not desiring, nor exceeding the limit, no sin shall be upon him; surely ALLAH is Forgiving, Merciful.

They have exchanged guidance for error and forgiven punishment for forgiveness; how great is their endurance of the Fire!

Those are they who buy error for the right direction and chastisement for forgiveness; how bold they are to encounter fire.

They are the ones who buy Error in place of Guidance and Torment in place of Forgiveness. Ah! what boldness (They show) for the Fire!

That is because Allah has sent down the Book (the Qur’an) in truth. And verily, those who disputed as regards the Book are far away in enmity.

For they are the ones who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

Verily, those who conceal what ALLAH has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allah will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

Those who concealing the Book that ALLAH has revealed take for it a small price, they eat nothing but fire into their bellies, and Allah will not speak to them on the Day of Resurrection, nor will He purify them; and for them is a painful chastisement.

Those are they who have purchased error at the price of guidance, and torment at the price of pardon. How constant are they in their strife to reach the Fire!
O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the slave for the slave, and the female for the female. But if any remission is made by the brother (or the relatives, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (pious - see V.2.2).

002:177 Maulana
It is not righteousness that you turn your faces towards the East and the West, but righteous is the one who believes in Allah, and the Last Day, and the angels and the Book and the prophets, and gives away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and to those who ask and to set slaves free and keeps up prayer and pays the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in the time of conflict. These are they who are true; and these are they who keep their duty.

002:177 Pickthal
It is not righteousness that ye turn your faces to the East or the West; but righteous is he who believeth in Allah and the Last Day and the angels and the Scripture and the prophets; and giveth wealth, for love of Him, to kinsfolk and to orphans and the needy and the wayfarer and to those who ask, and to set slaves free; and observeth proper worship and payeth the poor-dues. And those who keep their treaty when they make one, and the patient in tribulation and adversity and time of stress. Such are they who are sincere. Such are the Allah-fearing.

002:177 Shakir
Righteousness is not turning your faces towards the east or the west. Righteous are those who believe in GOD, the Last Day, the angels, the scripture, and the prophets; and they give the money, cheerfully, to the relatives, the orphans, the needy, the traveling alien, the beggars, and to free the slaves; and they observe the Contact Prayers (Salat) and give the obligatory charity (Zakat); and they keep their word whenever they make a promise; and they steadfastly persevere in the face of persecution, hardship, and war. These are the true; these are the righteous.

002:177 Sarwar
Righteousness is not determined by facing East or West during prayer. Righteousness consists of the belief in God, the Day of Judgment, the angels, the Books of God, His Prophets; to give money for the love of God to relatives, orphans, the destitute, and those who are on a journey and in urgent need of money, beggars; to set free slaves and to be steadfast in prayer, to pay the religious tax (Zakat) to fulfill one's promises, and to exercise patience in poverty, in distress, and in times of war. Such people who do these are truly righteous and pious.

002:177 Shakir
It is not righteousness that you turn your faces towards the East and the West, but righteousness is this that one should believe in Allah and the last day and the angels and the Book and the prophets, and give away wealth out of love for Him to the near of kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) the captives, and keep up prayer and pay the poor-rate; and the performers of their promise when they make a promise, and the patient in distress and affliction and in time of conflicts-- these are they who are true (to themselves) and these are they who guard (against evil).

002:177 Sherali
It is not righteousness that you turn your faces to the East or the West, but truly righteous is he who believes in ALLAH and the Last Day and the angels and the Book and the Prophets, and spends his money out of love for HIM, on the kindred and the orphans and the needy and the wayfarer and those who ask for charity and for ransomng the captives; and observes prayer and pays the Zakat; and those who fulfill their promise when they have made one, and the patient in poverty and affliction and the steadfast in the time of war; it is these who have proved truthful and it is these who are truly God-Fearing.

002:177 Yusufali
It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in Allah and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfill the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the Allah-fearing.

002:178 Khan
O ye who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood money, then prosecution according to usage, and payment to him in a good manner; this is an alleviation and a mercy, so whoever exceeds the limit after this, will have a painful chastisement.

002:178 Maulana
O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother of the killed against blood money, then prosecution according to usage, and payment to him in a good manner; this is an alleviation and a mercy, so whoever exceeds the limit after this, will have a painful chastisement.

002:178 Pickthal
O ye who believe! Retaliation is prescribed for you in the matter of the murdered; the freeman for the freeman, and the female for the female. And for the killer who ask, and for the ransom of slaves; to be steadfast in prayer, and gives the Zakat, and who fulfill their covenant when they make it, and who are As-Sabirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqun (pious - see V.2.2).

002:178 Rashad
Believers, in case of murder, the death penalty is the sanctioned retaliation: a free man for a free man, a slave for a slave, and a female for a female. However, if the convicted person receives pardon from the aggrieved party, the prescribed rules of compensation must be followed accordingly. This is a merciful alteration from your Lord. Whoever transgresses against it will face a painful punishment.

002:178 Shakir
O ye who believe! equivalent is the law decreed for you when dealing with murder - the free for the free, the slave for the slave, the female for the female. If one is pardoned by the victim's kin, an appreciative response is in order, and an equitable compensation shall be paid. This is an alleviation from your Lord and mercy. Anyone who transgresses beyond this incurs a painful retribution.

002:178 Sherali
O ye who believe! equitable retaliation in the matter of the slain is prescribed for you; the free man for the free man, and the slave for the slave, and the female for the female. But for him who is granted any remission by his injured brother, pursuing the matter for the realization of the blood-money shall be done with fairness, and the murderer shall pay him the blood-money in a handsome manner. This is an alleviation from your Lord and a mercy. And whoso transgresses thereafter, for him there shall be a grievous punishment.

002:178 Yusufali
O ye who believe! the law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with handsome gratitude, this is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty.
002:179 Khan And there is a (saving of) life for you in Al-Qisas (the Law of Equality in punishment), O men of understanding, that you may become Al-Muttaqun (the pious - see V.2:2).
002:179 Maulana And there is life for you in retaliation, O men of understanding, that you may guard yourselves.
002:179 Pickthall And there is life for you in retaliation, O men of understanding, that ye may ward off (evil).
002:179 Rashad Equivalence is a life saving law for you, O you who possess intelligence, that you may be righteous.
002:179 Sarwar People of understanding, the law of the death penalty as retaliation grants you life so that perhaps you will have fear of God.
002:179 Shakir And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves.
002:179 Sherali And there is life for you in the law of retaliation, O men of understanding, that you may enjoy security.
002:179 Yusufali In the Law of Equality there is (saving of) Life to you, o ye men of understanding; that ye may restrain yourselves.
002:180
002:180 Khan It is prescribed for you, when death approaches any of you, if he leaves wealth, that he make a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqun (the pious - see V.2:2).
002:180 Maulana It is prescribed for you, when death approaches one of you, if he leaves behind wealth for parents and near relatives, to make a bequest in a kindly manner; it is incumbent upon the dutiful.
002:180 Pickthall It is prescribed for you, when death approacheth one of you, if he leave wealth, that he bequeath unto parents and near relatives in kindness. (This is) a duty for all those who ward off (evil).
002:180 Rashad It is decreed that when death approaches you, shall write a will for the benefit of the parents and relatives, equitably. This is a duty upon the righteous.
002:180 Sarwar If one of you facing death can leave a legacy, he should bequeath it to his parents and relatives, according to this is the duty of the pious.
002:180 Shakir Bequest is prescribed for you when death approaches one of you, if he leaves behind wealth for parents and near relatives, according to usage, a duty (incumbent) upon those who guard (against evil).
002:180 Sherali It is prescribed for you, when death comes to any one of you, if he leaves much wealth that he make a will to parents and near relatives to act with fairness. This is an obligation on those who fear ALLAH.
002:180 Yusufali It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the Allah-fearing.
002:181
002:181 Khan Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allah is All-Hearer, All-Knower.
002:181 Maulana Then whoever changes it after he has heard it, the sin of it is only upon those who change it. Surely Allah is Hearing, Knowing.
002:181 Pickthall And whoso changeth (the will) after he hath heard it - the sin thereof is only upon those who change it. Lo! Allah is Hearer, Knower.
002:181 Rashad If anyone alters a will he had heard, the sin of altering befalls those responsible for such altering. GOD is Hearer, Knower.
002:181 Sarwar Whoever intentionally changes the will of a deceased person, he has committed a sin. God is All-hearing and All-knowing.
002:181 Shakir Whoever then alters it after he has heard it, the sin of it then is only upon those who alter it; surely Allah is Hearing, Knowing.
002:181 Sherali And he who alters it after he has heard it, the sin thereof shall surely lie on those who alter it. Surely ALLAH is All-Hearing and All-Knowing.
002:181 Yusufali If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For Allah hears and knows (All things).
002:182
002:182 Khan But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allah is Oft-Forgiving, Most Merciful.
002:182 Maulana But if one fears a wrong or a sinful course on the part of the testator, and affects an agreement between the parties, there is no blame on him. Surely Allah is Forgiving, Merciful.
002:182 Pickthall But who feareth from a testator some unjust or sinful clause, and maketh peace between the parties, (it shall be) no sin for him. Lo! Allah is Forgiving, Merciful.
002:182 Rashad If one sees gross injustice or bias on the part of a testator, and takes corrective action to restore justice to the will, he commits no sin. GOD is Forgiver, Most Merciful.
002:182 Sarwar One who is afraid of the testator's deviations and sin and settles the matter among the parties involved, he has not committed a sin. GOD is All-forgiving and All-merciful.
002:182 Shakir But he who fears an inclination to a wrong course or an act of disobedience on the part of the testator, and effects an agreement between the parties, there is no blame on him. Surely Allah is Forgiving, Merciful.
002:182 Sherali But whoso apprehends from a testator a partiality or a wrong, and makes peace between them (the parties affected), it shall be no sin for him. Surely, ALLAH is most Forgiving and Merciful.
002:182 Yusufali But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between (The parties concerned), there is no wrong in him: For Allah is Oft-Forgiving, Most Merciful.
002:183
002:183 Khan Section 23: Fasting
002:183 Maulana O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqun (the pious - see V.2:2).
002:183 Pickthall O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil);
002:183 Rashad O ye who believe, fasting is decreed for you, as it was decreed for those before you, that you may attain salvation.
002:183 Sarwar Believers, fasting has been made mandatory for you as it was made mandatory for the people before you, so that you may have fear of God.
002:183 Shakir O you who believe! fasting is prescribed for you, as it was prescribed for those before you, so that you may guard (against evil).
002:183 Sherali O ye who believe! fasting is prescribed for you, as it was prescribed for those before you, that ye may guard against evil.
002:183 Yusufali O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint.
The month of Ramadan is that in which the Qur'an was revealed, a guidance for mankind and clear proofs of the guidance and the criterion (between right and wrong). So whoever of you is present (at his home), he must fast the month, and whoever is ill or on a journey, (he shall fast) a (like) number of other days. And those who find it extremely hard may effect redemption by feeding a poor man. So whoever does good spontaneously, it is better for him; and that you fast is better for you if you know.

The prescribed fasting is for a fixed number of days, but whoso among you is sick or on a journey, shall fast the same number of other days; and for those who are able to fast only with great difficulty, may substitute feeding one poor person for each day of breaking the fast. If one volunteers (more righteous works), it is better. But fasting is the best for you, if you only knew.

For a certain number of days; but whoever among you is sick or on a journey, then (he shall fast) a (like) number of other days; and those who are not able to do it may effect a redemption by feeding a poor man; so whoever does good spontaneously it is better for him; and that you fast is better for you if you know.

The prescribed fasting is for a fixed number of days, but whoso among you is sick or on a journey, shall fast the same number of other days; and for those who are able to fast only with great difficulty, may substitute feeding one poor person for each day of breaking the fast. If one volunteers (more righteous works), it is better. But fasting is the best for you, if you only knew.

The prescribed fasting is for a fixed number of days, but whoso among you is sick or on a journey, shall fast the same number of other days; and for those who are able to fast only with great difficulty, may substitute feeding one poor person for each day of breaking the fast. If one volunteers (more righteous works), it is better. But fasting is the best for you, if you only knew.

The month of Ramadan is that in which the Qur'an was revealed, a guidance for mankind and clear proofs of the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants you that you) must complete the same number of other days, and that you must magnify Allah (i.e. to say Takbir (Allahu Akbar; Allah is the Most Great) on seeing the crescent of the months of Ramadan and Shawwal) for having guided you so that you may be grateful to Him.

The month of Ramadan is that in which the Qur'an was revealed, a guidance to men and clear proofs of the guidance and the Criterion. So whoever of you is present in the month, he shall fast therein, and whoever is sick or on a journey, (he shall fast) a (like) number of other days. Allah desires ease for you, and He desires not hardship for you, and (He desires) that you should complete the number and that you should exalt the greatness of Allah for having guided you and that you may give thanks.

The month of Ramadan is that in which the Qur'an was revealed, a guidance to mankind and clear proofs of the guidance, and the Criterion (of right and wrong). And whosoever of you is present, let him fast the month, and whosoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; and (He desireth) that ye should complete the period, and that ye should magnify Allah for having guided you, and that peradventure ye may be thankful.

Ramadan is the month during which the Quran was revealed, providing guidance for the people, clear teachings, and the statute book. Those of you who witness this month shall fast therein. Those who are ill or traveling may substitute the same number. GOD wishes for you convenience, not hardship, that you may fulfill your obligations, and to glorify GOD for guiding you, and to express your appreciation.

The month of Ramadan is the month in which the Quran was revealed; a guide for the people, the most authoritative of all guidance and a criterion to discern right from wrong. Anyone of you who knows that the month of Ramadan has begun, he must start to fast. Those who are sick or on a journey have to fast the same number of days at another time. God does not impose any hardship upon you. He wants you to have comfort so that you may complete the fast, glorify God for His having given you guidance, and that, perhaps, you would give Him thanks.

The month of Ramadan is that in which the Quran was revealed, a guidance to mankind and clear proofs of guidance and discrimination. Therefore, whosoever is present at home in this month let him fast therein. But whoso is temporarily sick or on a journey, shall fast the same number of other days, ALLAH desires ease for you and HE desires not hardship for you, and HE desires that you may complete the number, and that you may exalt ALLAH for HIS having guided you and that you may be grateful.

Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.
002:186 Khan
And when My slaves ask you (O Muhammad SAW) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright.

002:186 Maulana
And when My servants ask thee concerning Me, surely I am nigh. I answer the prayer of the suppliant when he calls on Me, so they should hear My call and believe in Me that they may walk in the right way.

002:186 Pickthtal
And when My servants ask thee concerning Me, then surely I am nigh. I answer the prayer of the suppliant when he crieth unto Me. So let them hear My call and let them trust in Me, in order that they may be led aright.

002:186 Rashad
When My servants ask you about Me, I am always near. I answer their prayers when they pray to Me. The people shall respond to Me and believe in Me, in order to be guided.

002:186 Sarwar
(Muhammad), if any of My servants asks you about Me, tell them that the Lord says, "I am near; I accept the prayers of those who pray." Let My servants answer My call and believe in Me so that perhaps they may know the right direction.

002:186 Shakir
And when My servants ask you concerning Me, then surely I am very near; I answer the prayer of the suppliant when he calls on Me, so they should answer My call and believe in Me that they may walk in the right way.

002:186 Sherali
And when My servants ask thee about ME, say 'I am near. I answer the prayer of the suppliant when he prayes to ME. So they should hearken to ME and believe in ME that they may follow the right way.

002:186 Yusufali
When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will, Listen to My call, and believe in Me: That they may walk in the right way.

002:187 Khan
It is made lawful for you to have sexual relations with your wives on the night of As-Saum (the fasts). They are Libas [i.e. body cover, or screen, or Sakin, i.e. you enjoy the pleasure of living with her - as in Verse 7:189], for you and you are the same for them. Allah knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allah has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your Saum (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in I'tikaf (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allah; so approach them not. Thus does Allah make clear His Ayat (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allah's set limits, orders, etc.) to mankind that they may become Al-Muttaaqun (the pious - see V.2:2).

002:187 Maulana
It is made lawful for you to go in unto your wives on the night of the fast. They are an apparel for you and you are an apparel for them. Allah knows that you acted unjustly to yourselves, so He turned to you in mercy and removed (the burden) from you. So now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till nightfall, and touch them not while you keep to the mosques. These are the limits of Allah, so go not near them. Thus does Allah make clear His messages for men that they may keep their duty.

002:187 Pickthtal
It is made lawful for you to go in unto your wives on the night of the fast. They are raiment for you and ye are raiment for them. Allah knows that you acted unjustly to yourselves, so He turned to you in mercy and removed (the burden) from you. So now be in contact with them and seek that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not, but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expoundeth His revelation to mankind that they may ward off (evil).

002:187 Rashad
Permitted for you is sexual intercourse with your wives during the nights of fasting. They are the keepers of your secrets, and you are the keepers of their secrets. GOD knew that you used to betray your souls, and He has redeemed you, and has pardoned you. Henceforth, you may have intercourse with them, seeking what GOD has permitted for you. You may eat and drink until the white thread of light becomes distinguishable from the dark thread of night at dawn. Then, you shall fast until sunset. Sexual intercourse is prohibited if you decide to retreat to the masjid (during the last ten days of Ramadan). These are GOD's laws; you shall not transgress them. GOD thus clarifies His revelations for the people, that they may attain salvation.

002:187 Sarwar
It is made lawful for you, during the nights of fasting, to have carnal relations with your wives. They are your garments and you are their garments. God knew that you were deceiving yourselves. He relented towards you and forgave you. Now it is lawful for you to have carnal relations with your wives and follow what God has commanded. Eat and drink until the white streak of dawn becomes distinguishable from darkness. Complete your fast, starting from dawn to dusk. It is not lawful to have carnal relations with your wives during i'tikaf in the mosque. Such are the limits of the laws of God. Do not come close to transgressing them. Thus has God explained His evidence to men so that perhaps they will have fear of God.

002:187 Shakir
It is made lawful to you to go into your wives on the night of the fast; they are an apparel for you and you are an apparel for them; Allah knows that you acted unfaithfully to yourselves, so He has turned to you (mercy) and removed from you (this burden); so now be in contact with them and seek what Allah has ordained for you, and eat and drink until the whiteness of the day becomes distinct from the blackness of the night at dawn, then complete the fast till night, and have not contact with them while you keep to the mosques; these are the limits of Allah, so do not go near them. Thus does Allah make clear His communications for men that they may guard (against evil).

002:187 Sherali
It is made lawful for you to go in unto your wives on the night of the fast. They are a sort of garment for you and you are a sort of garment for them. ALLAH knows that you have been acting unjustly to yourselves, wherefore HE has turned to you with mercy and afforded you relief. So now be in contact with them and seek what ALLAH Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are Limits (set by) Allah: Approach not nigh thereto. Thus doth ALLAH make clear His Signs to men: that they may learn self-restraint.

002:187 Yusufali
Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are Limits (set by) ALLAH: Approach not nigh thereto. Thus doth ALLAH make clear His Signs to men: that they may learn self-restraint.
And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others unfairly.

And swallow not up your property among yourselves by false means, nor seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.

And eat not up your property among yourselves in vanity, nor seek by it to gain the hearing of the judges that ye may knowingly devour a portion of the property of others wrongfully.

You shall not take each others' money illicitly, nor shall you bribe the officials to deprive others of some of their rights illicitly, while you know.

Do not use your property among yourselves in illegal ways and then deliberately bribe the rulers with your property so that you may wrongly acquire the property of others.

And do not swallow up your property among yourselves by false means, neither seek to gain access thereby to the judges, so that you may swallow up a part of the property of men wrongfully while you know.

And do not devour your property among yourselves by false means and offer it not as bribe to the authorities that you may devour a part of the wealth of other people wrongfully while you know.

And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a little of (other) people's property.

002:189

Section 24: Fighting in Defence

They ask you (O Muhammad SAW) about the new moons. Say: These are signs to mark fixed periods of time for mankind and for the pilgrimage. It is not Al-Birr (piety, righteousness, etc.) that you enter the houses from the back but Al-Birr (is the quality of the one) who fears Allah. So enter houses through their proper doors, and fear Allah that you may be successful.

They ask thee of the new moons. Say: They are times appointed for men, and (for) the pilgrimage. And it is not righteousness that you enter the houses by their backs, but he who is righteous will keep his duty. And go into the houses by their doors; and keep your duty to Allah, that you may be successful.

They ask thee, (O Muhammad), of new moons, say: They are fixed seasons for mankind and for the pilgrimage. It is not righteousness that ye go to houses by the backs thereof (as do the idolaters at certain seasons), but the righteous man is he who wardeth off (evil). So go to houses by the gates thereof, and observe your duty to Allah, that ye may be successful.

They ask you about the phases of the moon! Say, "They provide a timing device for the people, and determine the time of Hajj." It is not righteous to beat around the bush; righteousness is attained by upholding the commandments and by being straightforward. You shall observe GOD, that you may succeed.

(Muhammad), they ask you about the different phases of the moon. Tell them that they are there to indicate to people the phases of time and the pilgrimage season. It is not a righteous act to enter houses from the back. Righteousness is to be pious and enter the houses from the front door. Have fear of God so that perhaps you will have lasting happiness.

They ask you concerning the new moon. Say: They are times appointed for (the benefit of) men, and (for) the pilgrimage; and it is not righteousness that you should enter the houses at their backs, but righteousness is this that one should guard (against evil); and go into the houses by your doors and be careful of your duty to Allah, that you may be successful.

They ask thee about the new moons. Say, 'They are means for measuring time, for the general convenience of people and for the Pilgrimage.' And it is not righteousness that you come into houses by the backs thereof, but truly righteous is he who fears God. And you should come into houses by the doors thereof; and fear ALLAH that you may prosper.

They ask thee concerning the New Moons. Say: They are but signs to mark fixed periods of time in (the affairs of) men, and for Pilgrimage. It is no virtue if ye enter your houses from the back: It is virtue if ye enter Allah. Enter houses through the proper doors: And fear Allah: That ye may prosper.

And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors. [This Verse is the first one that was revealed in connection with Jihad, but it was supplemented by another (V.9:36)].

And fight in the way of Allah against those who fight against you but be not aggressive. Surely Allah loves not the aggressors.

Fight in the way of Allah against those who fight against you, but begin not hostilities. Lo! Allah loveth not aggressors.

You may fight in the cause of GOD against those who attack you, but do not aggress. GOD does not love the aggressors.

Fight in the cause of God, those who fight you, but do not transgress, for God does not love the transgressors.

And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits.

And fight in the way of ALLAH against those who fight against you, but do not transgress. Surely, ALLAH loves not the transgressors.

Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors.

And kill them wherever you find them, and turn them out from where they have turned you out. And Al-Fitnah is worse than killing. And fight not with them at Al-Masjid-al-Haram (the sanctuary at Makkah), unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

And kill them wherever you find them, and drive them out of where they have driven you out; and Al-Fitnah is worse than killing. And fight not with them at the Sacred Mosque until they fight with you in it; and if they attack you (in it), slay them. Such is the recompense of the disbelievers.

You may kill those who wage war against you, and you may evict them whence they evicted you. Oppression is worse than murder. Do not fight them at the Sacred Masjid, unless they attack you therein. If they attack you, you may kill them. This is the just retribution for those disbelievers.

Slay them wherever you may catch them and expel them from the place from which they expelled you. The sin of disbelief in God is greater than committing murder. Do not fight them in the vicinity of the Sacred Mosque in Mecca unless they start to fight. Then slay them for it is the recompense that the disbelievers deserve.

And slay these transgressors wherever you meet them and drive them out from where they have driven you out; for persecution is worse than slaying. And fight them not in and near the Sacred Mosque until they fight you therein. But if they fight you, then fight them. Such is the requital for the disbelievers.

And slay them wherever ye catch them, and turn them out from where they have Turned you out; for tumult and oppression are worse than slaughter; but fight them not at the Sacred Mosque, unless they (first) fight you there; but if they fight you, slay them. Such is the reward of those who suppress faith.
And spend of your substance in the cause of Allah, and make not your own hands good. And spend in the cause of Allah, and cast not yourselves into ruin with your own hands, and do good; surely Allah loves the doers of good.

And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good.

And spend in the cause of Allah, and cast not yourselves into ruin with your own hands, and do good; for Allah loveth those who do good.

And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah ( Alone). But if they cease, let there be no transgression except against Az-Zalimun (the polytheists, and wrong-doers, etc.)

And fight them until there is no more persecution, and religion is only for Allah. But if they desist, then there should be no hostility except against the oppressors.

And fight them until there is no more persecution, and religion is for Allah. But if they desist, then let there be no hostility except against wrong-doers.

You shall spend in the cause of God; do not throw yourselves with your own hands into destruction. You shall be charitable; God loves the charitable.

And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves those who do good.

And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good.

The violation of a Sacred Month may be retaliated in the Sacred Month, and for all sacred things there is the Law of Equality (Qisas). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allah, and know that Allah is with Al-Muttaqun (the pious - see V.2:2).

In the Sacred Month, aggression may be met by an equivalent response. If they attack you, you may retaliate by inflicting an equitable retribution. You shall observe God a

During the Sacred Months, aggression may be met by an equivalent response. If they attack you, you may retaliate by inflicting an equitable retribution. You shall observe your duty to Allah, and know that Allah is with those who guard their duty.

The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (Qisas). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allah, and know that Allah is with Al-Muttaqun (the pious - see V.2:2).

And fight them until there is no more Tumult or oppression, and there prevail justice and faith in Allah; but if they cease, Let there be no hostility except to those who practise oppression.

And fight them until there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone). But if they cease, Allah is Oft-Forgiving, Most Merciful.

The sa

Fighting is allowed except against the aggressors.

It is because of their disrespect of a sacred month that you are also allowed to retaliate against them in a sacred month. If any one transgresses against you, you also may retaliate against them to an equal extent. Have fear of God and know that He supports the pious.

The Sacred Month for the sacred month and all sacred things are (under the law of) retaliation; whoever then acts aggressively against you, inflict injury on him according to the injury he has inflicted on you and keep your duty to Allah, and know that Allah is with those who keep their duty.

The violation of a Sacred Month may be retaliated in the Sacred Month, and for all sacred things there is the law of retaliation. So whoso transgresses against you, punish him for his transgression to the extent to which he has transgressed against you. And fear ALLAH and know that ALLAH is with those who fear him,

The prohibited month for the prohibited month; and so for all things prohibited; - there is the law of equality. If then any one transgresses the prohibition against you, Transgress ye likewise against him. But fear Allah, and know that Allah is with those who restrain themselves.

And spend in the Cause of Allah (i.e. Jihad of all kinds, etc.) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allah), and do good. Truly, Allah loves Al-Muhsinun (the good-doers).

And spend in the way of Allah and cast not yourselves to perdition with your own hands and do good (to others). Surely Allah loves the doers of good.

Spend your wealth for the cause of Allah, and be not cast by your own hands to ruin; and do good. Lo! Allah loveth the beneficent.

You shall spend in the cause of GOD; do not throw yourselves with your own hands into destruction. You shall be charitable; GOD loves the charitable.

Give money for the cause of God but do not push yourselves into perdition. Do good; God loves the people who do good deeds.

And spend in the way of Allah and cast not yourselves to perdition with your own hands, and do good (to others); surely Allah loves the doers of good.

And spend in the cause of ALLAH, and cast not yourselves into ruin with your own hands, and do good; surely ALLAH loves those who do good.

And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good.
And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad SAW), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allah. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qiran), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-al-Haram (i.e. non-resident of Makkah). And fear Allah much and know that Allah is Severe in punishment.

And accomplish the pilgrimage and the visit for Allah. But if you are prevented, (send) whatever offering is easy to obtain; and shave not your heads until the offering reaches its destination. Then whoever among you is sick or has an ailment of the head, he (may effect) a compensation by fasting or almsgiving or offering. And if ye are in safety, then whosoever contenteth himself with the visit for the pilgrimage (shall give) such gifts as can be had with ease. And whosever cannot find (such gifts), then a fast of three days while on the pilgrimage, and of seven when ye have returned; that is, ten in all. That is for him whose folk are not present at the Inviolable Place of Worship. Observe your duty to Allah, and know that Allah is severe in requiting (evil).

Perform the pilgrimage and the visit (to Makkah) for Allah. And if ye are prevented, then send such gifts as can be obtained with ease, and shave not your heads until the gifts have reached their destination. And whoever among you is sick or hath an ailment of the head must pay a ransom of fasting or almsgiving or offering. And if ye are in safety, then whosoever contenteth himself with the visit for the pilgrimage (shall give) such gifts as can be had with ease. And whosever cannot find (such gifts), then a fast of three days while on the pilgrimage, and of seven when ye have returned; that is, ten in all. That is for him whose folk are not present at the Inviolable Place of Worship. Observe your duty to Allah, and know that Allah is severe in requiting (evil).

You shall observe the complete rites of Hajj and 'Umrah for GOD. If you are prevented, you shall send an offering, and do not resume cutting your hair until your offering has reached its destination. If you are ill, or suffering a head injury (and you must cut your hair), you shall expiate by fasting, or giving to charity, or some other form of worship. During the normal Hajj, if you break the state of Ibraam (sainctity) between 'Umrah and Hajj, you shall expiate by offering an animal sacrifice. If you cannot afford it, you shall fast three days during Hajj and seven when you return home; this completes ten (days) complete. This is for him whose family is not present in the Sacred Mosque. And keep your duty to Allah and know that Allah is severe in punishment.

Complete the pilgrimage and the visit for Allah. But if you are prevented, (send) whatever offering is easy to obtain; and shave not your heads until the offering reaches its destination. Then whoever among you is sick or has an ailment of the head, he (may effect) a compensation by fasting or almsgiving or offering. And if ye are in safety, then whosoever contenteth himself with the visit for the pilgrimage (shall give) such gifts as can be had with ease. And whosever cannot find (such gifts), then a fast of three days while on the pilgrimage, and of seven when ye have returned; that is, ten in all. That is for him whose folk are not present at the Inviolable Place of Worship. Observe your duty to Allah, and know that Allah is severe in requiting (evil).

Complete the hajj and umrah (two parts of the rituals of pilgrimage to Makkah ) in obedience to God. If you are prevented from completing the duty of hajj, offer whatever sacrifice is possible and do not shave your heads before the sacrificial animal is delivered to the prescribed place. If one of you is ill or is suffering because of some ailment in your head, you must redeem the shaving of the head by fasting, or paying money, or offering a sheep as a sacrifice. When all is well with you and you want to complete the umrah in the hajj season, offer whatever sacrifice is possible. If you do not find an animal, you have to fast for three days during the days of the pilgrimage rituals and seven days at home to complete the required ten fasting days. This rule is for those who live beyond (a distance of twelve miles from) the Sacred Mosque in Mecca. Have fear of God and know that He is stern in His retribution.

And accomplish the pilgrimage and the visit for Allah, but if, you are prevented, (send) whatever offering is easy to obtain, and do not shave your heads until the offering reaches its destination; and whoever among you is sick or has an ailment of the head, he (should effect) a compensation by fasting or almsgiving or sacrifice, then when you are secure, whoever profits by combining the visit with the pilgrimage (should take) whatever offering is easy to obtain. But he who cannot find (an offering) should fast for three days during the pilgrimage and for seven days when you return. These are ten (days) complete. This is for him whose family is not present in the Sacred Mosque. And keep your duty to Allah and know that Allah is severe in punishment.

And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad SAW), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allah. But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel, etc.) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qiran), he must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at Al-Masjid-al-Haram (i.e. non-resident of Makkah). And fear Allah much and know that Allah is Severe in punishment.

And accomplish the pilgrimage and the visit for Allah. But if you are prevented, (send) whatever offering is easy to obtain; and shave not your heads until the offering reaches its destination. And whoever among you is sick or has an ailment of the head, should make and expiation either by fasting or almsgiving, or a sacrifice. But when you are safe, then he who would avail himself of the Umrah together with the Pilgrimage, should make whatever offering is easily obtainable. But such of you as cannot find an offering should fast three days during the pilgrimage and seven when you return; these (make) ten (days) complete; this is for him whose family does not reside near the Sacred Mosque. And fear ALLAH and know that ALLAH is severe in punishing.

And complete the Hajj or 'umra in the service of Allah. But if ye are prevented (From completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (Necessitating shaving), (He should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if any one wishes to continue the 'umra on to the hajj, He must make an offering, such as he can afford, but if he cannot afford it, He should fast three days during the hajj and seven days on his return, Making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear Allah, and know that Allah Is strict in punishment.
Section 25: The Pilgrimage

002:197 Khan
The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islamic calendar, i.e. two months and ten days). So whosoever intends to perform Hajj therein by assuming Ihram, then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj. And whatever good you do, (be sure) Allah knows it. And take a provision (with you) for the journey, but the best provision is At-Taqwa (piety, righteousness, etc.). So fear Me, O men of understanding!

002:197 Maulana
The months of the pilgrimage are well known; so whoever determines to perform pilgrimage therein there shall be no immodest speech, nor abusing, nor altercation in the pilgrimage. And whatever good you do, Allah knows it. And make provision for yourselves, the best provision being to keep one's duty. And keep your duty to Me, O men of understanding.

002:197 Pickthal
The pilgrimage is (in) the well-known months, and whoever is minded to perform the pilgrimage therein (let him remember that) there is (to be) no lewdness nor abuse nor angry conversation on the pilgrimage. And whatsoever good ye do Allah knoweth it. So make provision for yourselves (Hereafter); for the best provision is to ward off evil. Therefore keep your duty unto Me, O men of understanding.

002:197 Rashad
Hajj shall be observed in the specified months. Whoever sets out to observe Hajj shall refrain from sexual intercourse, misconduct, and arguments throughout Hajj. Whatever good you do, GOD is fully aware thereof. As you prepare your provisions for the journey, the best provision is righteousness. You shall observe Me, O you who possess intelligence.

002:197 Sarwar
The months of the hajj (pilgrimage) season are well known. Whoever undertakes to complete the hajj rituals, must know that, after commencing the acts of Hajji, he is not allowed to have carnal relations or to lie or to swear by the Name of God. God knows all your good deeds. Supply yourselves for the journey. The best supply is piety. People of understanding have fear of Me.

002:197 Shakir
The pilgrimage is (performed in) the well-known months; so whoever determines the performance of the pilgrimage therein, there shall be no intercourse nor fornication nor quarrelling amongst one another; and whatever good you do, Allah knows it; and make provision, for surely the provision is the guarding of oneself, and be careful of (your) duty to Me, O men of understanding.

002:197 Sherali
The months of the Pilgrimage are well known; so whoever determines to perform the Pilgrimage in these months should remember that there is to be no foul talk, nor any transgression, nor any quarrelling during the Pilgrimage. And whatever good you do, ALLAH knows it. And furnish yourselves with necessary provisions for your journey and surely, the best provision is righteousness. And fear ME alone, O men of understanding.

002:197 Yusufali
For Hajj are the months well known. If any one undertakes that duty therein, Let there be no obscenity, nor wickedness, nor wrangling in the Hajj. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (With you) for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise.

002:198 Khan
There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading, etc.). Then when you leave `Arafat, remember Allah (by glorifying His Praises, i.e. prayers and invocations, etc.) at the Mash'ar-ul-Haram. And remember Him (by invoking Allah for all good, etc.) as He has guided you, and verily, you were, before of those who were astray.

002:198 Maulana
It is no sin for you that you seek the bounty of your Lord. So when you press on from `Arafat, remember Allah near the Holy Monument, and remember Him as He has guided you, though before that you were certainly of the erring ones.

002:198 Pickthal
It is no sin for you that ye seek the bounty of your Lord (by trading). But, when ye press on in the multitude from `Arafat, remember Allah by the sacred monument. Remember Him as He hath guided you, although before ye were of those astray.

002:198 Rashad
You commit no error by seeking provisions from your Lord (through commerce). When you file from `Arafaat, you shall commemorate GOD at the Sacred Location (of Muzdalifah). You shall commemorate Him for guiding you; before this, you had gone astray.

002:198 Sarwar
It is no sin if you try to make a profit out of the bounty of your Lord (by trading during hajj). When you leave Arafah, commemorate the name of your Lord in Mash'ar, the sacred reminder of God. Commemorate His name as He has given you guidance while prior to that you had been in error.

002:198 Shakir
There is no blame on you in seeking bounty from your Lord, so when you hasten on from "Arafat", then remember Allah near the Holy Monument, and remember Him as He has guided you, though before that you were certainly of the erring ones.

002:198 Sherali
It is no sin for you that you seek the bounty of your Lord. But when you pour forth from Arafat, remember ALLAH at Mash'ar al-Haram, and remember HIM as HE has guided you; although before this you were of those gone astray.

002:198 Yusufali
It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray.

002:199 Khan
Then depart from the place whence all the people depart and ask Allah for His Forgiveness. Truly, Allah is Oft-Forgiving, Most-Merciful.

002:199 Maulana
Then hasten on from where the people hasten on, and ask the forgiveness of Allah. Surely Allah is Forgiving, Merciful.

002:199 Pickthal
Then hasten onward from the place whence the multitude hasteneth onward, and ask forgiveness of Allah. Lo! Allah is Forgiving, Merciful.

002:199 Rashad
You shall file together, with the rest of the people who file, and ask GOD for forgiveness. GOD is Forgiver, Most Merciful.

002:199 Sarwar
Then leave Mash'ar as the rest of the people do and ask forgiveness from God; He is All-Forgiving and All-merciful.

002:199 Shakir
Then hasten on from the Place from which the people hasten on and ask the forgiveness of Allah; surely Allah is Forgiving, Merciful.

002:199 Sherali
Then pour forth from where the people pour forth, and seek forgiveness from ALLAH; surely ALLAH is most forgiving, Merciful.

002:199 Yusufali
Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness. For Allah is Oft-forgiving, Most Merciful.
And remember Allah during the appointed days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him.

And remember Allah during the appointed days. Then whoever hastens off in two days, it is no sin for him; and whoever stays behind, it is no sin for him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him.

And remember Allah during the appointed days. Then whoever hastens off in two days, there is no blame on him, and whoever remains behind, there is no blame on him, (this is) for him who guards (against evil), and be careful (of your duty) to Allah, and know that ye will surely be gathered unto Him.

And remember Allah during the appointed days. Then whoever hastens off in two days, there is no sin on him, and whoever stays behind, it is no sin for him either. This direction is for him who fears ALLAH. So fear ALLAH and know that you shall all be brought together before HIM.

Celebrate the praises of Allah during the Appointed Days. But if any one hastens to leave in two days, there is no blame on him, and if any one stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him.

And remember Allah during the appointed days. Thirdly whoso hastens to leave in two days, it is no sin for him; and whoso stays behind, it is no sin for him either. Then fear Allah, and know that ye will surely be gathered unto Him.

And remember Allah during the appointed days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him.

And remember Allah during the appointed days. Then whoever hastens off in two days, it is no sin for him; and whoever stays behind, it is no sin for him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him.

And remember Allah during the appointed days. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him.
And of mankind there is he whose speech may please you (O Muhammad SAW), in this worldly life, and he calls Allah to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.

And of men is he whose speech about the life of this world pleases thee, and he calls Allah to witness as to that which is in his heart, yet he is the most violent of adversaries.

Of mankind there is he whose conversation on the life of this world pleases thee (Muhammad), and he calleth Allah to witness as to that which is in his heart; yet he is the most rigid of opponents.

Among the people, one may impress you with his utterances concerning this life, and may even call upon GOD to witness his innermost thoughts, while he is a most ardent opponent.

There are some people whose words about this life may please you. They say that God knows what they have in their hearts. But, in fact, they are the most quarrelsome opponents.

And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries.

And of men there is he whose talk on this life would please thee, and he calls ALLAH to witness as to that which is in his heart, and yet he is the most contentious of quarrelers.

There is the type of man whose speech about this world's life May dazzle thee, and he calls Allah to witness about what is in his heart; yet is he the most contentious of enemies.

And when he turns away (from you "O Muhammad SAW"), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief.

And when he holds authority, he makes effort in the land to cause mischief in it and destroy tilth and offspring; and Allah loves not mischief.

As soon as he leaves, he roams the earth corruptingly, destroying properties and lives. GOD does not love corruption.

As soon as they leave you, they quickly commit evil in the land, destroying the farms and people. God does not love evil.

And when he turns,s back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making.

And when he is in authority, he makes effort in the land to destroy disorder in it and destroys the tilth and the progeny of man; and ALLAH loves not disorder.

When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief.

And when it is said to him, "Fear Allah", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

And when it is said to Him, Be careful of thy duty to Allah, pride carries him off to sin -- so hell is sufficient for him. And certainly evil is the resting-place.

And when it is said unto him: Be careful of thy duty to Allah, pride taketh him to sin. Hell will settle his account, an evil resting-place.

When he is told, "Observe GOD," he becomes arrogantly indignant. Consequently, his only destiny is Hell; what a miserable abode.

When they are asked to have fear of God, sinful pride prevents them from paying heed to such advice. It is enough for them to have hell as a terrible dwelling place.

And when it is said to him, guard against (the punish ment of) Allah; pride carries him off to sin, therefore hell is sufficient for him; and certainly it is an evil resting place.

And when it is said to him 'Fear ALLAH,' pride incites him to further sin. So Hell shall be his sufficient reward; and surely it is an evil place of rest.

When it is said to him, "Fear Allah", He is led by arrogance to (more) crime. Enough for him is Hell:- An evil bed indeed (To lie on)!

And of mankind is he who would sell himself, seeking the Pleasure of Allah. And Allah is full of Kindness to (His) slaves.

And of men is he who sells himself to seek the pleasure of Allah; and Allah is Compassionate to HIS servants.

And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compassion on (His) bondmen.

And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to HIS servants.

And of men is he whose speech about the life of this world pleases thee, and he calls Allah to witness as to that which is in his heart, yet he is the most violent of adversaries.

And of men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries.

And of men is he whose talk on this life would please thee, and he calls ALLAH to witness as to that which is in his heart, and yet he is the most contentious of quarrelers.

And when he turns away (from you "O Muhammad SAW"), his effort in the land is to make mischief therein and to destroy the crops and the cattle, and Allah likes not mischief.

And when he holds authority, he makes effort in the land to cause mischief in it and destroy tilth and offspring; and Allah loves not mischief.

As soon as he leaves, he roams the earth corruptingly, destroying properties and lives. GOD does not love corruption.

As soon as they leave you, they quickly commit evil in the land, destroying the farms and people. God does not love evil.

And when he turns,s back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief-making.

And when he is in authority, he makes effort in the land to destroy disorder in it and destroys the tilth and the progeny of man; and ALLAH loves not disorder.

When he turns his back, His aim everywhere is to spread mischief through the earth and destroy crops and cattle. But Allah loveth not mischief.

And when it is said to him, "Fear Allah", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

And when it is said to Him, Be careful of thy duty to Allah, pride carries him off to sin -- so hell is sufficient for him. And certainly evil is the resting-place.

And when it is said unto him: Be careful of thy duty to Allah, pride taketh him to sin. Hell will settle his account, an evil resting-place.

When he is told, "Observe GOD," he becomes arrogantly indignant. Consequently, his only destiny is Hell; what a miserable abode.

When they are asked to have fear of God, sinful pride prevents them from paying heed to such advice. It is enough for them to have hell as a terrible dwelling place.

And when it is said to him, guard against (the punish ment of) Allah; pride carries him off to sin, therefore hell is sufficient for him; and certainly it is an evil resting place.

And when it is said to him 'Fear ALLAH,' pride incites him to further sin. So Hell shall be his sufficient reward; and surely it is an evil place of rest.

When it is said to him, "Fear Allah", He is led by arrogance to (more) crime. Enough for him is Hell:- An evil bed indeed (To lie on)!

And of mankind is he who would sell himself, seeking the Pleasure of Allah. And Allah is full of Kindness to (His) slaves.

And of men is he who sells himself to seek the pleasure of Allah; and Allah is Compassionate to the servants.

And of mankind is he who would sell himself, seeking the pleasure of Allah; and Allah hath compassion on (His) bondmen.

And among men is he who sells himself to seek the pleasure of Allah; and Allah is Affectionate to the servants.

And of men is he who sells himself to seek the pleasure of ALLAH; and ALLAH is Compassionate to HIS servants.

And there is the type of man who gives his life to earn the pleasure of ALLAH, and ALLAH is full of kindness to (His) devotees.

O you who believe! Enter perfectly in Islam (by obeying all the rules and regulations of the Islamic religion) and follow not the footsteps of Shaitan (Satan). Verily! He is to you a plain enemy.

O you who believe! Enter, into complete peace and follow not the footsteps of the devil. Surely he is your open enemy.

O ye who believe! Come, all of you, into submission (unto Him); and follow not the footsteps of the devil. Lo! he is an open enemy for you.

O you who believe, you shall embrace total submission and do not follow the steps of Satan, for he is your most ardent enemy.

O you who believe! enter into submission one and all and do not follow the footsteps of Shaitan; surely he is your open enemy.

O ye who believe, come into submission all of you and follow not the footsteps of Satan; surely he is your open enemy.

O ye who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the evil one; for he is to you an avowed enemy.

Then if you slide back after the clear signs (Prophet Muhammad SAW and this Qur'an, and Islam) have come to you, then know that Allah is All-Mighty, All-Wise.

But if you slip after clear arguments have come to you, then know that Allah is Mighty, Wise.

And if ye slide back after the clear proofs have come unto you, then know that Allah is Mighty, Wise.

If you backslide, after the clear proofs have come to you, then know that GOD is Almighty, Most Wise.

If you are seduced after you have received the authoritative guidance, know that God is Majestic and Wise.

But if you slip after clear arguments have come to you, then know that Allah is Mighty, Wise.

If ye backslide after the clear (Signs) have come to you, then know that Allah is Exalted in Power, Wise.
Do they then wait for anything other than that Allah should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allah return all matters (for decision).

They wait for naught but that Allah should come to them in the shadows of the clouds with angels, and the matter has (already) been decided. And to Allah are (all) matters returned.

Wait they for naught else than that Allah should come unto them in the shadows of the clouds with the angels? Then the case would be already judged. All cases go back to Allah (for judgment).

Are they waiting until GOD Himself comes to them in dense clouds, together with the angels? When this happens, the whole matter will be terminated, and to GOD everything will be returned.

Have they decided not to believe until God comes down in a shadow of clouds with the angels so that then the matter is settled? To God do all matters return.

They do not wait aught but that Allah should come to them in the shadows of the clouds along with the angels, and the matter has (already) been decided; and (all) matters are returned to Allah.

What do they wait for but that ALLAH should come to them in the coverings of the clouds with angels, and the matter be decided? And to ALLAH do all things return.

Will they wait until Allah comes to them in canopies of clouds, with angels (in His train) and the question is (thus) settled? but to Allah do all questions go back (for decision).

Section 26: Trials and Tribulations

Ask the Children of Israel how many clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allah's Favour after it had come to him, [e.g. renounces the Religion of Allah (Islam) and accepts Kufri (disbelief),] then surely, Allah is Severe in punishment.

Ask the Children of Israel how many a clear sign We gave them! He who altereth the grace of Allah after it hath come unto him (for him), lo! Allah is severe in punishment.

Ask the Children of Israel how many profound miracles have we shown them! For those who disregard the blessings bestowed upon them by GOD, GOD is most strict in retribution.

Ask (something else), Allah is strict in punishment.

Ask of the Children of Israel how many a clear revelation We gave them! He who altereth the grace of Allah after it hath come unto him (for him), then surely Allah is Severe in requiting (evil).

Ask of the Children of Israel how many a clear sign We gave them! And whoever changes the favor of Allah after it has come to him, then surely Allah is Severe in requiting (evil).

Ask the Children of Israel how many clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. But if any one, after Allah's favour has come to him, substitutes (something else), Allah is strict in punishment.

Ask the Children of Israel about how many visible miracles We had shown them. God is certainly stern in His retribution to those who change the bounty of God (His revelation), after having received His guidance.

Ask the Israelites how many a clear sign have We given them; and whoever changes the favor of Allah after it has come to him, then surely Allah is severe in requiting (evil).

Ask the Children of Israel how many clear Signs WE gave them. And whoever changes the gift of ALLAH after it has come to him, surely then, ALLAH is Severe in punishing.

Ask the Children of Israel how many clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes the favor of Allah after it has come to him, then surely Allah is Severe in requiting (evil).

Ask of the Children of Israel how many a clear sign We gave them! And whoever changes the favor of Allah after it has come to him, then surely Allah is Severe in requiting (evil).

Ask the Children of Israel about how many visible miracles We had shown them. God is certainly stern in His retribution to those who change the bounty of God (His revelation), after having received His guidance.

Ask of the Children of Israel how many profound miracles have we shown them! For those who disregard the blessings bestowed upon them by GOD, GOD is most strict in retribution.

Ask the Children of Israel how many clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. But if any one, after Allah's favour has come to him, substitutes (something else), Allah is strict in punishment.

Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allah's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allah gives (of His Bounty, Blessings, Favours, Honours, etc. on the Day of Resurrection) to whom He wills without limit.

The life of this world is made to appear attractive to the disbelievers who scoff at the faithful, but the pious, in the life hereafter, will have a position far above them. God grants sustenance (without account) to anyone He wants.

The life of this world is made to appear attractive to those who disbelieve; and they scoff at those who believe. But those who fear God shall be above them on the day of Resurrection; and ALLAH bestows HIS gifts on whomsoever HE pleases without reckoning.

The life of this world is alluring to those who reject faith, and they scoff at those who believe. But the righteous will be above them on the Day of Resurrection; for Allah bestows His abundance without measure on whom He will.
Mankind were one community and Allah sent Prophets with glad tidings and warnings, and with them He sent the Scripture in truth to judge between people in matters wherein they differed. And only those to whom (the Scripture) was given differed concerning it after clear proofs had come unto them through hatred, one to another. Then Allah by His Leave guided those who believed to the truth of that wherein they differed. And Allah guides whom He wills to a Straight Path.

Mankind is a single nation. So Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people concerning that in which they differed. And none but the very people who were given it differed about it after clear arguments had come to them, envy one another. So Allah has guided by His will those who believe to the truth about which they differed. And Allah guides whom He pleases to the right path.

Mankind were one community, and Allah sent unto them (unto them) prophets as bearers of good tidings and as warners, and revealed therewith the Scripture with the truth that it might judge between mankind concerning that wherein they differed. And only those unto whom (the Scripture) was given differed concerning it, after clear proofs had come unto them, through hatred one of another. And Allah by His Will guided those who believe unto the truth of that concerning which they differed. Allah guideth whom He will unto a straight path.

The people used to be one community when GOD sent the prophets as bearers of good news, as well as warners. He sent down with them the scripture, bearing the truth, to judge among the people in their disputes. Ironically, those who received the scripture were the ones who rejected any new scripture, despite clear proofs given to them. This is due to jealousy on their part. GOD guides those who believe to the truth that is disputed by all others, in accordance with His will. GOD guides whoever wills in a straight path.

At one time all people were only one nation. God sent Prophets with glad news and warnings. He sent the Book with them for a genuine purpose to provide the people with the ruling about disputed matters among them. No one disputed this matter except those who had already received evidence before. Their dispute was only because of their own hostility. To deal with this dispute, God, through His will, sent guidance to the believers. God guides to the right path whomever He wants.

(All) people are a single nation; so Allah raised prophets as bearers of good news and as warners, and He revealed with them the Book with truth, that it might judge between people in that in which they differed; and none but the very people who were given it differed about it after clear arguments had come to them, envying one another. So Allah has guided by His will those who believe to the truth about which they differed and Allah guideth whom He pleases to the right path.

Mankind were one community, then they differed among themselves, so ALLAH raised Prophets as bearers of good tidings and as warners, and sent down with them the book containing the truth that HE might judge between the people wherein they differed. But then they began to differ about the Book, and none differed about it except those to whom it was given, after clear Signs had come to them, out of envy towards one another. Now has ALLAH, by HIS command, guided the believers to the truth in regard to which they (the unbelievers) differed; and ALLAH guideth whomsoever HE pleases to the right path.

Mankind was one single nation, and Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth, to judge between people in matters wherein they differed; but the People of the Book, after the clear Signs came to them, did not differ among themselves, except through selfish constancy. Allah by His Grace Guided the believers to the Truth, concerning that wherein they differed. For Allah guided whom He will to a path that is straight.

Or think ye that you will enter Paradise without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allah?" Yes! Certainly, the Help of Allah is nigh! Or do you think that you would enter the garden while yet the state of those who have passed away before you has not come upon you; distress and affliction befell them and they were shaken up, so that the Messenger and those who believed along with him said, "When will the help of Allah come? Now surely the help of Allah is nigh!

Or think ye that you will enter paradise while yet there hath not come unto you the like of that which came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When (will come) the Help of Allah?" Yes! Certainly, the Help of Allah is nigh!

Distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!

Do you think that you will enter the Garden (of bliss) without such (trials) as came to those who passed away before you? They were afflicted with severe poverty and ailments and were so shaken that even the Messenger and those who believed along with him said, "When will the help of Allah come? Now surely the help of Allah is nigh!

Do you expect to enter Paradise without being tested like those before you? They were tested with hardship and adversity, and were shaken up, until the messenger and those who believed with him said, "Where is GOD's victory?" GOD's victory is near.

Would you think that you could go to Paradise without experiencing the kind of suffering others have experienced before you? Distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!

Do you think that you would enter the garden while yet the state of those who have passed away before you has not come upon you; distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!

Do you think that you will enter heaven while there has not come to you the like of that which came to those who passed away before you? Distress and affliction befell them and they were shaken violently, so that the Messenger and those who believed with him said: When will the help of Allah come? Now surely the help of Allah is nigh!

Or do you think that ye shall enter the Garden (of bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Messenger and those of faith who were with him cried: "When (will come) the help of Allah?" Ah! Verily, the help of Allah is (always) near!

They ask you (O Muhammad SAW) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and Al-Masakin (the poor) and the wayfarers, and whatever you do of good deeds, truly, Allah knows it well.

They ask thee as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer. And whatever good you do, Allah surely is Knower of it.

They ask thee, (O Muhammad), what they shall spend. Say: that which ye spend for good (must go) to parents and near kindred and orphans and the needy and the wayfarer. And whatsoever good ye do, lo! Allah is Aware of it.

They ask you about giving: say, "The charity you give shall go to the parents, the relatives, the orphans, the poor, and the traveling alien." Any good you do, GOD is fully aware thereof.

They ask you what to spend for the cause of God. (Muhammad) tell them that whatever you spend, give it to your parents, the orphans, the destitute, and those who may be in urgent need of money whilst on a journey. Whatever good you do, God certainly is Aware of it.

They ask you as to what they should spend. Say: Whatever wealth you spend, it is for the parents and the near of kin and the orphans and the needy and the wayfarer, and whatever good you do, Allah surely knows it.

They ask thee what they shall spend. Say, 'Whatever of good and abundant wealth you spend should be for parents and near relatives and orphans and the needy and the wayfarer. And whatever good you do, surely ALLAH knows it perfectly well.'

They ask thee what they should spend (In charity). Say: 'Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, -Allah knoweth it well.'
Fighting is ordained for you, though it is disliked by you; and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.

Fighting is ordained for you, though it is hateful unto you; but it may happen that ye hate a thing which is good for you, and it may happen that ye love a thing which is bad for you. Allah knoweth, ye know not.

Fighting is ordained for you, though it is disliked by you; and it may be that you dislike a thing which is good for you, and it may be that you love a thing which is evil for you; and Allah knows while you know not.

Fighting is connected with you, even though you dislike it. But you may dislike something which is good for you, and you may like something which is bad for you. GOD knows while you do not know.

Fighting is ordained for you, though it is repugnant to you; but it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you; and Allah knows while you do not know.

Fighting is ordained for you, and it is an object of dislike to you; and it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is bad for you. Allah knoweth, ye know not.

Fighting is ordained for you, though it is repugnant to you; but it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you; and Allah knows while you do not know.

Fighting is ordained for you, though it is repugnant to you; but it may be that you dislike a thing while it is good for you, and it may be that you love a thing while it is evil for you; and Allah knows while you do not know.

Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But Allah knoweth, and ye know not, and ye understand not.
002:219 Khan
They ask you (O Muhammad SAW) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allah makes clear to you His Laws in order that you may give thought.

002:219 Maulana
They ask thee concerning intoxicants and games of chance. Say: In both of them is a great sin and (some) advantage for men, and their sin is greater than their advantage. And they ask thee as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the messages that you may ponder,

002:219 Pickthai
They question thee about strong drink and games of chance. Say: In both is great sin, and (some) utility for men; but the sin of them is greater than their usefulness. And they ask thee what they ought to spend. Say: That which is superfluous. Thus Allah maketh plain to you (His) revelations, that haply ye may reflect,

002:219 Rashad
They ask you about intoxicants and gambling; say, "In them there is a gross sin, and some benefits for the people. But their sinfulness far outweighs their benefit." They also ask you what to give to charity: say, "The excess." GOD thus clarifies the revelations for you, that you may reflect,

002:219 Sarwar
(Muhammad), they ask you about wine and gambling. Tell them that there is great sin in them. Although they have benefits for men, the sin therein is far greater than the benefit. They ask you about what they should give for the cause of God. Tell them, "Let it be what you can spare." This is how God explains for you His guidance so that perhaps you will think

002:219 Shakir
They ask you about intoxicants and games of chance. Say: In both of them there is a great sin and means of profit for men, and their sin is greater than their profit. And they ask you as to what they should spend. Say: What you can spare. Thus does Allah make clear to you the communications, that you may ponder

002:219 Sherali
They ask thee concerning wine and games of chance. Say: 'In both there is great sin and harm and also some advantages for men, but their sin and harm are greater than their advantage;' And they ask thee what they should spend. Say: 'Spend what you can spare.' Thus does ALLAH makes HIS commandments clear to you that you may reflect

002:219 Yusufali
They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth Allah Make clear to you His Signs: In order that ye may consider-

002:220 Khan
In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allah knows him who means mischief (e.g. to swallow their property) from him who means benefit (e.g. to save their property). And if Allah had wished, He could have put you to hardship. Truly, Allah is All-Mighty, All-Wise."

002:220 Maulana
Upon this world and the hereafter. And they ask thee concerning orphans. Say: To set right for them (their affairs) is good; and if you mingle your affairs with theirs, then (they are) your brothers. Allah knoweth him who spoileth from him who improveth. Had Allah willed He could have overburdened you. Allah is Mighty, Wise.

002:220 Pickthai
On this world and the Hereafter. And they question thee concerning orphans. Say: To improve their lot is best. And if ye mingle your affairs with theirs, then (they are) your brothers. Allah knoweth him who spoileth from him who improveth. Had Allah willed He could have overburdened you. Allah is Mighty, Wise.

002:220 Rashad
upon this life and the Hereafter. And they ask you about the orphans: say, "Bringing them up as righteous persons is the best you can do for them. If you mix their property with yours, you shall treat them as family members." GOD knows the righteous and the wicked. Had GOD willed, He could have imposed harsher rules upon you. GOD is Almighty, Most Wise.

002:220 Sarwar
about this life and the life hereafter. They ask you about the orphans. Tell them, "The best thing to do is what is for their good. They are your brethren if you would associate with them. God knows who is corrupt or a reformer. Had God wanted He would have brought upon you hardship. God is Majestic and All-wise.

002:220 Shakir
On this world and the Hereafter. And they ask you concerning the orphans Say: To set right for them (their affairs) is good, and if you become co-partners with them, they are your brethren; and Allah knows the mischief-maker and the pacemaker, and if Allah had pleased, He would certainly have caused you to fall into a difficulty; surely Allah is Mighty, Wise.

002:220 Sherali
- Upon this world and the next. And they ask thee concerning the orphans. Say 'Promotion of their welfare is an act of great goodness. And if you intermix with them, they are your brethren. And ALLAH knows him who seeks to make mischief apart from him who seeks to promote the welfare of the orphans. And if ALLAH had so willed, HE would have put you to hardship. Surely ALLAH is Mighty and Wise,'

002:220 Yusufali
(Their bearings) on this life and the Hereafter. They ask thee concerning orphans. Say: "The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren; but Allah knows the man who means mischief from the man who means good. And if Allah had wished, He could have put you into difficulties: He is indeed Exalted in Power, Wise.'
And do not marry Al-Mushrikat (idolatresses, etc.) till they believe (worship Allah Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress, etc.), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikun till they believe (in Allah Alone) and verily, a believing slave is better than a (free) Mushrik (idolater, etc.), even though he pleases you. Those (Al-Mushrikun) invite you to the Fire, but Allah invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

And marry not the idolatresses until they believe; and certainly a believing maid is better than an idolatress even though she please you. Nor give (believing women) in marriage to idolaters until they believe, and certainly a believing slave is better than an idolater, even though he please you. These invite unto the Fire and Allah invited to the Garden and to forgiveness by His will and He makes clear His messages to men that they may be mindful.

Wad not idolatresses till they believe; for lo! a believing bondwoman is better than an idolatress though she please you; and give not your daughters in marriage to idolaters till they believe, for lo! a believing slave is better than an idolater though he please you. These invite unto the Fire, and Allah inviteth unto the Garden, and unto forgiveness by His grace, and expoundeth His revelations to mankind that haply they may remember.

Do not marry idolatresses unless they believe; a believing woman is better than an idolatress, even if you like her. Nor shall you give your daughters in marriage to idolatrous men, unless they believe. A believing man is better than an idolater, even if you like him. These invite to Hell, while GOD invites to Paradise and forgiveness, as He wills. He clarifies His revelations for the people, that they may take heed.

Do not marry pagan women unless they believe in God. A believing slave girl is better than an idolater, even though the idolaters may attract you. Do not marry pagan men unless they believe in God. A believing slave is better than an idolater, even though the idolater may attract you. The pagans invite you to the fire, but God invites you to Paradise and forgiveness through His will. God shows His evidence to people so that they may take heed.

And do not marry the idolatresses until they believe, and certainly a believing maid is better than an idolatress woman, even though she should please you; and do not give (believing women) in marriage to idolaters until they believe, and certainly a believing servant is better than an idolater, even though he should please you; these invite to the fire, and Allah invites to the garden and to forgiveness by His will, and makes clear His communications to men, that they may be mindful.

Do not marry idolatrous women until they believe; even a believing bond women is better than an idolatress, although she may please you. And give not believing women in marriage to idolaters until they believe; even a believing slave is better than an idolater, although he may please you. These call to Fire, but ALLAH calls to Heaven and to forgiveness by HIS will. And HE makes HIS Signs clear to the people that they may remember.

Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise.

They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).

They ask you about menstruation. Say: It is an ailment. Avoid having carnal relations with them until their period is over.” Then you may have carnal relations with them according to the rules of God. God loves those who repent and those who purify themselves.

They ask you about menstruation. Say: It is a discomfort; therefore keep aloof from the women during the menstrual discharge and do not go near them until they have become clean; then when they have cleansed themselves, go in to them as Allah has commanded you; surely Allah loves those who turn much (to Him), and He loves those who purify themselves.

They ask you about menstruation. Say: “It is a harmful thing, so keep away from women during menstruation, and do not go near unto them until they are clean. But when they have cleansed themselves, go in unto them as ALLAH has commanded you. ALLAH loves those who keep themselves clean.”

They ask thee concerning women's courses. Say: They are a hurt and a pollution: So keep away from women in their courses, and do not approach them until they are clean. But when they have purified themselves, ye may approach them in any manner, time, or place ordained for you by Allah. For Allah loves those who turn to Him constantly and He loves those who keep themselves pure and clean.
But if their intention is firm for divorce, Allah heareth and knoweth all things.

And if they have resolved on a divorce, then Allah is surely Hearing, Knowing.

Those who swear by God not to ever have any carnal relations with their wives (will not be punished), if they decide to resume marital relations again within four months. God is All-Hearer, Knowing.

Those who take an oath not to have sexual relation with their wives must wait four months, then if they return (change their idea in this period), verily, Allah is Oft-Forgiving, Most Merciful.

And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.

Your wives are as a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) before you for your ownselwes. And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad SAW).

Your women are a tilth for you, so approach your tilth when ye will, and send (good deeds) before you for your souls, and fear Allah, and know that ye will meet Him. Give glad tidings to the believers, (O Muhammad).

Your women are the bearers of your seed. Thus, you may enjoy this privilege however you like, so long as you maintain righteousness. You shall observe GOD, and know that you will meet Him. Give good news to the believers.

Your wives are as fields for you. You may enter your fields from any place you want. Reserve something good for your souls (for the life hereafter). Have fear of God and know that you are going to meet Him. (Muhammad) give the glad news to the believers.

Your wives are a tilth for you, so go to your tilth when you like, and do good beforehand for yourselves, and be careful (of your duty) to Allah, and know that you will meet Him, and give good news to the believers.

Your wives are a sort of tilth for you; so approach your tilth when and as you like and send ahead some good for yourselves; and fear ALLAH and know that you shall meet HIM; and bear good tidings to those who believe.

Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah. And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.

And make not Allah's (Name) an excuse in your oaths against doing good and acting piously, and making peace among mankind. And Allah is All-Hearer, All-Knowing, All-Forgiving, Most Merciful.

And make not Allah by your oaths a hindrance to your doing good and keeping your duty and making peace between men. And Allah is Hearing, Knowing.

And make not Allah, by your oaths a hindrance to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing.

Do not swear by God not to do good and act for your souls beforehand; and fear Allah, and keep your duty to Allah, and make peace between mankind. And Allah is Hearer, Knower.

And make not Allah because of your swearing (by Him) an obstacle to your doing good and acting rightly, or making peace between men; for Allah is One Hearer, All-Knowing, Forgiving, Forbearing.

And make not Allah's (Name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things.

And make not Allah to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allah is Oft-Forgiving, Most Forbearing.

And make not Allah by your oaths a hindrance to your doing good and keeping your duty and making peace between men. And Allah is Hearing, Knowing.

Do not swear by God not to do good things, or have piety, or make peace among people. God is All-Hearing and All-Knowing.

Do not make Allah of your swearing (by Him) an obstacle to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing.

Your wives are a tilth for you, so go to your tilth as ye will, and send (good deeds) before you for your souls, and fear Allah, and know that ye will meet Him. Give glad tidings to the believers, (O Muhammad).

Your women are the bearers of your seed. Thus, you may enjoy this privilege however you like, so long as you maintain righteousness. You shall observe GOD, and know that you will meet Him. Give good news to the believers.

Your wives are as fields for you. You may enter your fields from any place you want. Reserve something good for your souls (for the life hereafter). Have fear of God and know that you are going to meet Him. (Muhammad) give the glad news to the believers.

Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah. And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.

And make not Allah to account for that which is unintentional in your oaths, but for the intention in your hearts; and He is Oft-Forgiving, Most Merciful.

And know that ye will (one day) meet Him, and give good news to the believers, (O Muhammad).

Your wives are as a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) before you for your ownselwes. And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad SAW).

Your women are a tilth for you, so approach your tilth when ye will, and send (good deeds) before you for your souls, and fear Allah, and know that ye will meet Him. Give glad tidings to the believers, (O Muhammad).

Your women are the bearers of your seed. Thus, you may enjoy this privilege however you like, so long as you maintain righteousness. You shall observe GOD, and know that you will meet Him. Give good news to the believers.

Your wives are as fields for you. You may enter your fields from any place you want. Reserve something good for your souls (for the life hereafter). Have fear of God and know that you are going to meet Him. (Muhammad) give the glad news to the believers.

Your wives are as a tilth unto you; so approach your tilth when or how ye will; but do some good act for your souls beforehand; and fear Allah. And know that ye are to meet Him (in the Hereafter), and give (these) good tidings to those who believe.

And make not Allah's (Name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things.

And make not Allah to account for that which is unintentional in your oaths, but He will call you to account for what your hearts have earned. And Allah is Forgiving, Forbearing.

And make not Allah by your oaths a hindrance to your doing good and keeping your duty and making peace between mankind. And Allah is Hearing, Knowing.

And make not Allah because of your swearing (by Him) an obstacle to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing.

And make not ALLAH a target for your oaths that you may thereby abstain from doing good and acting righteously and making peace between persons; and know that ye will (one day) meet Him, and give good news to the believers, (O Muhammad).

And know that ye will (one day) meet Him, and give good news to the believers, (O Muhammad).

And know that ye will (one day) meet Him, and give good news to the believers, (O Muhammad).

And know that ye will (one day) meet Him, and give good news to the believers, (O Muhammad).

And know that ye will (one day) meet Him, and give good news to the believers, (O Muhammad).

And make not Allah's (Name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things.

And make not Allah to account for that which is unintentional in your oaths, but for the intention in your hearts; and He is Oft-Forgiving, Most Merciful.

And make not Allah, by your oaths, a hindrance to your being righteous and observing your duty unto Him and making peace among mankind. Allah is Hearer, Knower.

Do not subject GOD's name to your casual swearing, that you may appear righteous, pious, or to attain credibility among the people. GOD is Hearer, Knower.

Do not swear by God not to do good things, or have piety, or make peace among people. God is All-Hearing and All-Knowing.

And make not Allah of your swearing (by Him) an obstacle to your doing good and guarding (against evil) and making peace between men, and Allah is Hearing, Knowing.

And make not ALLAH a target for your oaths that you may thereby abstain from doing good and acting righteously and making peace between men. And ALLAH is All-Hearing, All-Knowing.

And make not Allah's (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for Allah is One Who heareth and knoweth all things.
002:228 Khan
And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise.

002:229 Maulana
And the divorced women should keep themselves in waiting for three courses. And it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have a better right to take them back in the meanwhile if they wish for reconciliation. And women have rights similar to those against them in a just manner, and men are a degree above them. And Allah is Mighty, Wise.

002:228 Shakir
And divorced women shall wait, keeping themselves apart, three (monthly) courses. And it is not lawful for them that they should conceal that which Allah hath created in their wombs if they are believers in Allah and the Last Day. And their husbands would do better to take them back in that case if they desire a reconciliation. And they (women) have rights similar to those (of men) over them in kind ness, and men are a degree above them. Allah is Mighty, Wise.

002:228 Rashad
The divorced women shall wait three menstruations (before marrying another man). It is not lawful for them to conceal what GOD creates in their wombs, if they believe in GOD and the Last Day. (In case of pregnancy,) the husband's wishes shall supersede the wife's wishes, if he wants to remarry her. The women have rights, as well as obligations, equitably. Thus, the man's wishes prevail (in case of pregnancy). GOD is Almighty, Most Wise.

002:228 Sarwar
The divorced women must wait up to three menstrual cycles before another marriage. If they believe in GOD and the Day of Judgment, it is not lawful for them to hide what GOD has created in their wombs. Within their waiting period their husbands have the right to resume marital relations, if they want reconciliation. Women have benefits as well as responsibilities. Men have a status above women. GOD is Majestic and Wise.

002:228 Shakir
And the divorced women should keep themselves in waiting for three courses; and it is not lawful for them that they should conceal what Allah has created in their wombs, if they believe in Allah and the last day; and their husbands have a better right to take them back in the meanwhile if they wish for reconciliation; and they have rights similar to those against them in a just manner, and the men are a degree above them, and Allah is Mighty, Wise.

002:228 Sherali
And the divorced women shall wait concerning themselves for three courses; and it is not lawful for them that they conceal what ALLAH has created in their wombs, if they believe in ALLAH and the Last Day; and their husbands have the greater right to take them back during that period, provided they desire reconciliation. And they (the women) have rights similar to those (of men) over them in equity; but men have a degree of advantage above them. And ALLAH is Mighty and Wise.

002:228 Yusufali
Divorced women shall wait concerning themselves for three monthly periods. Nor is it lawful for them to hide what ALLAH Hath created in their wombs, if they have faith in ALLAH and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them. And ALLAH is Exalted in Power, Wise.

002:229
Section 29: Divorce

002:229 Khan
The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of what your Mahir (bridal money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by ALLAH (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by ALLAH, then there is no sin on either of them if she gives back (the Mahir or a part of it) for her Al-Khal‘ divorce. These are the limits ordained by ALLAH, so do not transgress them. And whoever transgresses the limits ordained by ALLAH, then such are the Zalimum (wrong-doers, etc.).

002:229 Maulana
Divorce may be pronounced twice; then keep (them) in good fellowship to let (them) go with kindness. And it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of ALLAH. Then if you fear that they cannot keep within the limits of ALLAH, there is no blame on them for what she gives up to become free thereby. These are the limits of ALLAH, so exceed them not; and whoever exceeds the limits of ALLAH, these are the wrongdoers.

002:229 Pickthal
Divorce must be pronounced twice and then (a woman) must be retained in honour or released in kindness. And it is not lawful for you that ye take back from your Mahir (bride money given by the husband to the wife at the time of marriage) of which you have given them, except when both parties fear that they would be unable to keep the limits ordained by ALLAH (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by ALLAH, then there is no sin on either of them if she gives back (the Mahir or a part of it) for her Al-Khal‘ divorce. These are the limits ordained by ALLAH, so do not transgress them. And whoever transgresses the limits ordained by ALLAH, then such are the Zalimum (wrong-doers, etc.).

002:229 Rashad
Divorce may be pronounced twice. The divorced woman shall be allowed to live in the same home amicably, or leave it amicably. It is not lawful for the husband to take back anything he had given her. However, the couple may fear that they may transgress GOD's law. If there is fear that they may transgress GOD's law, they commit no error if the wife willingly gives back whatever she chooses. These are GOD's laws; do not transgress them. Those who transgress GOD's laws are the unjust.

002:229 Sarwar
A marital relation can only be resumed after the first and second divorce, otherwise it must be continued with fairness or terminated with kindness. It is not lawful for you to take back from women what you have given them unless you are afraid of not being able to observe GOD's law. In this case, it would be no sin for her to pay a ransom to set herself free from the bond of marriage. These are the laws of GOD. Do not transgress against them; those who do so are unjust.

002:229 Shakir
Divorce may be pronounced twice; then keep (them) in good fellowship to let (them) go with kindness. And it is not lawful for you to take any part of what you have given them, unless both fear that they cannot keep within the limits of ALLAH; then if you fear that they cannot keep within the limits of ALLAH, there is no blame on them for what she gives up to become free thereby. These are the limits of ALLAH, so do not exceed them and whoever exceeds the limits of ALLAH these it is that are the unjust.

002:229 Sherali
Such divorce may be pronounced twice; then either retain them in a becoming manner or send them away with kindness. And it is not lawful for you that you take anything of what you have given them (your wives) unless both fear that they cannot observe the limits prescribe by ALLAH. But if you fear that they cannot observe the limits prescribed by ALLAH, then it shall be no sin for either of them in what she gives to get her freedom. These are the limits prescribed by ALLAH, so transgress them not; and whoso transgresses the limits prescribed by ALLAH, it is they that are the wrongdoers.

002:229 Yusufali
A divorce is only permissible twice: after that, the parties should either hold Together on equitable terms, or separate with kindness. It is not lawful for you. (Men), to take back any of your gifts (from your wives), except when both parties fear that they would be unable to keep the limits ordained by ALLAH. If ye (judges) do indeed fear that they would be unable to keep the limits ordained by ALLAH, there is no blame on either of them if she give something for her freedom. These are the limits ordained by ALLAH; so do not transgress them if any do transgress the limits ordained by ALLAH, such persons wrong (Themselves as well as others).
And when you divorce women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the revelations of Allah as a jest, but remember Allah's grace upon you and that which He has revealed unto you of the Scripture and of wisdom, admonishing you thereby. And keep your duty to Allah, and know that Allah is the Knower of all things.

When ye divorce women and they reach the end of their appointed period, either retain them in kindness or send them away in a becoming manner; but retain them not wrongfully so that you exceed the limits. And whoever does this, he indeed wrongs himself. And take not Allah's messages for a mockery, and remember Allah's favour to you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby. And keep your duty to Allah, and know that Allah is the Knower of all things.

When ye divorce women and they reach their prescribed time, then retain them in kindness or release them with kindness and retain them not for injury so that you exceed the limits. And whoever does this, he indeed wrongs his own soul. And take not Allah's messages for a mockery, and remember Allah's favour to you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby. And keep your duty to Allah, and know that Allah is the Knower of all things.

When ye divorce women and they reach the prescribed time, then either retain them in good fellowship or set them free with liberty, and do not retain them for injury, so that you exceed the limits, and whoever does this, he indeed is unjust to his own soul; and do not take Allah's communications for a mockery, and remember the favor of Allah upon you, and that which He has revealed to you of the Book and the Wisdom, admonishing you thereby; and be careful (of your duty to) Allah, and know that Allah is the Knower of all things.

When ye divorce women, and they fulfill the term of their (Iddat), either take them back on equitable terms or set them free on equitable terms; but do not take them back to injure them, (or) to take undue advantage; if any one does that; He wrongs his own soul. Do not treat Allah's Signs as a jest, but solemnly rehearse Allah's favours on you, and the fact that He sent down to you the Book and Wisdom, for your instruction. And fear Allah, and know that Allah is well acquainted with all things.
002:232 Section 30: Remarriage of Divorced Women and Widows

002:232 Khan

And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allah and the Last Day. That is more virtuous and purer for you. Allah knows and you know not.

002:232 Maulana

And when you divorce women and they end their term, prevent them not from marrying their husbands if they agree among themselves in a lawful manner. With this is admonished he among you who believes in Allah and the Last Day. This is more profitable for you and purer. And Allah knows while you know not.

002:232 Pickthal

And when ye have divorced women and they reach their term, place not difficulties in the way of their marrying their husbands if it is agreed between them in kindness. This is an admonition for him among you who believe in Allah and the Last Day. That is more virtuous for you, and cleaner. Allah knoweth; ye know not.

002:232 Rashad

If you divorce the women, once they fulfill their interim, do not prevent them from remarrying their husbands, if they reconcile amicably. This shall be heeded by those among you who believe in GOD and the Last Day. This is purer for you, and more righteous. GOD knows, while you do not know.

002:232 Sarwar

When the waiting period of the divorced women has ended, you (her relatives) must not prevent them from marrying their (previous) husbands again if they might reach an honorable agreement. This is an advice for those of you who believe in God and the Day of Judgment. It is the most beneficial and pure way of treating each other. God knows but you do not know.

002:232 Shakir

And when you have divorced women and they have ended-- their term (of waiting), then do not prevent them from marrying their husbands when they agree among themselves in a lawful manner; with this is admonished he among you who believes in Allah and the last day, this is more profitable and purer for you; and Allah knows while you do not know.

002:232 Sherali

And when you divorce women and they reach the end of their period, prevent them not from marrying their husbands, if they agree between themselves in a decent manner. This an admonition for him among you who believes in ALLAH and the Last Day. It is more blessed for you and purer; and ALLAH knows but you know not.

002:232 Yusufali

When ye divorce women, and they fulfill the term of their (Iddat), do not prevent them from marrying their (former) husbands, if they mutually agree on equitable terms. This instruction is for all amongst you, who believe in Allah and the Last Day. That is (the course Making for) most virtue and purity amongst you and Allah knows, and ye know not.

002:233 Khan

The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allah and know that Allah is All-Seer of what you do.

002:233 Maulana

And mothers shall suckle their children for two whole years, for him who desires to complete the time of suckling. And their maintenance and clothing must be borne by the father according to usage. No soul shall be burdened beyond its capacity. Neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child; and a similar duty (devolves) on the (father's) heir. But if both desire weaning by mutual consent and counsel, there is not blame on them. And if you wish to engage a wetnurse for your children, there is no blame on you so long as you pay what you promised according to usage. And keep your duty to Allah and know that Allah is Seer of what you do. Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling. The duty of feeding and clothing nursing mothers in a seemly manner is upon the father of the child. No-one should be charged beyond his capacity. A mother should not be made to suffer because of her child, nor should he to whom the child is born (be made to suffer) because of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they desire to wean the child by mutual consent and (after) consultation, it is no sin for them; and if ye wish to give your children out to nurse, it is no sin for you, provide that ye pay what is due from you in kindness. Observe your duty to Allah, and know that Allah is Seer of what ye do.

002:233 Pickthal

And mothers shall suckle their children for two whole years, for him who desires to complete the time of suckling. And their maintenance and clothing must be borne by the father according to usage; no soul shall have imposed upon it a duty but to the extent of its capacity. No one shall be treated unfairly on account of her child, nor shall be harmed because of his infant. (If the father dies), his heir shall assume these responsibilities. If the infant's parents mutually agree to part, after due consultation, they commit no error by doing so. You commit no error by hiring nursing mothers, so long as you pay them equitably. You shall observe GOD, and know that GOD is Seer of everything you do.

002:233 Sarwar

Mothers will breast feed their babies for two years if the fathers want them to complete this term. The father has to pay them reasonable expenses. No soul is responsible for what is beyond its ability. None of the parents should suffer any loss from the other because of the baby. The heirs are responsible to look after the children of a deceased. It is no sin for the parents to have a mutual agreement about weaning the baby. There is no sin in hiring a woman to breast feed your children for a reasonable payment. Have fear of God and know that God is well aware of what you do. And the mothers and suckle their children for two whole years for him who desires to make complete the time of suckling; and their maintenance and clothing must be-- borne by the father according to usage; no soul shall have imposed upon it a duty but to the extent of its capacity; neither shall a mother be made to suffer harm on account of her child, nor a father on account of his child, and a similar duty (devolves) on the (father's) heir, but if both desire weaning by mutual consent and counsel, there is no blame on them, and if you wish to engage a wet-nurse for your children, there is no blame on you so long as you pay what you promised for according to usage; and be careful of (your duty to) Allah and know that Allah sees what you do.

002:233 Shakir

The mothers shall give suck to their children for two whole years; this is for those who desire to complete the period of suckling. And the man to whom the child belongs shall be responsible for their (the mothers') maintenance and clothing according to usage. No soul is burdened beyond its capacity; neither shall a mother be made to suffer harm on account of her child, nor shall he to whom the child belongs be made to suffer on account of his child and the same is incumbent on the father's heir. If they both decide upon weaning the child by mutual consent and consultation, there is no blame on them. And if you desire to engage a wet-nurse for your children, there shall be no blame on you, provided you pay what you have agreed to pay in a fair manner. And fear ALLAH and know that ALLAH sees what you do.

002:233 Sherali

The mothers shall give such to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allah and know that Allah is All-Seer of what you do.

002:233 Yusufali

Divorced mothers shall nurse their infants two full years, if the father so wishes. The father shall provide the mother's food and clothing on a reasonable basis. This (instruction) is an admonition for him among you who believe in Allah and the Last Day. That is more virtuous and purer for you. Allah knows, and you do not know.
And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allah is Well-Acquainted with what you do.

And (as for) those of you who die and leave wives behind, such women should keep themselves in waiting for four months and ten days; when they reach their term, there is no blame on you for what they do for themselves in a lawful manner. And Allah is Aware of what you do.

Such of you as die and leave behind them wives, they (the wives) shall wait, keeping themselves apart, four months and ten days. And when they reach the term (prescribed for them) then there is no sin for you in aught that they may do with themselves in decency. Allah is informed of what you do.

Those who die and leave wives, their widows shall wait four months and ten days (before they remarry). Once they fulfill their interim, you commit no error by letting them do whatever righteous matters they wish to do. GOD is fully Cognizant of everything you do.

The wives of those of you who die have to wait for a period of four months and ten days. After this appointed time, it is no sin for the relatives of the deceased to let the widows do what is reasonable. God knows well what you do.

And (as for) those of you who die and leave behind wives, they should keep themselves in waiting for four months and ten days; then when they have fully attained their term, there is no blame on you for what they do for themselves in a lawful manner; and Allah is aware of what you do.

And as for those of you who die and leave wives behind, these (wives) shall wait concerning themselves for four months and ten days. And when they have reached the end of their period, no blame shall be attached to you concerning anything that they do with regard to themselves in a decent manner. And ALLAH is Aware of what you o.

If any of you die and leave widows behind, they shall wait concerning themselves four months and ten days: When they have fulfilled their term, there is no blame on you if they dispose of themselves in a just and reasonable manner. And Allah is well acquainted with what ye do.

There is no sin on you if you make a hint of betrothal or conceal it in yourself, Allah knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islamic law (e.g. you can say to her, 'If one finds himself unable to consummate the marriage, let him buy an Mahr (bridal money given by the husband to his wife at the time of marriage). But Platt not your tooth with women except by uttering a recognised form of words. And do not consummate the marriage until (the term) prescribed is run. Know that Allah knoweth what is in your minds, so beware of Him; and know that Allah is Oft-Forgiving, Most Forbearing.

There is no sin on you in that which ye proclaim or hide in your minds concerning your troth with women. Allah knoweth that ye will remember them. But plait not your tooth with women except by uttering a recognised form of words. And do not consummate the marriage until (the term) prescribed is run. Know that Allah knoweth what is in your minds, so beware of Him; and know that Allah is Oft-Forgiving, Most Forbearing.

There is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds. Allah knows that you will have them in your minds, but given them not a promise in secret unless you speak in a lawful manner. And confirm not the marriage tie until the prescribed period reaches its end. And know that Allah knows what is in your minds, so beware of Him; and know that Allah is Forgiving, Forbearing.

There is no sin on you if you divorce women while you have not touched them, nor appointed for them a portion. Provide for them, the rich according to his need and the poor according to his need; (this is) a duty on the righteous.

And their shall be no blame on you in that which ye proclaim or hide in your minds concerning your troth with women. Allah knoweth that ye will remember them. But plait not your tooth with women except by uttering a recognised form of words. And do not consummate the marriage until (the term) prescribed is run. Know that Allah knoweth what is in your minds, so beware of Him; and know that Allah is Oft-Forgiving, Most Forbearing.

And there is no blame on you respecting that which you speak indirectly in the asking of (such) women in marriage or keep (the proposal) concealed within your minds; Allah knows that you will have them in your minds, but given them not a promise in secret unless you speak in a lawful manner. And confirm not the marriage tie until the prescribed period reaches its end. And know that Allah knows what is in your minds, so beware of Him; and know that Allah is Forgiving, Forbearing.

And their shall be no blame on you in throwing out a hint regarding proposal of marriage to these women or in keeping the desire hidden in your minds. ALLAH knows that you will think of them in this connection. But make not a contract with them in secret, except that you say a fair word. And resolve not on marriage tie until the prescribed period reaches its end. And know that ALLAH knows what is in your minds; so beware of HIM. And know that ALLAH is Most Forgiving, Forbearing.

There is no blame on you if ye make an offer of betrothal or hold it in your hearts. Allah knows that ye cherish them in your hearts: But do not make a secret contract with them except in terms Honourable, nor resolve on the tie of marriage till the term prescribed is fulfilled. And know that Allah Knoweth what is in your hearts, and take heed of Him; and know that Allah is Oft-forgiving, Most Forbearing.

There is no sin on you, if you divorce women while you have not touched (had sexual relation with) them, nor appointed unto them their Mahr (bride price given by the husband to his wife at the time of marriage). But bestowed on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

There is no blame on you if you divorce women while you have not touched them, nor appointed for them a portion. And provide for them, the wealthy according to his means and the straitened according to his means, a provision according to usage. (This is) a duty on the doers of good.

It is no sin for you if ye divorce women while ye have not touched them, nor appointed unto them a portion. Provide for them, the rich according to his means, and the straitened according to his means, a fair provision. (This is) a bounden duty for those who do good.

You commit no error by divorcing the women before touching them, or before setting the dowry for them. In this case, you shall compensate them - the rich as he can afford and the poor as he can afford - an equitable compensation. This is a duty upon the righteous.

Also, it is not a sin if you divorce your wives before the consummation of the marriage or the fixing of the dowry. But the dowry will be due from a husband whether he is rich or poor. It is payable in a reasonable amount according to the husband's financial ability. This is an obligation for the righteous ones.

There is no blame on you if you divorce women when you have not touched them or appointed for them a portion, and make provision for them, the wealthy according to his means and the poor man according to his need - a provision in a becoming manner. This is an obligation upon the virtuous.

There is no blame on you if ye divorce women before consummation or the fixation of their dower; but bestow on them (A suitable gift), the wealthy according to his means, and the poor according to his means; - A gift of a reasonable amount is due from those who wish to do the right thing.
002:237 Khan
And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the Mahr (bridal money given by the husbands to his wife at the time of marriage), then pay half of that (Mahr), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed Mahr. And to forego and give (her the full Mahr) is nearer to At-Taqwa (piety, righteousness, etc.). And do not forgetliberality between yourselves. Truly, Allah is All-Seer of what you do.

002:237 Maulana
And if you divorce them before you have touched them and you have appointed for them a portion, (pay) half of what you have appointed unless they forgo or he forgoes in whose hand is the marriage tie. And it is nearer to dutifulness that you forgo. Nor neglect the giving of free gifts between you. Surely Allah is Seer of what you do.

002:237 Pickthal
If ye divorce them before ye have touched them and have appointed unto them a portion, then (pay) the half of that which ye appointed, unless they (the women) agree to forgo it, or he agree to forgo it in whose hand is the marriage tie. To forgo is nearer to piety. And forget not kindness among yourselves. Allah is Seer of what ye do.

002:237 Rashad
If you divorce them before touching them, but after you had set the dowry for them, the compensation shall be half the dowry, unless they voluntarily forfeit their rights, or the party responsible for causing the divorce chooses to forfeit the dowry. To forfeit is closer to righteousness. You shall maintain the amicable relations among you. GOD is Seer of everything you do.

002:237 Sarwar
If you divorce your wives before the consummation of the marriage and the amount of dowry has been fixed, pay your wives half of the amount of their dowry unless she or her guardians drop their demand for payment. To drop such a demand is closer to piety. Be generous to each other. God is Well-Aware of what you do.

002:237 Shakir
And if you divorce them before you have touched them and you have appointed for them a portion, then (pay) to them half of what you have appointed, unless they relinquish or he should relinquish in whose hand is the marriage tie; and it is nearer to righteousness that you should relinquish; and do not neglect the giving of free gifts between you; surely Allah sees what you do.

002:237 Sherali
And if you divorce them before you have touched them, but have settled upon them a dowry, then half of what you have settled shall be due from you, unless they remit, or he, in whose hands is the tie of marriage, should remit. And that you should remit is nearer to righteousness. And do not forget to do good to one another. Surely ALLAH sees what you do.

002:237 Yusufali
And if you divorce them before consummation, but after the fixation of a downer for them, then the half of the downer (is due to them), unless they remit it or (the man's half) is remitted by him in whose hands is the marriage tie; and the remission (of the man's half) is the nearest to righteousness. And do not forget Liberality between yourselves. For Allah sees well all that ye do.

002:238
002:238 Khan
Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e. the best prayer - 'Asr). And stand before Allah with obedience [and do not speak to others during the Salat (prayers)].

002:238 Maulana
Guard the prayers and the most excellent prayer, and stand up truly obedient to Allah.

002:238 Pickthal
Be guardians of your prayers, and of the midmost prayer, and stand up with devotion to Allah.

002:238 Rashad
You shall consistently observe the Contact Prayers, especially the middle prayer, and devote yourselves totally to GOD.

002:238 Sarwar
Pay due attention to your prayers, especially the middle prayer and stand up while praying, in obedience to God. 

002:238 Shakir
Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah.

002:238 Sherali
Watch over prayers, and particularly the middle Prayer, and stand before ALLAH submissively.

002:238 Yusufali
Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before Allah in a devout (frame of mind).

002:239
002:239 Khan
And if you fear (an enemy), perform Salat (pray) on foot or riding. And when you are in safety, offer the Salat (prayer) in the manner He has taught you, which you knew not (before).

002:239 Maulana
But if you are in danger (say your prayers) on foot or on horseback. And when you are secure, remember Allah as He has taught you what you knew not.

002:239 Pickthal
And if ye go in fear, then (pray) standing or on horseback. And when ye are again in safety, remember Allah, as He hath taught you that which (heretofore) ye knew not.

002:239 Rashad
Under unusual circumstances, you may pray while walking or riding. Once you are safe, you shall commemorate GOD as He taught you what you never knew.

002:239 Sarwar
In an emergency you may say your prayers while walking or riding; but when you are safe, remember God, as He has taught you what you did not know before.

002:239 Shakir
But if you are in danger, then (say your prayers) on foot or on horseback; and when you are secure, then remember Allah, as. He has taught you what you did not know.

002:239 Sherali
If you are in a state of fear, then say your prayers on foot or riding, but when you are safe, remember ALLAH as HE has taught you that which you did not know.

002:239 Yusufali
If ye fear (an enemy), pray on foot, or riding, (as may be most convenient), but when ye are in security, celebrate Allah's praises in the manner He has taught you, which ye knew not (before).

002:240
002:240 Khan
And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allah is All-Mighty, All-Wise. [The order of this Verse has been cancelled (abrogated) by Verse 4:12].

002:240 Maulana
And those of you who die and leave wives behind, should make a bequest in favour of their wives of maintenance for a year without turning (them) out. Then if they themselves go away, there is no blame on you for what they do of lawful deeds concerning themselves. And Allah is Mighty, Wise.

002:240 Pickthal
And those of you who die and leave behind them, wives they should bequeath unto their wives a provision for the year without turning them out, but if they go out (of their own accord) there is no sin for you in that which they do of themselves within their rights. Allah is Mighty, Wise.

002:240 Rashad
And those who die and leave wives, a will shall provide their wives with support for a year, provided they stay within the same household. If they leave, you commit no sin by letting them do whatever they wish, so long as righteousness is maintained. GOD is Almighty, Most Wise.

002:240 Sarwar
And those who are about to die and leave widows behind should bequeath for their wives the expenses of one year's maintenance. The widows must not be expelled from the house for up to one year. It is no sin for the relatives of the deceased to permit the widows to leave the house before the appointed time and do what is reasonable. God is Majestic and Wise.

002:240 Shakir
And those of you who die and leave behind wives, (make) a bequest in favor of their wives of maintenance for a year without turning (them) out, then if they themselves go away, there is no blame on you for what they do of lawful deeds by themselves, and Allah is Mighty, Wise.

002:240 Sherali
And those of you who die and leave behind wives shall bequeath to their wives provision for a year without being turned out. But if they themselves go out, then shall there be no blame upon you in regard to any proper thing which they do concerning themselves. And ALLAH is Mighty and Wise.

002:240 Yusufali
Those of you who die and leave widows should bequeath for their widows a year's maintenance and residence; but if they leave (The residence), there is no blame on you for what they do with themselves, provided it is reasonable. And Allah is Exalted in Power, Wise.
002:241 Khan And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqin (the pious - see V.2:2).
002:241 Maulana And for the divorced women, provision (must be made) in kindness. This is incumbent on those who have regard for duty.
002:241 Pickthel For divorced women a provision in kindness: a duty for those who ward off (evil).
002:241 Rashad The divorced also shall be provided for, equitably. This is a duty upon the righteous.
002:241 Sarwar The divorced women have the right to receive reasonable provisions. It is an obligation for the pious.
002:241 Shakir And for the divorced women (too) provision (must be made) according to usage; (this is) a duty on those who guard (against evil).
002:241 Sherali And for the divorced women also there should be a provision according to what is fair - an obligation on the God-fearing.
002:241 Yusufali For divorced women Maintenance (should be provided) on a reasonable (scale). This is a duty on the righteous.

002:242 Khan Thus Allah makes clear His Ayat (Laws) to you, in order that you may understand.
002:242 Maulana Allah thus makes clear to you His messages that you may understand.
002:242 Pickthel Thus Allah expoundeth unto you His revelations so that ye may understand.
002:242 Rashad GOD thus explains His revelations for you, that you may understand.
002:242 Sarwar Thus does God explain His revelations to you so that perhaps you will have understanding.
002:242 Shakir Allah thus makes clear to you His communications that you may understand.
002:242 Sherali Thus does ALLAH make His commandments clear to you that you may understand.
002:242 Yusufali Thus doth Allah Make clear His Signs to you: In order that ye may understand.

002:243 Khan Did you (O Muhammad SAW) not think of those who went forth from their homes in thousands, fearing death? Allah said to them, 'Die'. And then He restored them to life. Truly, Allah is full of Bounty to mankind, but most men thank not.
002:243 Maulana Hast thou not considered those who went forth from their homes, and they were thousands, for fear of death. Then Allah said to them, Die. Then He gave them life. Surely Allah is Gracious to people, but most people are not grateful.
002:243 Pickthel Bethink thee (O Muhammad) of those of old, who went forth from their habitations in their thousands, fearing death, and Allah said unto them: Die; and then He brought them back to life. Lo! Allah is a Lord of Kindness to mankind, but most of mankind give not thanks.
002:243 Rashad Have you noted those who fled their homes - though they were in the thousands - fearing death? GOD said to them, "Die," then revived them. GOD showers His grace upon the people, but most people are unappreciative.
002:243 Sarwar (Muhammad), consider the thousands who left their homes for fear of death, who were then caused by God to die and brought back to life. God is generous to men but most people are not grateful.
002:243 Shakir Have you not considered those who went forth from their homes, for fear of death, and they were thousands, then Allah said to them, Die; again He gave them life; most surely Allah is Gracious to people, but most people are not grateful.
002:243 Sherali Hast thou not heard of those who went forth from their homes, and they were thousands, fearing death? And ALLAH said to them, 'Die', Then HE brought them to life. Surely ALLAH is Gracious to men, but most men are not grateful.
002:243 Yusufali Didst thou not Turn by vision to those who abandoned their homes, though they were thousands (In number), for fear of death? Allah said to them: "Die": Then He restored them to life. For Allah is full of bounty to mankind, but Most of them are ungrateful.

002:244 Khan And fight in the Way of Allah and know that Allah is All-Hearer, All-Knower.
002:244 Maulana And fight in the way of Allah, and know that Allah is Hearing, Knowing.
002:244 Pickthel Fight in the way of Allah, and know that Allah is Hearer, Knower.
002:244 Rashad You shall fight in the cause of GOD, and know that GOD is Hearing, Knower.
002:244 Sarwar Fight for the cause of God and know that God is All-hearing and All-knowing.
002:244 Shakir And fight in the way of Allah, and know that Allah is Hearing, Knowing.
002:244 Sherali And fight in the cause of ALLAH and know that ALLAH is All-Hearing, All-Knowing.
002:244 Yusufali Then fight in the cause of Allah, and know that Allah Heareth and knoweth all things.

002:245 Khan Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times? And it is Allah that decreases or increases (your provisions), and unto Him you shall return.
002:245 Maulana Who is it that will offer to Allah a goodly gift, so He multiplies it to him manifold? And Allah receives and amplifies, and to Him you shall be returned.
002:245 Pickthel Who is it that will lend unto Allah a goodly loan, so that He may give it increase manifold? Allah straiteneth and enlargeth. Unto Him ye will return.
002:245 Rashad Who would lend GOD a loan of righteousness, to have it repaid to them multiplied manifold? GOD is the One who provides and withholds, and to Him you will be returned.
002:245 Sarwar One who generously lends to God will be paid back in many multiples of the loan. It is God who reduces and expands things and to Him you will all return.
002:245 Shakir Who is it that will offer of Allah a goodly gift, so He will multiply it to him manifold, and Allah straitens and amplifies, and you shall be returned to Him.
002:245 Sherali Who is it that will lend ALLAH a goodly loan that HE may multiply it for him manifold? And ALLAH receives and enlarges. And to HIM shall you be made to return.
002:245 Yusufali Who is he that will loan to Allah a beautiful loan, which Allah will double unto his credit and multiply many times? It is Allah that giveth (you) Want or plenty, and to Him shall be your return.
002:246 Khan
Have you not thought about the group of the Children of Israel after (the time of) Musa (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allah's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allah's Way while we have been driven out of our homes and our children (families have been taken as captives)?"

But when fighting was ordained for them, they turned away, all except a few of them. And Allah is All-Aware of the Zalimun (polytheists and wrong-doers).

002:246 Maulana
Hast thou not thought of the leaders of the Children of Israel after Moses? When they said to a Prophet of theirs: Raise up for us a king, that we may fight in the way of Allah. He said: May it not be that you will not fight if fighting is ordained for you? They said: And what reason have we that we should not fight in Allah's way and we have indeed been deprived of our homes and our children? But when fighting was ordained for them, they turned back, except a few of them. And Allah is Knower of the wrong-doers.

002:246 Pickthal
Bethink thee of the leaders of the Children of Israel after Moses, how they said unto a prophet whom they had: Set up for us a king and we will fight in Allah's way. He said: Would ye then refrain from fighting if fighting were prescribed for you? They said: Why should we not fight in Allah's way when we have been driven from our dwellings with our children? Yet, when fighting was prescribed for them, they turned away, all save a few of them. Allah is aware of evil-doers.

002:246 Rashad
Have you noted the leaders of Israel after Moses? They said to their prophet, "If you appoint a king to lead us, we will fight in the cause of GOD." He said, "Is it your intention that, if fighting is decreed for you, you will not fight?" They said, "Why should we not fight in the cause of GOD, when we have been deprived of our homes, and our children?" Yet, when fighting was decreed for them, they turned away, except a few.

002:246 Sarwar
(Muhammad), remember that group of the Israelites after Moses who demanded a Prophet of their own to appoint a king for them who would lead them in the fight for the cause of GOD. Their Prophet then said, "What if you are ordered to fight and you disobey?" They said, "Why should we not fight for the cause of GOD when we and our sons have been expelled from our homes?" However, when they were ordered to fight, all refused except a few among them. God knows well the unjust.

002:246 Shakir
Have you not considered the chiefs of the children of Israel after Musa, when they said to a prophet of theirs: Raise up for us a king, (that) we may fight in the way of Allah. He said: May it not be that you would not fight if fighting is ordained for you? They said: What reason have we that we should not fight in the way of Allah, and we have indeed been compelled to abandon our homes and our children. But when fighting was ordained for them, they turned back, except a few of them, and Allah knows the unjust.

002:246 Sherali
Hast thou not heard of the chiefs of the Children of Israel after Moses, when they said to a Prophet of theirs, 'Appoint for us a king that we may fight in the way of ALLAH?' He said, 'It is not likely that you will not fight, if fighting is prescribe for you?' They said, 'What reason have we that we should not fight in the way of ALLAH when we have been driven forth from our homes and our sons?' But when fighting was ordained for them, they turned back except a small number of them. And ALLAH knows the transgressors well.

002:246 Yusufali
Hast thou not turned thy vision to the Chiefs of the Children of Israel after (the time of) Moses? They said to a prophet (That was) among them: "Appoint for us a king, that we may fight in the cause of Allah." He said: 'Is it not possible, if ye were commanded to fight, that that ye will not fight?' They said: 'How could we refuse to fight in the cause of Allah, seeing that we were turned out of our homes and our families?' but when they were commanded to fight, they turned back, except a small band among them. But Allah Has full knowledge of those who do wrong.

002:247 Khan
And their Prophet (Samuel) said to them, "Indeed Allah has appointed Talut (Saul) as a king over you." They said, "How can he be a king over us when we are better fitted than he to exercise authority, and he is not even gifted with wealth in abundance?" He said: Surely Allah has chosen him in preference to you, and has increased him abundantly in knowledge and physique. And Allah grants His Kingdom to whom He wills. And Allah is All-Able to do what He wills. And Allah is All-Knowing.

002:247 Maulana
And their prophet said to them: Surely Allah has raised Saul to be a king over you. They said: How can he have kingdom over us while we have a greater right to kingship than he, and he has not been granted abundance of wealth? He said: Surely Allah has chosen him above you, and has increased him abundantly in knowledge and stature. And Allah grants His Kingdom to whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.

002:247 Pickthal
Their Prophet said unto them: Lo! Allah hath raised up Saul to be a king for you. They said: How can he have kingdom over us when we are more deserving of the kingdom than he is, since he hath not been given wealth enough? He said: Lo! Allah hath chosen him above you, and hath increased him abundantly in wisdom and stature. Allah bestoweth His Sovereignty on whom He will. Allah is All-Embracing, All-Knowing.

002:247 Rashad
Their prophet said to them, "GOD has appointed Taloot (Saul) to be your king." They said, "How can he have kingship over us when we are more worthy of kingship than he; he is not even rich?" He said, "GOD has chosen him over you, and has blessed him with an abundance in knowledge and in body." GOD grants His kingship to whomever He wills. GOD is Bounteous, Omnisient.

002:247 Sarwar
They replied, "How can he dominate us when we deserve more to be king than he. Besides, he does not have abundant wealth." Their Prophet said, "God has chosen him as your ruler and has given him physical power and knowledge. God grants His authority to whom He wants. God is Provident and All-knowing.

002:247 Shakir
And their prophet said to them: Surely Allah has raised Talut to be a king over you. They said: How can he hold kingship over us while we have a greater right to kingship than he, and he has not been granted an abundance of wealth? He said: Surely Allah has chosen him in preference to you, and He has increased him abundantly in knowledge and physique, and Allah grants His Kingdom to whom He pleases, and Allah is Ample-giving, Knowing.

002:247 Sherali
"ALLAH has appointed for you Talut as king,' They said, 'How can he have sovereignty over us while we are better entitled to sovereignty than he, and he is not given abundance of wealth?' He said, 'Surely, ALLAH has chosen him above you and has bestowed upon him abundant increase in knowledge and in strength of body. And ALLAH gives sovereignty to whom HE pleases. And ALLAH is Bountiful, All-Knowing.

002:247 Yusufali
'His Prophet said to them: "Allah hath appointed Talut as king over you." They said: "How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even gifted, with wealth in abundance?" He said: "Allah hath Chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess. Allah Granteth His authority to whom He pleaseth. Allah careth for all, and He knoweth all things."
And their Prophet (Samuel) said to them: Verily! The sign of His Kingdom is that there shall come to you At-Tabut (a wooden box), wherein is Sakinah (peace and reassurance) from your Lord and a remnant of that which Musa (Moses) and Harun (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.

And their prophet said to them: Surely the sign of his kingship is that there shall come to you the heart wherein there is tranquillity from your Lord and the best of what the followers of Moses and the followers of Aaron have left, the angels bearing it. Surely there is a sign in this for you if you are believers.

And their Prophet said unto them: Lo! the token of his kingdom is that there shall come unto you the ark wherein is peace of reassurance from your Lord, and a remnant of that which the house of Moses and the house of Aaron left behind, the angels bearing it. Lo! herein shall be a token for you if (in truth) ye are believers.

Their Prophet further told them, "As the evidence of his authority, he will bring to you the Ark which will be a comfort to you from your Lord and a legacy of the household of Moses and Aaron. It will be carried by the angels. This is the evidence for you if you have faith."

And the prophet said to them: Surely the sign of His kingdom is, that there shall come to you the chest in which there is tranquillity from your Lord and residue of the relics of what the children of Musa and the children of Haroun have left, the angels bearing it; most surely there is a sign in this for those who believe.

And their Prophet said to them, 'The sign of his sovereignty is that there shall be given you a heart wherein there will be tranquility from your Lord and a legacy of good left by the family of Moses and the family of Aaron - the angels bearing it. Surely, in this there is a sign for you if you are believers.'

And (further) their Prophet said to them: "A Sign of his authority is that there shall come to you the Ark of the covenant, with (an assurance) therein of security from your Lord, and the relics left by the family of Moses and the family of Aaron, carried by angels. In this is a symbol for you if ye indeed have faith."

Section 33: Fighting in the Cause of Truth

Then when Talut (Saul) set out with the army, he said: "Verily! Allah will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes not it, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jalut (Goliath) and his hosts." But those who knew with certainty that they were to meet their Lord, said: "How often a small group overcame a mighty host by Allah's permission! And Allah is with the steadfast hosts. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission! And Allah is with the steadfast hosts. But those who knew that they would meet Allah exclaimed: How often has a small party vanquished a large army by Allah's leave. Allah is with those who exercise patience."

So when Saul set out with the forces, he said: surely Allah will try you with a river. Whoever drinks from it, he is not of me, and whoever tastes it not, he is surely of me, except he who takes a handful with his hand. But they drank of it a few of them. So when he had crossed it, he and those who believed with him, they said: We have to-day no power against Goliath and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission! And Allah is with the steadfast hosts. But those who knew that they would meet Allah exclaimed: How often a little company defeated a large army by Allah's leave. Allah is with those who exercise patience."

When Saul set forth with the army he said, "God will test you with a river. Whosoever therefore drinketh thereof he is not of me, and whosoever tasteth it not he is of me, except he who taketh (thereof) in the hollow of his hand. But they drank thereof, all save a few of them. And after he had crossed (the river), he and those who believed with him, they said: We have no power this day against Goliath and his hosts. But those who knew that they would meet Allah exclaimed: How often has a small party vanquished a large army by Allah's leave. Allah is with those who exercise patience."

When Saul set forth with the forces, he said: Surely Allah will try you with a river; whoever then drinks from it, he is not of me, and whoever does not taste of it, he is surely of me, except he who takes with his hand as much of it as fills the hand; but with the exception of a few of them they drank from it. So when he had crossed it, he and those who believed with him, they said: We have today no power against Jalut and his forces. Those who were sure that they would meet their Lord said: How often has a small party vanquished a numerous host by Allah's permission, and Allah is with the patient.

And when Talut set out with the forces, he said, 'Surely, ALLAH will try you with a river. So he who drinks therefrom is not of me; and he who taste it not is assuredly of me, save him who takes only a handful of water with his hand.' But they drank of it, except a few of them. And when they crossed it - he and those who believed along with him - they said, 'We have no power today against Jalut and his forces.' But those who knew for certain that they would one day meet ALLAH, said, 'How many a small party has triumphed over a large party by ALLAH's command! And ALLAH is with the steadfast.'

When Talut set forth with the armies, he said: "Allah will test you at the stream: if any drinks of its water, He goes not with my army: Only those who taste not of it go with me: A mere sip out of the hand is excused," but they all drank of it, except a few. When they crossed the river,- He and the faithful ones with him,- they said: "This Day We cannot cope with Goliath and his forces." but those who were convinced that they must meet Allah, said: "How oft, by Allah's will, Hath a small force vanquished a big one? Allah is with those who steadfastly persevere."
And when they advanced to meet Jalut (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience and make us victorious over the disbelieving people."

They routed them by the command of Allah, and David killed Jalut (Goliath), and Allah gave him sovereignty and wisdom, and taught him of what He willed. And if Allah did not repel one set of people by means of another, the earth would indeed be full of mischief. But Allah is full of Bounty to all the worlds.

They defeated their enemy through God's will. David slew Goliath and God granted David the kingdom and wisdom and also taught him whatever He wanted. Had God not made one group of people repel the other, the earth would have become full of corruption, but God is generous to His creatures.

They routed them by Allah's leave and David slew Goliath; and Allah gave him the kingdom and wisdom, and taught him of that which He willed. And if Allah had not repelled some men by others, the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures.

So they routed them by Allah's leave and Dawud (David) killed Jalut (Goliath), and Allah gave him the kingdom [after the death of Talut (Saul) and Samuel] and Al-Hikmah (Prophethood), and taught him of that which He willed. And if Allah did not repel some men by others, the earth would indeed be full of mischief. But Allah is full of Bounty to the 'Alamin (mankind, jinns and all that exists).

So they routed them by Allah's leave and David slew Goliath, and Allah gave him kingdom and wisdom, and taught him of that which He willed. And if Allah had not repelled some men by others, the earth would have been corrupted. But Allah is a Lord of Kindness to (His) creatures.

They routed them by Allah's leave and Dawud (David) killed Jalut (Goliath), and Allah gave him kingdom and wisdom, and taught him of what He wanted. Had God not made one group of people repel the other, the earth would have become full of corruption, but God is generous to His creatures.

When they went into the field against Goliath and his hosts they said: Our Lord! Pour down upon us patience and make our steps firm and assist us against the disbelieving people.

And when they went out against Goliath and his forces, they said: Our Lord, pour out patience upon us and make our steps firm and help us against the disbelieving people.

And when they went out against Goliath and his forces, they said: Our Lord, pour down upon us patience, and make our steps firm and assist us against the disbelieving people.

When they went into the field against Goliath and his hosts they said: Our Lord! Pour down upon us patience and make our steps firm and assist us against the disbelieving people.

When they advanced to meet Goliath and his forces, they prayed: "Our Lord! Pour out constancy on us and make our steps firm: Help us against those that reject faith."

And when they went out against Goliath and his forces, they said: Our Lord, pour down upon us patience, and make our steps firm and help us against the disbelieving people.

These are the communications of Allah: We recite them to you with truth; and surely you are one of the messengers (of Allah).
O ye who believe! spend out of what We have given you before the day comes when there will be no bargaining, nor friendship, nor intercession. Those who reject Faith they are the wrong-doers.

Section 34: Compulsion in Religion forbidden

O ye who believe! spend out of what We have given you before the day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the Zalimun (wrong-doers, etc.).

O ye who believe! spend out of what We have given you before the day comes in which there is no bargaining, nor friendship, nor intercession. And the disbelievers -- they are the wrong-doers.

O ye who believe! spend out of what We have given you before the day comes in which there is no bargaining, neither any friendship nor intercession. Those who deny the Truth are unjust.

O ye who believe! Spend out of (the bounties) We have provided for you, before the Day comes when no bargaining (Will avail), nor friendship nor intercession. Those who reject Faith they are the wrong-doers.

O ye who believe! spend of that with which We have provided you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. But they differed - some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another, but Allah does what He likes.

We have made some of these messengers to excel others. Among them are they to whom Allah spoke, and some of them He exalted by (many) degrees of rank. And we gave clear arguments to Jesus son of Mary, and strengthened him with the Holy Spirit. And if Allah had pleaded, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so some of them believed and some of them denied. And if Allah had willed they would not have fought one with another, but Allah does what He intends.

Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spake, while some of them He exalted (above others) in degree; and We gave Jesus, son of Mary, clear proofs (of Allah's Sovereignty) and We supported him with the holy spirit. And if Allah had so willed it, those who followed after them would not have fought one another after the clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with another; but Allah doeth what He will.

These messengers; we blessed some of them more than others. For example, GOD spoke to one, and we raised some of them to higher ranks. And we gave Jesus, son of Mary, profound miracles and supported him with the Holy Spirit. Had GOD willed, their followers would not have fought with each other, after the clear proofs had come to them. Instead, they disputed among themselves; some of them believed, and some disbelieved. Had GOD willed, they would not have fought. Everything is in accordance with GOD's will.

We gave some of Our Messengers preference over others. To some of them God spoke and He raised the rank of some others. We gave authoritative proofs to Jesus, son of Mary, and supported him by the Holy Spirit. Had God wanted, the generations who lived after those Messengers would not have fought each other after the authority had come to them. But they differed among themselves, some of them believed in the authority and others denied it. They would not have fought each other had God wanted, but God does as He wills.

We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Isa son of Marion, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.

These messengers have WE exalted some of them above others; among them there are those to whom ALLAH spoke and some of them HE exalted in degrees of rank and WE gave Jesus, son of Mary, clear proofs and strengthened him with the spirit of holiness. And if ALLAH had so willed, those that came after them would not have fought with one another after clear Verses had come to them; but they did disagree. Of them were some who believed, and of them were some who disbelieved. And if ALLAH had so willed, they would not have fought with one another; but ALLAH does what HE desires.

Those messengers We endowed with gifts, some above others: To one of them ALLAH spoke and He raised the rank of others. And we gave Jesus, son of Mary, profound miracles and supported him with the Holy Spirit. Had GOD willed, the generations who lived after those Messengers would not have fought each other after the authority had come to them. But they differed among themselves; some of them believed in the authority and others denied it. They would not have fought each other had God wanted, but God does as He wills.

Part 3.

Those Messengers! We preferred some to others; to some of them Allah spoke (directly); others He raised to degrees (of honour); and to 'Iesa (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with Ruh-ul-Qudus [Jibrael (Gabriel)]. If Allah had willed, succeeding generations would not have fought against each other, after clear Verses of Allah had come to them, but they differed - some of them believed and others disbelieved. If Allah had willed, they would not have fought against one another, but Allah does what He likes.

We have made some of these messengers to excel others. Among them are they to whom Allah spoke, and some of them He exalted by (many) degrees of rank. And we gave clear arguments to Jesus son of Mary, and strengthened him with the Holy Spirit. And if Allah had pleaded, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so some of them believed and some of them denied. And if Allah had pleased they would not have fought one with another, but Allah does what He intends.

Of those messengers, some of whom We have caused to excel others, and of whom there are some unto whom Allah spake, while some of them He exalted (above others) in degree; and We gave Jesus, son of Mary, clear proofs (of Allah's Sovereignty) and We supported him with the holy spirit. And if Allah had so willed it, those who followed after them would not have fought one another after the clear proofs had come unto them. But they differed, some of them believing and some disbelieving. And if Allah had so willed it, they would not have fought one with another; but Allah doeth what He will.

These messengers; we blessed some of them more than others. For example, GOD spoke to one, and we raised some of them to higher ranks. And we gave Jesus, son of Mary, profound miracles and supported him with the Holy Spirit. Had GOD willed, their followers would not have fought with each other, after the clear proofs had come to them. Instead, they disputed among themselves; some of them believed, and some disbelieved. Had GOD willed, they would not have fought. Everything is in accordance with GOD's will.

We gave some of Our Messengers preference over others. To some of them God spoke and He raised the rank of some others. We gave authoritative proofs to Jesus, son of Mary, and supported him by the Holy Spirit. Had God wanted, the generations who lived after those Messengers would not have fought each other after the authority had come to them. But they differed among themselves, some of them believed in the authority and others denied it. They would not have fought each other had God wanted, but God does as He wills.

We have made some of these messengers to excel the others among them are they to whom Allah spoke, and some of them He exalted by (many degrees of) rank; and We gave clear miracles to Isa son of Marion, and strengthened him with the holy spirit. And if Allah had pleased, those after them would not have fought one with another after clear arguments had come to them, but they disagreed; so there were some of them who believed and others who denied; and if Allah had pleased they would not have fought one with another, but Allah brings about what He intends.

These messengers have WE exalted some of them above others; among them there are those to whom ALLAH spoke and some of them HE exalted in degrees of rank and WE gave Jesus, son of Mary, clear proofs and strengthened him with the spirit of holiness. And if ALLAH had so willed, those that came after them would not have fought with one another after clear Verses had come to them; but they did disagree. Of them were some who believed, and of them were some who disbelieved. And if ALLAH had so willed, they would not have fought with one another; but ALLAH does what HE desires.

Those messengers We endowed with gifts, some above others: To one of them ALLAH spoke and He raised the rank of others. And we gave Jesus, son of Mary, profound miracles and supported him with the Holy Spirit. Had GOD willed, the generations who lived after those Messengers would not have fought each other after the authority had come to them. But they differed among themselves; some of them believed in the authority and others denied it. They would not have fought each other had God wanted, but God does as He wills.

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We gave some of Our Messengers preference over others. To some of them God spoke and He raised the rank of some others. We gave authoritative proofs to Jesus, son of Mary, and supported him by the Holy Spirit. Had God wanted, the generations who lived after those Messengers would not have fought each other after the authority had come to them. But they differed among themselves, some of them believed in the authority and others denied it. They would not have fought each other had God wanted, but God does as He wills.
002:255 Khan
Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists. Neither slumber, nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except what He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called Ayat-ul-Kursi.]

002:255 Maulana
Allah -- there is no god but He, the Ever-living, the Self-subsisting by Whom all subsist. Slumber overtakes Him not, nor sleep. To Him belongs whatever is in the heavens and whatever is on earth. Who is he that can intercede with Him except by His permission? He knows what is before them and what is behind them. And they encompass nothing of His Knowledge except what He pleases. His knowledge extends over the heavens and the earth, and the preservation of them both tires Him not. And He is the Most High, the Great.

002:255 Pickthall
Allah! No deity save Him, the Alive, the Eternal. Neither slumber nor sleep overtakes Him. Unto Him belongleth whatsoever is in the heavens and whatsoever is on earth. Who is he that intercedeth with Him save by His leave? He knoweth which that is in front of them and that which is behind them, while they compass nothing of His Knowledge save what He will. His throne includeth the heavens and the earth, and He is never weary of preserving them. He is the Sublime, the Tremendous.

002:255 Rashad
GOD: there is no other god besides Him, the Living, the Eternal. Never a moment of unawareness or slumber overtakes Him. To Him belongs everything in the heavens and everything on earth. Who could intercede with Him, except in accordance with His will? He knows their past, and their future. No one attains any knowledge, except as He wills. His dominion encompasses the heavens and the earth, and ruling them never burdens Him. He is the Most High, the Great.

002:255 Sarwar
God exists. There is no God but He, the Everlasting and the Guardian of life. Drowsiness or sleep do not seize him. To Him belongs all that is in the heavens and the earth. No one can intercede with Him for others except by His permission. He knows about people's present and past. No one can grasp anything from His Knowledge besides what He has permitted them to grasp. The heavens and the earth are under His dominion. He does not experience fatigue in preserving them both. He is the Highest and the Greatest.

002:255 Shakir
Allah is He besides Whom there is no god, the Everliving, the Self-subsisting by Whom all subsist; slumber does not overtake Him nor sleep; whatever is in the heavens and whatever is in the earth is His; Who is he that can intercede with Him but by His permission? He knows what is before them and what is behind them, and they cannot comprehend anything out of His Knowledge except what He pleases. His Knowledge extends over the heavens and the earth, and the preservation of them both tires Him not, and He is the Most High, the Great.

002:255 Sherali
ALLAH - there is no save HIM, the Living, the Self-subsisting and All-Sustaining. Slumber seizes HIM not, nor sleep. To HIM belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that dare intercede with HIM save by HIS permission? HE knows what is before him and what is behind him, and they cannot comprehend anything of HIS knowledge except what HE pleases. HIS Knowledge extends over the heavens and the earth; and the care of them wearies HIM not; and HE is the High, the Great.

002:255 Yusufali
Allah! There is no god but He, the Living, the Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there that intercedes in His presence except as He wills? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His Knowledge except as He willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High, the Supreme (in glory).

002:256 Khan
There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.

002:256 Maulana
There is no compulsion in religion -- the right way is indeed clearly distinct from error. So whoever disbelieves in the devil and believes in Allah, he indeed lays hold on the firmest handle which shall never break. And Allah is Hearing, Knowing.

002:256 Pickthall
There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejcteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.

002:256 Rashad
There shall be no compulsion in religion: the right way is now distinct from the wrong way. Anyone who denounces the devil and believes in GOD has grasped the strongest bond; one that never breaks. GOD is Hearer, Omniscient.

002:256 Sarwar
There is no compulsion in religion. Certainly, right has become clearly distinct from wrong. Whoever rejects the devil and believes in GOD has firmly taken hold of a strong handle that never breaks. GOD is All-hearing and knowing.

002:256 Shakir
There is no compulsion in religion: truly the right way has become clearly distinct from error; therefore, whoever disbelieves in the Shaitan and believes in Allah he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing.

002:256 Sherali
There is no compulsion in religion. Surely the right has become distinct from error; so whosoever refuses to be led by those who transgress and believe in ALLAH, has surely grasped a strong hand which knows no breaking. And ALLAH is All-Hearing, All-Knowing.

002:256 Yusufali
Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in Allah hath grasped the most trustworthy handhold, that never breaks. And Allah heareth and knoweth all things.

002:257 Khan
Allah is the Wali (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their Auliya (supporters and helpers) are Taghut [false deities and false leaders, etc.], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever.

002:257 Maulana
Allah is the Friend of those who believe -- He brings them out of darkness into light. And those who disbelieve, their friends are the devils who take them out of light into darkness. They are the companions of the Fire; therein they abide.

002:257 Pickthall
Allah is the Protecting Guardian of those who believe. He bringeth them out of darkness into light. As for those who disbelieve, their patrons are false deities. They bring them out of light into darkness. Such are rightful owners of the Fire. They will abide therein.

002:257 Rashad
GOD is Lord of those who believe; He leads them out of darkness into the light. As for those who disbelieve, their lords are their idols; they lead them out of the light into darkness - these will be the dwellers of Hell; they abide in it forever.

002:257 Sarwar
God is the Guardian of the believers and it is He who takes them out of darkness into light. The Devil is the guardian of those who deny the Truth and he leads them from light to darkness. These are the dwellers of hell wherein they will live forever.

002:257 Shakir
Allah is the guardian of those who believe. He brings them out of the darkness into the light; and (as to) those who disbelieve, their guardians are Shaitans who take them out of the light into the darkness; they are the inmates of the fire, in it they shall abide.

002:257 Sherali
ALLAH is the Friend of those who believe; HE brings them out of all kinds of darkness into light. And those who disbelieve, their friends are the transgressors who bring them out of light into manifold darknesses. These are the inmates of the Fire, therein shall they abide.

002:257 Yusufali
Allah is the Protector of those who have faith: from the depths of darkness He will lead them forth into light. Of those who reject faith the patrons are the evil ones: from light they will lead them forth into the depths of darkness. They will be companions of the fire, to dwell therein (For ever).
Section 35: How Dead Nations are raised to Life

Have you not looked at him who disputed with Ibrahim (Abraham) about his Lord (Allah), because Allah had given him the kingdom? When Ibrahim (Abraham) said (to him): "My Lord (Allah) is He Who gives life and causes death." He said, "I give life and cause death." Ibrahim (Abraham) said, "Verily! Allah causes the sun to rise from the east; then cause it to rise from the west." So the disbeliever was utterly defeated. And Allah guides not the people, who are Zalimun (wrong-doers, etc.).

Hast thou not thought of him who disputed with Abraham about his Lord, because Allah had given him kingdom? When Abraham said, My Lord is He who gives life and causes to die, he said: I give life and cause death. Abraham said: Surely Allah causes the sun to rise from the East, so do thou make it rise from the West. Thus he who disbeliefed was confounded. And Allah guides not the unjust people.

Bethink thee of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how, when Abraham said: My Lord is He Who giveth life and causeth death, he answered: I give life and cause death. Abraham said: Lo! Allah causeth the sun to rise in the East, so do thou cause it to come up from the West. Thus was the disbeliever abashed. And Allah guideth not wrongdoing folk.

Have you not heard of the one who argued with Abraham about his Lord, though GOD had given him kingship? Abraham said, "My Lord grants life and death." He said, "I grant life and death." Abraham said, "GOD brings the sun from the east, can you bring it from the west?" The disbeliever was stumped. GOD does not guide the wicked.

Have you not considered him (Namrud) who disputed with Ibrahim about his Lord, because Allah had given him the kingdom? When Ibrahim said: My Lord is He who gives life and causes to die, he said: I give life and cause death. Ibrahim said: So surely Allah causes the sun to rise from the east, then make it rise from the west; thus he who disbeliefed was confounded; and Allah does not guide aright the unjust people.

Hast thou not heard of him who disputed with Abraham about his Lord, because ALLAH has given him kingdom? When Abraham said, 'My Lord is HE WHO gives life and causes death,' he said, 'I also give life and cause death.' Abraham said, 'Well, ALLAH brings the sun from the East; bring it thou from the West.' Then ALLAH made him die and revives him. Thus was the disbeliever confounded. Hāšūd: Hast thou not turned thy vision to one who disputed with Abraham about his Lord, because Allah had granted him power? Abraham said: 'My Lord is He Who Giveth life and death.' He said: 'I give life and death.' Said Abraham: 'But it is Allah that causeth the sun to rise from the east: Do thou then cause it to rise from the West.' Thus he was confounded who (in arrogance) rejected faith. Nor doth Allah Give guidance to a people unjust.

Or like the one who passed by a town and it had tumbled down upon its roofs. He said: "Oh! How will Allah ever bring it to life after its death?" So Allah caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day." He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a sign for the people. Look at the bones, how We bring them together and clothe them with flesh!" When this was clearly shown to him, he said, "I know (now) that Allah is Able to do all things." But he who disbeliefed was confounded.

Or like him who passed by a town, and it had fallen in upon its roofs. He said: When will Allah give it life after its death? So Allah caused him to die for a hundred years, then raised him. He said: How long hast thou tarried? He said: I have tarried a day, or part of a day. He said: Nay, thou hast had a hundred years; but look at thy food and drink -- years have not passed over it! And look at thy ass! And that We may make thee a sign to men. And look at the bones, how We set them together then clothe them with flesh. So when it became clear to him, he said: I know that Allah is Possessor of power over all things.

Or like the one who passed by a town which had fallen into utter ruin, exclaimed: How shall Allah give this township life after its death? And Allah made him die a hundred years; then brought him back to life. He said: How long hast thou tarried? (The man) said: I have tarried a day or part of a day. (He) said: Nay, but thou hast tarried for a hundred years. Just look at thy food and drink which have not rotted! Look at thine ass! And, that We may make thee a token unto mankind, look at the bones, how We bring them together and clothe them with flesh! When this was clearly shown to him, he said, "I know (now) that Allah is Able to do all things." But he who disbeliefed was confounded.

Or the like of him who disputed with Abraham about his Lord (Allah), because Allah had given him the kingdom? When Abraham said, My Lord is He Who gives life and causes death, he said: I give life and cause death. Ibrahim said: So surely Allah causes the sun to rise from the East, then make it rise from the West; thus he who disbeliefed was confounded; and Allah does not guide aright the unjust people.

Or the like of him who, passing by a town which had fallen into utter ruin, exclaimed: How shall Allah give this township life after its death? And Allah made him die a hundred years; then brought him back to life. He said: How long hast thou tarried? (The man) said: I have tarried a day or part of a day. (He) said: Nay, but thou hast tarried for a hundred years. Just look at thy food and drink which have not rotted! Look at thine ass! And, that We may make thee a token unto mankind, look at the bones, how We bring them together and clothe them with flesh! When this was clearly shown to him, he said, "I know (now) that Allah is Able to do all things." But he who disbeliefed was confounded.

"No! You have been here a hundred years. Yet, look at your food and drink; they did not spoil. Look at your donkey - we thus render you a lesson for the people. Now, note how we construct the bones, then cover them with flesh." When he realized what had happened, he said, "Now I know that GOD is Omnipotent."
And (remember) when Ibrahim (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe?" He [Ibrahim (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, and then make them incline to thee, and then place them on every mountain four of them, and call them, they will come to thee flying; and know that Allah is Mighty, Wise.

And when Abraham said, My Lord, show me how Thou givest life to the dead, He said: Dost thou not believe? He said: Yes, but that my heart may be at ease. He said: Then take four of the birds, and then train them to follow you, and then place on every mountain a part of them, then call them, they will come to thee flying; and know that Allah is Mighty, Wise.

And when Abraham said unto his Lord: My Lord! Show me how Thou givest life to the dead, He said: Take four of the birds and cause them to incline unto thee, and then place a part of them on each hill, and then call them, they will come to thee in haste, and know that Allah is Mighty, Wise.

Abraham said, 'My Lord, show me how You revive the dead.' He said, 'Do you not believe?' He said, 'Yes, but I wish to reassure my heart.' He said, 'Take four birds, study their marks, place a piece of each on top of a hill, then call them to You. They will come to You in a hurry. You should know that God is Almighty, Most Wise.'

When Abraham prayed, 'Lord, show me how you bring the dead back to life,' the Lord said, 'Do you not yet believe?' Abraham replied, 'I believe but want more confidence for my heart.' God told him, 'Take four birds, induce them to come to you, cut and scatter their bodies leaving parts on every mountain top, then call them and they will swiftly come to you.' Know that God is Majestic and Wise.

And when Ibrahim said: My Lord! show me how Thou givest life to the dead, He said: What! and do you not believe? He said: Yes, but that my heart may be at ease. He said: Then take four of the birds, then train them to follow you, then place on every mountain a part of them, then call them, they will come to you flying; and know that Allah is Mighty, Wise.

And remember when Abraham said, 'My Lord, show me how THOU givest life to the dead.' God said, 'Dost thou not believe?' Abraham said, 'Yes, but I ask this that my heart may be at ease.' God answered, 'Take four birds and make them attached to thee. Then put each of them on a hill; then call them; they will come to thee in haste.' And know that ALLAH is Mighty and Wise.

When Abraham said: 'Show me, Lord, how You will raise the dead.' He replied: 'Have you no faith?' He said: 'Yes, but just to reassure my heart.' Allah said, 'Take four birds, draw them to you, and cut their bodies to pieces. Scatter them over the mountain-tops, then call them back. They will come swiftly to you. Know that Allah is Mighty, Wise.'

And (remember) when Ibrahim (Abraham) said, 'My Lord! Show me how You give life to the dead.' He (Allah) said: 'Dost thou not believe?' He said: 'Yes, but I wish to reassure my heart.' He said: 'Take four birds, and then train them to follow you, and then place on every mountain a part of them, then call them, they will come to thee flying; and know that Allah is Mighty, Wise.

The likeness of those who spend their wealth in the Way of Allah is as the likeness of a grain (of corn); it grows seven ears, in every ear a hundred grains. Allah giveth increase manifold to whom He will. Allah is All-Mighty, All-Wise.

The example of those who spend their property in the cause of GOD is that of a grain which produces seven spikes, with a hundred grains in each spike. GOD multiplies this manifold for whomever He wills. GOD is Bounteous, Knowing.

Spending money for the cause of God is as the seed from which seven ears may grow, each bearing one hundred grains. God gives in multiples to those whom He wants. God is Munificent and All-knowing.

The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears, in every ear a hundred grains. And Allah multiplies (further) for whom He pleases. And Allah is Ample-giving, Knowing.

The similitude of those who spend their wealth in the way of ALLAH is like the similitude of a grain of corn which grows seven ears, in each ear a hundred grains. And Allah multiplies it further for whomsoever HE pleases and ALLAH is Bountiful, All-Knowing.

The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing.

The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing.

The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing.

The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing.

The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing.

The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing.

The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing.

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The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing.

The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing.

The parable of those who spend their property in the way of Allah is as the parable of a grain growing seven ears (with) a hundred grains in every ear; and Allah multiplies for whom He pleases; and Allah is Ample-giving, Knowing.
002:264 O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people.

002:264 O you who believe, make not your charity worthless by reproach and injury, like him who spends his wealth to be seen of men and believes not in Allah and the Last Day. His likeness is as the likeness of a smooth rock with a thin layer of soil; as soon as heavy rain falls, it washes off the soil, leaving it smooth and bare. They have no control of aught of which they have gained. Allah guideth not the disbelieving folk.

002:264 O you who believe, do not nullify your charities by inflicting reproach and insult, like one who spends his money to show off, while disbelieving in GOD and the Last Day. His example is like a rock covered with a thin layer of soil; as soon as heavy rain falls, it washes off the soil, leaving it useless rock. They gain nothing from their efforts. GOD does not guide disbelieving people.

002:264 Believe, do not make your charities fruitless by reproachfully reminding the recipient of your favor or making them feel insulted, like the one who spends his property to show off and who has no faith in God or belief in the Day of Judgment. The example of his deed is as though some soil has gathered on a rock and after a rain fall it turns hard and barren. Such people can not benefit from what they have earned. God does not guide the unbelievers.

002:264 Would any of you desire that there should be for him a garden of palm tress and vines with streams flowing beneath it, and with all kinds of fruit therein, while he is stricken with old age, and his children are not strong (enough to look after themselves) - thus doth ALLAH make clear to you (His) Signs; that it should be caught in a whirlwind, with fire therein, and be burnt up? Thus doth ALLAH make clear to you (His) Signs; that ye may consider.

002:265 And the likeness of those who spend their wealth to seek Allah's Pleasure while they in their ownselves are sure and certain that Allah will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allah is All-Seer of (knows well) what you do.

002:265 And the case of those who spend their wealth to seek Allah's pleasure and for the strengthening of their souls is as the parable of a garden on elevated ground, upon which heavy rain falls, so it brings forth its fruit twofold; but if heavy rain falls not on it, light rain (suffices). And Allah is Seer of what you do.

002:265 And the parable of those who spend their wealth to seek Allah's pleasure and for the strengthening of their souls is as the parable of a garden on a height. The rainstorm smiteth it and it bringeth forth its fruit twofold. And if the rainstorm smite it not, then the shower. Allah is Seer of what ye do.

002:265 Would one of you like that he should have a garden of palm trees and vines with rivers flowing beneath it, and all kinds of fruit for him therein, while he is stricken with old age, and his children are weak (enough to look after themselves) - thus doth ALLAH make clear to you (His) Signs; that ye may consider.

002:266 Would any of you wish to own a garden of palm trees and grapes, with flowing streams and generous crops, then, just as he grows old, and while his children are still dependent on him, a holocaust strikes and burns up his garden? GOD thus clarifies the revelations for you, that you may reflect.

002:266 Would any of you like to have a garden of palm trees and vines, with rivers flowing underneath it, with all kinds of fruit for him therein; and old age hath stricken him and he hath feeble offspring; and a fiery whirlwind striketh it and it is (all) consumed by fire. Thus Allah maketh plain His revelations unto you, in order that ye may give thought. Does any of you wish to own a garden of palm trees and grapes, with flowing streams and generous crops, then, just as he grows old, and while his children are still dependent on him, a holocaust strikes and burns up his garden? GOD thus clarifies the revelations for you, that you may reflect.

002:266 And the case of those who spend their wealth to seek the pleasure of ALLAH and to strengthen their souls is like the case of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if heavy rain does not fall on it, then light rain suffices. And ALLAH sees what you do.

002:266 And the likeness of those who spend their substance, seeking to please Allah and to strengthen their souls, is like the case of a garden on a fertile land. When heavy rain falls, it gives twice as much crop. If heavy rain is not available, a drizzle will suffice. GOD is Seer of everything you do.

002:266 And the example of those who spend their money seeking GOD's pleasure, out of sincere conviction, is that of a garden on high fertile soil; when heavy rain falls, it grows twice as much fruit. If heavy rain is not available, a drizzle will suffice. GOD is Seer of what you do.

002:266 And the likeness of those who spend their wealth in search of Allah's Pleasure, and for the strengthening of their souls, is like the likeness of a garden on elevated ground. Heavy rain falls on it so that it brings forth its fruit twofold. And if it does not receive heavy rain, light rain suffices it. And Allah is Seer of what you do.

002:266 And the likeness of those who spend their wealth to show off, while disbelieving in God or belief in the Day of Judgment. The example of his deed is as though some soil has gathered on a rock and after a rain fall it turns hard and barren. Such people can not benefit from what they have earned. God does not guide the unbelievers.

002:267 And be burnt up? Thus doth ALLAH make clear to you (His) Signs; that ye may consider.

2004.03.21
2:267 Parallel English Quran

002:267 Section 37: Spending in the Cause of Truth

002:267 O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich (Free of all wants), and Worthy of all praise.

002:267 O you who believe, spend of the good things that you earn and of that which We bring forth for you out of the earth, and aim not at the bad to spend thereof, while you would not take it yourselves unless you connive at it. And know that Allah is Self-sufficient, Praiseworthy.

002:267 O ye who believe! Spend of the good things which ye have earned, and of that which We bring forth from the earth for you, and seek not the bad (with intent) to spend thereof (in charity) when ye would not take it for yourselves save with disdain; and know that Allah is Absolute, Owner of Praise.

002:267 O you who believe, you shall give to charity from the good things you earn, and from what we have produced for you from the earth. Do not pick out the bad therein to give away, when you yourselves do not accept it unless your eyes are closed. You should know that GOD is Rich, Praiseworthy.

002:267 Believers, spend for the cause of God from the good things that you earn and from what we have made the earth yield for you. Do not even think of spending for the cause of God worthless things that you yourselves would be reluctant to accept. Know that God is Self-sufficient and Glorious.

002:267 O ye who believe! spend (benevolently) of the good things that you earn and or what We have brought forth for you out of the earth, and do not aim at what is bad that you may spend (in alms) of it, while you would not take it yourselves unless you have its price lowered, and know that Allah is Self-sufficient, Praiseworthy.

002:267 O ye who believe! spend of the good things you have earned, and from what WE produce for you from the earth; and seek not what is bad that you may spend out of it when you would not take it yourselves except that you connive at it. And know that ALLAH is Self-Sufficient, Praiseworthy.

002:267 O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that Allah is Free of all wants, and worthy of all praise.

002:268 Shaitan (Satan) threatens you with poverty and orders you to commit Fahsha (evil deeds, illegal sexual intercourse, sins etc.); whereas Allah promises you Forgiveness from Himself and Bounty, and Allah is All-Sufficient for His creatures' needs, All-Knower.

002:268 The devil threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance. And Allah is Ample-giving, Knowing.

002:268 The devil promises you destitution and enjoins on you lewdness. But Allah promiseth you forgiveness from Himself with bounty. Allah is All-Embracing, All-knowing.

002:268 The devil promises you poverty and commands you to commit evil, while GOD promises you forgiveness from Him and grace. GOD is Bounteous, Omniscient.

002:268 Satan threatens you with poverty and commands you to commit sin. God promises you forgiveness and favors. God is Munificent and All-knowing.

002:268 Shaitan threatens you with poverty and enjoins you to be niggardly, and Allah promises you forgiveness from Himself and abundance; and Allah is Ample-giving, Knowing.

002:268 Satan threatens you with poverty and enjoins upon you what is foul, whereas ALLAH promises you forgiveness from Himself and bounty. And ALLAH is Bountiful, All-Knowing.

002:268 The Evil one threatens you with poverty and bids you to conduct unseemly. Allah promiseth you His forgiveness and bounties. And Allah careth for all and He knoweth all things.

002:269 He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.

002:269 He grants wisdom to whom he pleases. And whoever is granted wisdom, he indeed is given a great good. And none mind but men of understanding.

002:269 He giveth wisdom unto whom He will, and he unto whom wisdom is given, he truly hath received abundant good. But none remember except men of understanding.

002:269 He bestows wisdom upon whomever He chooses, and whoever attains wisdom, has attained a great bounty. Only those who possess intelligence will take heed.

002:269 God gives wisdom to anyone whom He wants. Whoever is given wisdom, certainly, has received much good. Only people of reason can grasp this.

002:269 He grants wisdom to whom He pleases, and whoever is granted wisdom, he indeed is given a great good and none but men of understanding mind.

002:269 HE grants wisdom to whom HE pleases, and whoever is granted wisdom has indeed been granted abundant good; and none would take heed except those endowed with understanding.

002:269 He granteoth wisdom to whom HE pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding.

002:270 And whatever you spend in charity or devotion, be sure Allah knows it all. And for the Zalimun (wicked, wrong-doers, etc.) there are no helpers.

002:270 And whatever alms you give or (whatever) vow you vow, Allah surely knows it. And the wrongdoers shall have no helpers.

002:270 Whatever alms ye spend or vow ye vow, lo! Allah knoweth it. Wrong-doers have no helpers.

002:270 Any charity you give, or a charitable pledge you fulfill, GOD is fully aware thereof. As for the wicked, they will have no helpers.

002:270 God knows all about whatever you spend for His cause or any vows that you make. The unjust people have no helper.

002:270 And whatever alms you give or (whatever) vow you vow, surely Allah knows it; and the unjust shall have no helpers.

002:270 And whatsoever you spend or whatsoever you vow, ALLAH surely knows it; and for the wrongdoers there shall be no helpers.

002:270 And whatever ye spend in charity or devotion, be sure Allah knows it all. But the wrong-doers have no helpers.
Parallel English Quran

If you disclose your Sadaqat (alms-giving), it is well, but if you conceal it, and give it to the poor, that is better for you. (Allah) will forgive you some of your sins. And Allah is Well-Acquainted with what you do.

If you manifest charity, how excellent it is! And if you hide it and give it to the poor, it is good for you. And it will do away with some of your evil deeds; and Allah is Aware of what you do.

If ye publish your almsgiving, it is well, but if ye hide it and give it to the poor, it will be better for you, and will atone for some of your ill-deeds. Allah is Informed of what ye do.

If you declare your charities, they are still good. But if you keep them anonymous, and give them to the poor, it is better for you, and remits more of your sins. GOD is fully Cognizant of everything you do.

It is not bad to give alms in public. However if you give them privately to the poor, it would be better for you and an expiation for some of your sins. God is Well-Aware of what you do.

If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you; and this will do away with some of your evil deeds; and Allah is aware of what you do.

If you give alms openly it is well and good; but if you hide them and give them to the poor, it is better for you. And HE will remit from you many of your evil deeds. And ALLAH is Aware of what you do.

If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: It will remove from you some of your (stains of) evil. And Allah is well acquainted with what ye do.

Not upon you (Muhammad SAW) is their guidance, but Allah guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allah's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

Their guidance is not thy duty, but Allah guides whom He pleases. And whatever good thing you spend, it is to your good. And you spend not but to seek Allah's pleasure. And whatever good thing you spend, it will be paid back to you in full, and you will not be wronged.

The guiding of them is not thy duty (O Muhammad), but Allah guideth whom He will. And whatsoever good thing ye spend, it is for yourselves, when ye spend not save in search of Allah's Countenance; and whatsoever good thing ye spend, it will be repaid to you in full, and ye will not be wronged.

You are not responsible for guiding anyone. GOD is the only one who guides whoever chooses (to be guided). Any charity you give is for your own good. Any charity you give shall be for the sake of GOD. Any charity you give will be repaid to you, without the least injustice.

(Muhammad), ye do not have to guide them. God guideth whomever He wants. Whatever you spend for the cause of God is for your own good, provided you do not spend anything but to please God. For anything good that you may give for the cause of God, you will receive sufficient reward and no injustice will be done to you.

To make them walk in the right way is not incumbent on you, but Allah guideth whom He pleases; and whatever good thing you spend, it is to your own good; and you do not spend but to seek Allah's pleasure; and whatever good things you spend shall be paid back to you in full, and you shall not be wronged.

It is not thy responsibility to make them follow the right path; But ALLAH guideth whosoever HE pleases. And whatever of wealth you spend, the benefit will of it will be for yourselves, for, you spend not but to seek the favour of ALLAH. And whatever of wealth you spend, it shall be paid back to you in full and you shall not be wronged.

Charity is not required of thee (O Messenger), to set them on the right path, but Allah sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls, and ye shall only do so seeking the "Face" of Allah. Whatever good ye give, shall be rendered back to you, and ye shall not Be dealt with unjustly.

(Charity is) for Fuqara (the poor), who in Allah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well.

(Charity) is for the poor who are confined in the way of Allah, they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging). Thou canst recognize them by their maker -- they beg not of men importunately. And whatever good thing you spend, surely Allah is Knower of it.

(Alms are) for the poor who are straitened for the cause of Allah, who cannot travel in the land (for trade). The unthinking man accounteth them poor because of their modesty. You may know them by their mark: They do not beg of men with importunity. And whatever good thing you spend, lo! Allah knoweth it.

Charity shall go to the poor who are suffering in the cause of GOD, and cannot emigrate. The unaware may think that they are rich, due to their dignity. But you can recognize them by certain signs; they never beg from the people persistently. Whatever charity you give, GOD is fully aware thereof.

(If the recipients of charity are) the poor whose poverty, because of their striving for the cause of God, has become an obstacle for them, and who do not have the ability to travel in the land, they seem rich compared to the ignorant, because of their modest behavior. You would know them by their faces. They would never earnestly ask people for help. GOD knows well whatever wealth you spend for the cause of God.

(Charity) is for the poor who are confined in the way of Allah-- they cannot go about in the land; the ignorant man thinks them to be rich on account of (their) abstaining (from begging); you can recognise them by their mark; they do not beg from men importunately; and whatever good thing you spend, surely Allah knows it.

(Alms are) for the poor who are detained in the way of ALLAH and are unable to move about in the land. The ignorant man imagines them to be free from want because of their abstaining from begging. Thou shalt know them by their appearance, they do not beg of men with importunity. And whatever of wealth you spend, Surely ALLAH has perfect knowledge thereof.

(Charity is) for those in need, who, in Allah's cause are restricted (from travel), and cannot move about in the land, seeking (For trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (Unfailing) mark: They beg not importunately from all the sundry. And whatever of good ye give, be assured Allah knoweth it well.
And Allah will deprive usury of all blessing, but will give increase for deeds of charity: and Allah loves not anyone who is a confirmed disbeliever and an arch sinner.

And Allah will blot out interest and will cause charity to increase. And Allah likes not anyone who is a confirmed disbeliever and an arch sinner.

God does not bless usury, and He causes charitable deeds to prosper, and Allah loves not anyone who is a confirmed disbeliever and an arch sinner.

And Allah will destroy Riba (usury) and will give increase for Sadaqat (deeds of charity, alms, etc.) And Allah likes not the disbelievers, sinners.

And Allah will blot out usury, and He causes charity to prosper. And Allah loves not any ungrateful sinner.

And Allah hath blighted usury and made almsgiving fruitful. Allah loveth not the impious and guilty.

And Allah loves not anyone who is a confirmed disbeliever and an arch sinner.

And Allah will deprive usury of all blessing, but will give increase for deeds of charity: For He loveth not creatures ungrateful and wicked.

For He loveth not creatures ungrateful and wicked.

Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitan (Satan) leading him to insanity. That is because they say: "Trading is only like Riba (usury)," whereas Allah has permitted trading and forbidden Riba (usury). So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Riba (usury)], such are the dwellers of the Fire - they will abide therein.

Those who swallow usury cannot arise except as he arises whom the devil hath prostrated by (his) touch. That is because they say, Trading is only like usury. And Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord and he desists, he shall have what has already passed. And his affair is in the hands of Allah. And whoever returns (to it)-- these are the companions of the Fire: therein they will abide.

Those who swallow usury cannot rise up save as he ariseth whom the devil hath smitten with insanity because they say, "Trade is just like usury; whereas Allah permitted trading and forbideth usury. He unto whom an admonition from his Lord cometh, and (he) refraineth (in obedience thereto), he shall keep (the profits of) that which is past, and his affair (henceforth) is with Allah. As for him who returneth (to usury) - Such are rightful owners of the Fire. They will abide therein.

Those who charge usury are in the same position as those controlled by the devil's influence. This is because they claim that usury is the same as commerce. However, GOD permits commerce, and prohibits usury. Thus, whoever heeds this commandment from his Lord, and refrains from usury, he may keep his past earnings, and his judgment rests with GOD. As for those who persist in usury, they incur Hell, wherein they abide forever.

Those who take unlawful interest will stand before God (on the Day of Judgment) as those who suffer from a mental imbalance because of Satan's touch; they have said that trade is just like unlawful interest. God has made trade lawful and has forbidden unlawful interest. One who has received advice from his Lord and has stopped committing sins will be rewarded for his previous good deeds. His affairs will be in the hands of God. But one who turns back to committing sins will be of the dwellers of hell wherein he will live forever.

Those who swallow down usury cannot arise except as one whom Shaitan has prostrated by (his) touch does rise. That is because they say, trading is only like usury; and Allah has allowed trading and forbidden usury. To whomsoever then the admonition has come from his Lord, and he desists, he shall have what has already passed, and his affair is in the hands of Allah; and whoever returns (to it)-- these are the inmates of the Fire; therein they shall abide.

Those who who devour interest do not rise except as he ariseth whom the devil hath smitten with insanity because they say, "Trade is just like usury; whereas Allah permitted trading and forbideth usury. He unto whom an admonition from his Lord cometh, and (he) refraineth (in obedience thereto), he shall keep (the profits of) that which is past, and his affair (henceforth) is with Allah. As for him who returneth (to usury) - Such are rightful owners of the Fire. They will abide therein.

Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitan (Satan) leading him to insanity. That is because they say: "Trading is only like Riba (usury)," whereas Allah has permitted trading and forbidden Riba (usury). So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Riba (usury)], such are the dwellers of the Fire - they will abide therein.

Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitan (Satan) leading him to insanity. That is because they say: "Trading is only like Riba (usury)," whereas Allah has permitted trading and forbidden Riba (usury). So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Riba (usury)], such are the dwellers of the Fire - they will abide therein.

Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitan (Satan) leading him to insanity. That is because they say: "Trading is only like Riba (usury)," whereas Allah has permitted trading and forbidden Riba (usury). So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Riba (usury)], such are the dwellers of the Fire - they will abide therein.

Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitan (Satan) leading him to insanity. That is because they say: "Trading is only like Riba (usury)," whereas Allah has permitted trading and forbidden Riba (usury). So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Riba (usury)], such are the dwellers of the Fire - they will abide therein.

Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitan (Satan) leading him to insanity. That is because they say: "Trading is only like Riba (usury)," whereas Allah has permitted trading and forbidden Riba (usury). So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Riba (usury)], such are the dwellers of the Fire - they will abide therein.
And fear the Day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.

And guard yourselves against the day when you will return to God, and every soul will be rewarded according to its deeds without being wronged.

Safeguard yourselves against the day when you are returned to God and every soul is paid for everything it had done, without the least injustice.

they shall not be wronged.

And be afraid of the Day when you shall be brought back to Allah. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

And guard yourselves against a day when you will be returned to Allah; then every soul shall be paid back in full what it has earned, and they shall not be dealt with unjustly.

And guard yourself against the day when you shall be made to return to ALLAH; then shall every soul be paid in full what it has earned; and they shall not be wronged.

And fear the Day when ye shall be brought back to Allah. Then shall every soul be paid what it earned, and none shall be dealt with unjustly.

And if ye do it (not), then beware of war from Allah and His Messenger; and if you repent, then you shall have your capital; neither shall you be made to suffer loss.

And if you will not give up the unlawful interest which you demand, know that you are in the state of war with God and His Messenger. But if you repent, you will have your capital without being wronged or having done wrong to others.

Wrong not, and ye shall not be wronged.

And if the debtor is in straitened circumstances, then grant him respite till a time of ease. And that you remit it as charity shall be better for you, if you only knew.

And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.

If the debtor is unable to pay, wait for a better time. If you give up the loan as a charity, it would be better for you, if you only knew.

And if (the debtor) is in straitness, let there be postponement till (he is) in ease. And that you remit (it) as alms is better for you, if you only knew.

And if the debtor faces hardship in paying his debts must be given time until his financial condition improves. Would that you knew that waiving such a loan as charity would be better for you!

And guard yourselves against the day when you shall be returned to Allah. Then every soul will be paid in full what it has earned, and they will not be wronged.

And guard yourselves against a day in which ye will be brought back to Allah. Then every soul will be paid in full that which it hath earned, and they will not be wronged.

And guard yourselves against the day you will be required to return to God; and every soul will be rewarded according to its deeds without being wronged.

And if you do (it) not, then be apprised of war from Allah and His Messenger; and if you repent, then you shall have your capital sums. Deal not wrong nor shall you be wronged.

One who faces hardship in paying his debts must be given time until his financial condition improves. Would that you knew t
002:282 Section 39: Contracts and Evidence

O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allah has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allah, his Lord, and diminish not anything of what he taught him. But if the debtor is of poor understanding, or weak, or is unable himself to dictate, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are summoned. You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allah; more solid as evidence to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allah; and Allah teaches you. And Allah is the All-Knower of each and everything.

O you who believe, when you contract a debt for a fixed time, write it down. And let a scribe write it down between you with fairness; nor should the scribe refuse to write as Allah has taught him, so let him write. And let him who owes the debt dictate, and he should observe his duty to Allah, his Lord, and not diminish anything from it. But if he who owes the debt is unsound in understanding or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness. And call to witness from among your men two witnesses; if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the one may remind the other. And the witnesses must not refuse when they are summoned. And be not averse to writing it whether it be small or large along with the time of its falling due. This is more equitable in the sight of Allah and makes testimony surer and the best way to keep away from doubts. But when it is ready merchandise which you give and take among yourselves from hand to hand, there is no blame on you in not writing it down. And have witnesses when you sell one to another. And let no harm be done to the scribe or to the witness. And if you do (it), then surely it is a transgression on your part. And keep your duty to Allah. And Allah teaches you. And Allah is Knower of all things.

O ye who believe! When you contract a debt for a fixed term, record it in writing. Let a scribe record it in writing between you in (terms of) equity. No scribe should refuse to write as Allah has taught him, so let him who dictates observe his duty to Allah, his Lord, and diminish naught thereof. But if he who owes the debt is of low understanding, or weak, or unable himself to dictate, then let the guardian of his interests dictate in (terms of) equity. And call to witness, from among your men, two witnesses. And if two men be not (at hand) then a man and two women, of such as you approve as witnesses, so that if the one of them errs (through forgetfulness) the other will remember. And the witnesses must not refuse when they are summoned. Be not averse to writing down (the contract) whether it be small or great, with (record of) the term thereof. That is more equitable in the sight of Allah and more sure for testimony, and the best way of avoiding doubt between you; save only in the case when it is actual merchandise which ye transfer among yourselves from hand to hand. In that case it is no sin falling due. If ye write it not. And have witnesses when ye sell one to another, and let no harm be done to the scribe or witness. If ye do (harm to them) lo! it is a sin in you. Observe your duty to Allah. Allah is teaching you. And Allah is Knower of all things.

O you who believe, when you transact a loan for any period, you shall write it down. An impartial scribe shall do the writing. No scribe shall refuse to perform this service, according to God's teachings. He shall write, while the debtor dictates the terms. He shall observe God's Lord and never cheat. If the debtor is mentally incapable, or helpless, or cannot dictate, his guardian shall dictate equitably. Two men shall serve as witnesses; if not two men, then a man and two women whose testimony is acceptable to all. Thus, if one woman becomes biased, the other will remind her. It is the obligation of the witnesses to testify when called upon to do so. Do not tire of writing the details, no matter how long, including the time of repayment. This is equitable in the sight of God, assures better witnessing, and eliminates any doubts you may have. Business transactions that you execute on the spot need not be recorded, but have them witnessed. No scribe or witness shall be harmed on account of his services. If you harm them, it would be wickedness on your part. You shall observe God, and God will teach you. GOD is Omniscient.

Believers, if you take a loan for a known period of time, have a just scribe write it down for you. The scribe should not refuse to do this as God has taught him. The debtor should dictate without any omission and have fear of God, his Lord. If the debtor is a fool, a minor, or one who is unable to dictate, his guardian should act with justice as his representative. Let two men or one man and two women whom you choose, bear witness to the contract so that if one of them makes a mistake the other could correct him. The witness must not refuse to testify when their testimony is needed. Do not disdain writing down a small or a large contract with all the details. A written record of the contract is more just in the sight of God, more helpful for the witness, and a more scrupulous way to avoid doubt. However, if everything in the contract is exchanged at the same time, there is no sin in not writing it down. Let some people bear witness to your trade contracts but the scribe or witness must not be harmed; it is a sin to harm them. Have fear of God. God teaches you. He has knowledge of all things.

O you who believe! when you deal with each other in contracting a debt for a fixed time, then write it down; and let a scribe write it down between you with fairness; and the scribe should not refuse to write as Allah has taught him, so he should write; and let him who owes the debt dictate, and he should be careful of (his duty to) Allah, his Lord, and not diminish anything from it; but if he who owes the debt is unsound in understanding, or weak, or (if) he is not able to dictate himself, let his guardian dictate with fairness; and call in to witness from among your men two witnesses; but if there are not two men, then one man and two women from among those whom you choose to be witnesses, so that if one of the two errs, the one may remind the other; and the witnesses should not refuse when they are summoned; and be not averse to writing it (whether it is) small or large, for its fixed term, that is more equitable in the sight of Allah and assures greater accuracy in testimony, and the nearest (way) that you may not entertain doubts (afterwards), except when it is ready merchandise which you give and take among yourselves from hand to hand. This is more equitable in the sight of God, more helpful for the witness, and a more scrupulous way to avoid doubt. However, if everything in the contract is exchanged at the same time, there is no sin in not writing it down. Let some people bear witness to your trade contracts but the scribe or witness must not be harmed; it is a sin to harm them. Have fear of God. God teaches you. He has knowledge of all things.

O ye who believe! When you borrow one from another for a fixed period, then write it down. And let a scribe write it in your presence faithfully; and no scribe should refuse to write, because ALLAH has taught him, so let him write and let him who incurs the liability dictate, and he should fear ALLAH, his Lord, and not diminish anything therefrom. But if the person incurring the liability be of low understanding or be weak or be unable himself to dictate, then let someone who can guard his interest dictate with justice. And call two witnesses from among your men; and if two men be not available, then a man and two women, of such as you approve as witnesses, so that if either of the two women should forget, then one may remind the other. And the witnesses should not refuse when they are called. And be not averse to writing it down whether it be small or large, along with its appointed time of payment. This is more equitable in the sight of ALLAH and makes testimony surer and is more likely to save you from doubt; so write it down except that it be ready transaction which you make among yourselves on the spot in which case it shall be no sin for you that you write it not. And have witnesses when you see one to another, and let no harm be done to the scribe or the witness. And if you do that, then certainly it shall be disobedience on your part. And fear ALLAH. And ALLAH teaches you and ALLAH knows all things quite well.

Section 39: Contracts and Evidence

Parallel English Quran
http://www.clay.smith.name/
2004.03.21
it. He forgiveth whom He pleaseth, and punisheth whom He pleaseth, for Allah hath power over all things.

To Allah belongeth all that is in the heavens and whatever is in the earth; and whether you disclose what is in your minds or keep it hidden, Allah will call you to account for it, then will He forgive whomsoever He pleases, and punish whomsoever He pleases; and Allah has the power to do all that He wills.

And if you be on a journey and cannot find a scribe, then let there be a pledge (mortgaging); then if one of you entrust the other, then the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allah, His Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allah is All-Knower of what you do.

And if you are on a journey and you cannot find a scribe, then let there be a pledge (mortgaging); then if one of you entrust the other, then the one who is entrusted discharge his trust (faithfully), and let him be afraid of Allah, His Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allah is All-Knower of what you do.

Ye who believe! When ye deal with each other in transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as Allah Has taught him, so let him write. Let him who incurs the liability dictate, but let him fear His Lord Allah, and not diminish aught of what he owes. If they party liable is mentally deficient, or weak, or unable Himself to dictate, Let his guardian dictate faithfully, and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (For evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is juster in the sight of Allah, More suitable as evidence, and more convenient to prevent doubts among yourselves but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witness whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do (such harm), it would be wickedness in you. So fear Allah; For it is Good that teaches you. And Allah is well acquainted with all things. If ye be on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him fear His Lord concealing it, - his heart is tainted with sin. And Allah knoweth all that ye do.
Parallel English Quran

Section 1: Rule of Interpretation.

Allah, His Angels, His Books, and His Messengers. We do not lay upon us a burden greater than what we have earned. "Our Lord! Let not our burden be worse than what the burden of those who died before us was. Our Lord! Pardon us and have mercy on us; Thou art our Lord and Master. Grant us victory over the disbelieving folk.

God never burdens a soul beyond its means: to its credit is what it earns, and against it is what it commits. "Our Lord, do not condemn us if we forget or make mistakes. Our Lord, and protect us from blaspheming against You, like those before us have done. Our Lord, protect us from the sinning angels.

Allah burdens not a soul beyond its scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden greater than what You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter, etc.) and give us victory over the disbelieving people.

Allah, His Angels, His Books, and His Messengers. We do not lay upon us a burden greater than we have earned. "Our Lord! Let not our burden be worse than what the burden of those who died before us was. Our Lord! Pardon us and have mercy on us; Thou art our Lord and Master. Grant us victory over the disbelieving folk.

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Condemn us not if we forget or miss the mark! Our Lord! Lay not on us such a burden as Thou didst lay on those before us! Our Lord! Impose not on us the burden that You laid on those who lived before us.

Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden greater than what You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter, etc.) and give us victory over the disbelieving people.

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Condemn us not if we forget or miss the mark! Our Lord! Lay not on us such a burden as Thou didst lay on those before us! Our Lord! Impose not on us the burden that You laid on those who lived before us.

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003:002 Khan
Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists.

003:003 Maulana
Allah, (there is) no god but He, the Ever-living, the Self-subsisting, by Whom all subsist.

003:004 Pickthtal
Allah! There is no god save Him, the Alive, the Eternal.

003:005 Rashad
GOD: there is no god except He: the Living, the Eternal.

003:006 Sarwar
God exists. He is the only Lord, the Everlasting and the Guardian of life.

003:007 Shakir
Allah, (there is) no god but He, the Everliving, the Self-subsisting by Whom all things subsist

003:008 Sherali
ALLAH is HE besides Whom there is none worthy of worship, the Living, the Self-Subsisting and All-Sustaining.

003:009 Yusufali
Allah! There is no god but He, the Living, the Self-Subsisting, Eternal.

003:010 Khan
It is He Who has sent down the Book (the Qur'an) to you (Muhammad SAW) with truth, confirming what came before it. And He sent down the Taurat (Torah) and the Injeel (Gospel).

003:011 Maulana
He has revealed to thee the Book with truth, verifying that which is before it, and He revealed the Torah and the Gospel

003:012 Pickthtal
He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel.

003:013 Rashad
He sent down to you this scripture, truthfully, confirming all previous scriptures, and He sent down the Torah and the Gospel

003:014 Sarwar
He has sent the Book (Quran) to you (Muhammad) in all Truth. It confirms the original Bible. He revealed the Torah and the Gospel

003:015 Shakir
He has revealed to you the Book with truth, verifying that which is before it, and He revealed the Tavrat and the Injeel aforetime, a guidance for the people, and He sent the Furqan.

003:016 Sherali
HE has sent down to thee the Book containing the truth and fulfilling that which precedes it; and HE has sent down the Torah and the Gospel before this, as a guidance to the people; and HE has sent down the Discrimination.

003:017 Yusufali
It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong).

003:018 Khan
Aforetime, as a guidance to mankind, And He sent down the criterion [of judgement between right and wrong (this Qur'an)]. Truly, those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, for them there is a severe torment; and Allah is All-Mighty, Able to Requite (the wrong).

003:019 Maulana
aforetime, a guidance for the people, and He sent the Discrimination. Those who disbelieve in the messages of Allah -- for them is a severe chastisement. And Allah is Mighty, the Lord of retribution.

003:020 Pickthtal
Aforetime, for a guidance to mankind, and hath revealed the Criterion (of right and wrong). Lo! those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, Able to Requite (the wrong).

003:021 Rashad
before that, to guide the people, and He sent down the statute book. Those who disbelieve in GOD's revelations incur severe retribution. GOD is Almighty, Avenger.

003:022 Sarwar
before as a guide for the people and now He has revealed the criteria of discerning right from wrong. Those who reject the revelations of God will face the most severe torment. God is Majestic and capable to revenge.

003:023 Shakir
Surely they who disbelieve in the communications of Allah they shall have a severe chastisement; and Allah is Mighty, the Lord of retribution.

003:024 Sherali
Surely, those who deny the Signs of ALLAH, shall have a severe punishment. And ALLAH is Mighty, Lord of Retribution.

003:025 Yusufali
Then those who reject Faith in the Signs of Allah will suffer the severest penalty, and Allah is Exalted in Might, Lord of Retribution.

003:026 Khan
Truly, nothing is hidden from Allah, in the earth or in the heavens.

003:027 Maulana
Surely nothing in the earth or in the heaven is hidden from Allah.

003:028 Pickthtal
Lo! nothing in the earth or in the heavens is hidden from Allah.

003:029 Rashad
Nothing is hidden from GOD, on earth, or in the heaven.

003:030 Sarwar
Nothing in the heavens or the earth is hidden from God.

003:031 Shakir
Allah— surely nothing is hidden from Him in the earth or in the heaven.

003:032 Sherali
Surely, nothing in the earth or in the heaven is hidden from ALLAH.

003:033 Yusufali
From Allah, verily nothing is hidden on earth or in the heavens.

003:034 Khan
He it is Who shapes you in the wombs as He pleases. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

003:035 Maulana
He it is Who shapes you in the wombs as He pleases. There is no god but He, the Mighty, the Wise.

003:036 Pickthtal
He it is Who fashioneth you in the wombs as pleaseth Him. There is no Allah save Him, the Almighty, the Wise.

003:037 Rashad
It is God who shapes you in the wombs as He wills. He is the only Lord, the Majestic, and All-wise.

003:038 Sarwar
He it is Who shapes you in the wombs as He likes; there is no god but He, the Mighty, the Wise

003:039 Shakir
HE it is who fashions you in the wombs as HE wills; there is none worthy of worship but HE, the Mighty, the Wise.

003:040 Sherali
He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise.
003:007 Khan
It is He Who has sent down to you (Muhammad SAW) the Book (this Qur'an). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkam (commandments, etc.), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Finah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding.

003:007 Maulana
He is it Who has revealed the Book to thee; some of its verses are decisive -- they are the basis of the Book -- and others are allegorical. Then those in whose hearts is perversity follow the part of it which is allegorical, seeking to mislead, and seeking to give it (their own) interpretation. And none knows its interpretation save Allah, and those firmly rooted in knowledge. They say: We believe in it, it is all from our Lord. And none receive admonition except men of understanding.

003:007 Pickthal
He is it Who has revealed unto thee (Muhammad) the Scripture wherein are clear revelations - they are the substance of the Book - and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None knoweth its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed.

003:007 Rashad
He sent down to you this scripture, containing straightforward verses - which constitute the essence of the scripture - as well as multiple-meaning or allegorical verses. Those who harbor doubts in their hearts will pursue the multiple-meaning verses to create confusion, and to extricate a certain meaning. None knows the true meaning thereof except GOD and those well grounded in knowledge. They say, "We believe in this - all of it comes from our Lord." Only those who possess intelligence will take heed.

003:007 Sarwar
It is God who has revealed the Book to you in which some verses are clear statements (which accept no interpretation) and these are the fundamental ideas of the Book, while other verses may have several possibilities. Those whose hearts are perverse, follow the unclear statements in pursuit of their own mischievous goals by interpreting them in a way that will suit their own purpose. No one knows its true interpretations except God and those who have a firm grounding in knowledge say, "We believe in it. All its verses are from our Lord." No one can grasp this fact except the people of reason.

003:007 Shakir
He is it Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah and those who are firmly rooted in knowledge: We believe in it, it is all from our Lord; and none do mind except those having understanding.

003:007 Sherali
HE it is who has sent down to thee the Book; in it there are verses that are firm and decisive in meaning - they are the basis of the Book - and there are others that are susceptible of different interpretations. But those in whose hearts is perversity pursue such thereof as are susceptible of different interpretations, seeking to cause discord and seeking wrong interpretations of it. And none knows it except ALLAH and those who are firmly grounded in knowledge; they say, 'We believe in it; the whole is from our Lord:' - And none take heed except those gifted with understanding.

003:007 Yusufali
He is it Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except ALLAH. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men of understanding.

003:008 Khan
(They say): "Our Lord! Let not our hearts deviate from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."

003:008 Mau1ana
Our Lord, make not our hearts to deviate after Thou hast guided us and grant us mercy from Thee; surely Thou art the most liberal Giver.

003:008 Pickthal
Our Lord! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. Lo! Thou, only Thou, art the Bestower.

003:008 Rashad
"Our Lord, let not our hearts waver, now that You have guided us. Shower us with Your mercy: You are the Grantor."

003:008 Sarwar
They say, "Lord, do not cause our hearts to deviate from Your guidance, and grant us mercy. You are the Most Awarding One."

003:008 Shakir
Our Lord! make not our hearts to deviate after Thou hast guided us aright, and grant us from Thee mercy; surely Thou art the most liberal Giver.

003:008 Sherali
'Our Lord, let not our hearts become perverse after Thou hast guided us, and bestow on us mercy from Thyself; surely Thou art the Great Bestower;"

003:008 Yusufali
"Our Lord!" (they say), "Let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thine own Presence; for Thou art the Grantor of bounties without measure.

003:009 Khan
Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allah never breaks His Promise."

003:009 Maulana
Our Lord, surely Thou art the Gatherer of men on a day about which there is no doubt. Surely Allah will not fail in (His) promise.

003:009 Pickthal
Our Lord! Lo! it is Thou Who gatherest mankind together to a Day of which there is no doubt. Lo! Allah faieth not to keep the tryst.

003:009 Rashad
"Our Lord, You will surely gather the people on a day that is inevitable. GOD never breaks a promise."

003:009 Sarwar
Lord, it is certain that one day You will gather all the people together. God does not break His promise."

003:009 Shakir
Our Lord! surely Thou art the Gatherer of men on a day about which there is no doubt; surely Allah will not fail (His) promise.

003:009 Sherali
"Our Lord, Thou wilt certainly assemble mankind together on the Day about which there is no doubt; surely, ALLAH never fails in HIS promise."

003:009 Yusufali
"Our Lord! Thou art He that will gather mankind Together against a day about which there is no doubt; for Allah never fails in His promise."

003:010 Khan
Section 2: Unity the Basis of all Religions

003:010 Maulana
Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allah; and it is they who will be fuel of the Fire.

003:010 Pickthal
(On that Day) neither the riches nor the progeny of those who disbelieve will aught avail them with Allah. They will be fuel for Fire. Those who disbelieve will never be helped by their money, nor by their children, against GOD. They will be fuel for Hell.

003:010 Rashad
The wealth and the children of the unbelievers will never serve them as a substitute for their belief in God. Such people will be the fuel for the fire. (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah, and these is who are the fuel of the fire.

003:010 Sherali
Those who disbelieve - their possessions and their children shall not avail them at all against ALLAH; and it is they that are the fuel of the Fire.

003:010 Yusufali
Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah: They are themselves but fuel for the Fire.
003:011 Khan

Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), so Allah seized (destroyed) them for their sins. And Allah is Severe in punishment.

003:011 Maulana

As was the case of the people of Pharaoh, and those before them! They rejected Our messages, so Allah destroyed them on account of their sins. And Allah is Severe in requiting (evil).

003:011 Pickthal

Like Pharaoh's folk and those who were before them, they disbelieved Our revelations and so Allah seized them for their sins. And Allah is severe in punishment.

003:011 Rashad

Like Pharaoh's people and those before them, they rejected our revelations and, consequently, GOD punished them for their sins. GOD is strict in enforcing retribution.

003:011 Sarwar

They do as the people of Pharaoh and those who lived before them did. They called Our revelations mere lies. God punished them for their sins. God is stern in His retribution.

003:011 Shair

Like the striving of the people of Firון and those before them; they rejected Our communications, so Allah destroyed them on account of their faults; and Allah is severe in requiting (evil).

003:011 Sherali

Their case is the like the case of the people of Pharaoh and those before them; They rejected our Signs; So ALLAH punished them for their sins, and ALLAH is Severe in punishing.

003:011 Yusufali

(Their plight will be) no better than that of the people of Pharaoh, and their predecessors: They denied our Signs, and Allah called them to account for their sins. For Allah is strict in punishment.

003:012 Khan

Say (O Muhammad SAW) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place to rest."

003:012 Maulana

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

003:012 Pickthal

Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place.

003:012 Rashad

Say to those who were unbelievers: Ye shall be overcome and gathered unto Hell, an evil resting-place.

003:012 Sarwar

Say to those who disbelieve: You will be vanquished, then gathered in Hell; what a miserable abode!!

003:012 Shakir

Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place.

003:012 Sherali

Say to those who disbelieve, 'You shall be overcome and be gathered unto Hell; and an evil place of rest it is.'

003:012 Yusufali

Say to those who reject Faith: 'Soon will ye be vanquished and gathered together to Hell'-an evil bed indeed (to lie on)!

003:013 Khan

There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr): One was fighting in the Cause of Allah, and as for the other (they) were disbelievers. They (the believers) saw them (the unbelievers) with their own eyes twice their number (although they were thrice their number). And Allah supports with His victory whom He pleases. Verily, in this is a lesson for those who possess vision.

003:013 Maulana

Indeed there was a sign for you in the two hosts (which) met together in encounter -- one party fighting in the way of Allah and the other disbelieving, whom they saw twice as many as themselves with the sight of the eye. And Allah strengthens with His aid whom He pleases. There is a lesson in this for those who have eyes.

003:013 Pickthal

There was a token for you in two hosts which met: one army fighting in the way of Allah, and another disbelieving, whom they saw as twice their number, clearly, with their very eyes. Thus ALLAH strengtheneth with His succour whom He will. Lo! herein verily is a lesson for those who have eyes.

003:013 Rashad

An example has been set for you by the two armies who clashed - one army was fighting in the cause of GOD, while the other was disbelieving. They saw with their own eyes that they were twice as many. GOD supports with His victory whomever He wills. This should provide an assurance for those who possess vision.

003:013 Sarwar

There, certainly, is evidence (of the existence of God) for you in the case of the two armies. One of them fought for the cause of God. The other were disbelievers. The disbelievers appeared to be twice the size of the believers. However, God supports through His help whomever He wants. It is a good lesson for the people of true vision.

003:013 Shakir

Indeed there was a sign for you in the two hosts (which) met together in encounter; one party fighting in the way of Allah and the other disbelieving, whom they saw twice as many as themselves with the sight of the eye and ALLAH strengthens with His aid whom He pleases; most surely there is a lesson in this for those who have sight.

003:013 Sherali

Certainly there was for you a Sign in the two armies which encountered each other - one army fighting in the way of ALLAH and the other disbelieving, whom they saw with their own eyes to be twice as many as themselves. Thus does ALLAH strengthen with HIS aid whosoever HE pleases. In that surely is a lesson for those who have eyes.

003:013 Yusufali

There has already been for you a Sign in the two armies that met (in combat): One was fighting in the cause of Allah, the other resisting Allah; these saw with their own eyes Twice their number. But Allah doth support with His aid whom He pleaseth. In this is a warning for such as have eyes to see."

003:014 Khan

Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allah has the excellent return (Paradise with flowing rivers, etc.) with Him.

003:014 Maulana

Fair-seeming to men is the love of desires, of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tilth. This is the provision of the life of this world. And Allah -- with Him is the good goal (of life).

003:014 Pickthal

Beautified for mankind is love of the joys (that come) from women and offspring; a well built house, horses brandished (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode.

003:014 Rashad

Adorned for the people are the worldly pleasures, such as having children, piles upon piles of gold and silver, trained horses, livestock, and crops. These are the materials of this world. A fair better abode is reserved at GOD.

003:014 Sarwar

Worldly desires, wives, children, accumulated treasures of gold and silver, horses of noble breed, cattle, and farms are all made to seem attractive to men. All these are the bounties of the worldly life but in the life to come God has the best place for people to dwell.

003:014 Shakir

The love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with Whom is the good goal (of life).

003:014 Sherali

Fair-seeming to men is the love of desired things -women and children, and stored-up heaps of gold and silver, and horses of mark and cattle and crops. That is the provision of the present life; but it is ALLAH with Whom is an excellent home.

003:014 Yusufali

Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (To return to).
003:015
003:015 Khan Say: "Shall I inform you of things far better than those? For Al-Muttaqun (the pious - see V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwajun Mutahharatun (purified mates or wives) [i.e. they will have no menses, urine, or stool, etc.], And Allah will be pleased with them. And Allah is All-Seer of the (His) slaves."

003:015 Maulana Say: Shall I tell you of what is better than these? For those who guard against evil are Gardens with their Lord, in which rivers flow, to abide in them, and pure companions and Allah's goodly pleasure. And Allah is Seer of the servants.

003:015 Pickthal Say: Shall I inform you of something better than that? For those who keep from evil, with their Lord, are Gardens underneath which rivers flow wherein they will abide, and pure companions, and contentment from Allah. Allah is Seer of His bondmen,

003:015 Rashad Say, "Let me inform you of a much better deal: for those who lead a righteous life, reserved at their Lord, are gardens with flowing streams, and pure spouses, and joy in GOD's blessings." GOD is Seer of His worshipers.

003:015 Sarwar (Muhammad), ask them, "Shall I tell you what is far superior to worldly pleasures? Those who have fear of GOD will have (as their reward) gardens wherein streams flow and wherein they will live forever with their purified spouses and with the consent of GOD. GOD knows all about His servants."

003:015 Shakir Say: Shall I tell you what is better than these? For those who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates and Allah's pleasure; and Allah sees the servants.

003:015 Sherali Say, 'Shall I inform you of something better than that?' For those who fear GOD, there are Gardens with their Lord; beneath which streams flow; therein shall they abide; and pure mates and ALLAH's pleasure. And ALLAH is Mindful of HIS servants.

003:015 Yusufali Say: Shall I give you glad tidings of things Far better than those? For the righteous are Gardens in nearness to their Lord, with rivers flowing beneath; therein is their eternal home; with companions pure (and holy); and the good pleasure of ALLAH. For in ALLAH's sight are (all) HIS servants.-

003:016
003:016 Khan Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."

003:016 Maulana Those who say: Our Lord, we believe, so forgive our sins and save us from the chastisement of the fire;

003:016 Pickthal Those who say: Our Lord! Lo! we believe. So forgive us our sins and guard us from the punishment of Fire;

003:016 Rashad They say, "Our Lord, we have believed, so forgive us our sins, and spare us the agony of the hellfire."

003:016 Sarwar (Such will be the reward of) those who say, "Lord, we have believed in you. Forgive us our sins and save us from the torment of fire;"

003:016 Shakir Those who say: Our Lord! surely we believe, therefore forgive us our faults and save us from the chastisement of the fire.

003:016 Sherali Those who say, 'Our Lord, we do believe; forgive us, therefore, our sins and save us from the punishment of the Fire;

003:016 Yusufali (Namely), those who say: "Our Lord! we have indeed believed: forgive us, then, our sins, and save us from the agony of the Fire;"-

003:017
003:017 Khan (They are) those who are patient ones, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to ALLAH.

003:017 Maulana Those who spend [give the Zakat and alms in the Way of Allah] and those who pray and beg ALLAH'S Pardon in the last hours of the night.

003:017 Pickthal The steadfast, and the truthful, and the obedient, those who spend (benevolently) and those who ask forgiveness in the morning times.

003:017 Rashad They are steadfast, truthful, submitting, charitable, and meditators at dawn.

003:017 Sarwar who exercise patience, speak the truth, who are devoted in prayer, spend their property for the cause of God and seek forgiveness from God during the last part of the night.

003:017 Shakir The patient, and the truthful, and the obedient, and those who spend (in prayer) and those who ask forgiveness in the morning times.

003:017 Sherali The steadfast, and the truthful, and the humble, and those who spend in the way of ALLAH and those who pray for pardon in the latter part of the night.

003:017 Yusufali Those who show patience, Firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of ALLAH); and who pray for forgiveness in the early hours of the morning.

003:018
003:018 Khan Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He is always) maintaining His creation in Justice. La ilaha illa Huwa (none has the right to be worshipped but He), the Al- Mighty, the All-Wise.

003:018 Maulana Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining justice. There is no god but He, the Mighty, the Wise.

003:018 Pickthal (He himself) is Witness that there is no Allah save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no Allah save Him the Almighty, the Wise.

003:018 Rashad GOD bears witness that there is no god except He, and so do the angels and those who possess knowledge. Truthfully and equitably, He is the absolute god; there is no god but He, the Almighty, Most Wise.

003:018 Sarwar GOD Himself testifies that He is the only Lord. The angels and the men of knowledge and justice testify that God is the only Lord, the Majestic, and All-wise.

003:018 Shakir Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise.

003:018 Sherali ALLAH bears witness that there is no god but HE - and also do the angels and those possessed of knowledge, maintaining justice; there is no god but HE, the Mighty, the Wise.

003:018 Yusufali There is no god but He: That is the witness of Allah, His angels, and those endowed with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.
They are those whose works will bear no fruit in this world and in the Hereafter nor will the deeds of such people be made devoid of all virtue in both this life and the life to come. There will be no one to help them.

Their works have been nullified, both in this life and in the Hereafter, and they will have no helpers.

Those are they whose works are lost in this world and in the Hereafter, and they will have no helpers.

The only religion approved by GOD is "Submission." Ironically, those who have received the scripture are the ones who dispute this fact, despite the knowledge they have received, due to jealousy. For such rejectors of GOD's revelations, GOD is most strict in reckoning.

But if they dispute with you, Muhammad SAW, say: "I have submitted myself to Allah (in Islam), and so have those who follow me." And say to those who were given the scripture (Jews and Christians) and to those who are illiterate (Arab pagans): "Do you (also) submit yourselves (to Allah in Islam)?" If they do, they are rightly guided, but if they turn away, your duty is only to convey the Message; and Allah is All-Seer of (His) slaves.

But if they dispute with thee, say: I submit myself entirely to Allah and (so does) he who follows me. And say to those who have been given the Book and the Unlearned people: Do you submit yourselves? If they submit, then indeed they following the right way; and if they turn back, thy duty is only to deliver the message. And Allah is Seer of the servants.

And if they argue with thee, (O Muhammad), say: I have surrendered my purpose to Allah and (so have) those who follow me. And say unto those who have received the scripture and those who read not: Have ye (too) surrendered? If they surrender, then truly they are rightly guided, and if they turn away, then it is thy duty only to convey the message (unto them). Allah is Seer of (His) bondmen.

If they argue with you, then say, "I have simply submitted myself to GOD; and those who follow me. You shall proclaim to those who received the scripture, as well as those who did not. "Would you submit?" If they submit, then they have been guided, but if they turn back, your sole mission is to deliver this message. GOD is Seer of all people.

But if they dispute with thee, say, 'I have surrendered myself completely to ALLAH, and also those who follow me.' And say to those who have been given the Book and to the Unlearned, ‘Have you also surrendered?’ If they surrender, then they will surely be rightly guided, but if they turn back, then thy duty is only to convey the Message. And ALLAH is Watchful of HIS servants.

So if they dispute with thee, say: ‘I have submitted My whole self to Allah and so have those who follow me.’ And say to the People of the Book and to those who are unlearned: ‘Do ye (also) submit yourselves?’ If they do, they are in right guidance, but if they turn back, Thy duty is to convey the Message; and in Allah's sight are (all) His servants.

Section 3: The Kingdom is granted to another People

Verily! Those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and kill the Prophets without right, and kill those men who order just dealings, ... announce to them a painful torment.

Those who disbelieve in the messages of Allah and would slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement.

Lo! those who disbelieve the revelations of Allah, and slay the prophets wrongfully, and slay those of mankind who enjoin equity: promise them a painful doom.

Those who have rejected GOD's revelations, and killed the prophets unjustly, and killed those who advocated justice among the people, promise them a painful retribution.

Warn those who deny the revelations of God and unjustly slay the Prophets and those who call people to be just, that they will suffer a painful torment.

Surely (as for) those who disbelieve in the communications of Allah and slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement.

Surely, those who deny the signs of ALLAH and seek to slay the Prophets unjustly and seek to slay such men as enjoin equity - announce to them a painful punishment.

As to those who deny the Signs of Allah and in defiance of right, slay the prophets, and slay those who teach just dealing with mankind, announce to them a grievous penalty.

They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.

Those are those whose works have failed in the world and the Hereafter, and they will have no helpers.

Their works have been nullified, both in this life and in the Hereafter, and they will have no helpers.

The deeds of such people are made devoid of all virtue in both this life and the life to come. There will be no one to help them.

Those are the works which shall become null in this world as well as in the hereafter, and they shall have no helpers.

Those are they whose deed shall come to naught in this world and in the next, and they shall have no helpers.

They are those whose works will bear no fruit in this world and in the Hereafter nor will they have anyone to help.
Thou hast power. Thou enduest with honour whom Thou pleasest, and Thou bringest low that whomsoever Thou pleasest, until they lean upon each other in prostration, saying: "We really had no power against that which Allah has brought about. Such was our Lord's decree, and such is His Might over all things."

Say: "O Allah! Lord of Power (And Rule), Thou givest power to whom Thou pleasest, and Thou strippest off power from whom Thou pleasest: Thou enduest with honour whom Thou pleasest, and Thou bringest low whom Thou pleasest. In Thy hand is all good. Verily, Thou art the Able to do all things.

Then how will it be when We have brought them all together to a Day of which there is no doubt, and when every soul will be paid in full what it has earned, and they shall not be dealt with unjustly?

This because they say: "The Fire shall not touch us but for a few numbered days": For their forgeries deceive them as to their own religion.

This is because they say: "The Fire shall not touch us but for a few days." They were thus deceived in their religion by their own fabrications.

This because they said, "The hellfire will not touch us, except for a few days." They used to forge their beliefs in matters of their religion.

This is because they say: "The fire shall not touch us but for a few days; and what they have forged deceives them in the matter of their religion."

This is because they say, 'The Fire shall not touch us except for a limited number of days.' And what they used to forge has deceived them regarding their religion.

This because they say: "The Fire shall not touch us but for a few numbered days": For their forgeries deceive them as to their own religion.

This is because they say: The Fire shall not touch us but for a certain number of days. That which they used to invent hath deceived them regarding their religion.

This is because they said: "The hellfire will not touch us, except for a few days." They were thus deceived in their religion by their own fabrications.

But how (will they fare) when we gather them together against a day about which there is no doubt, and each soul will be paid out just what it has earned, and they shall not be wronged?

This is because they say: "The Fire shall not touch us but for a few days": For their forgeries deceive them as to their own religion.

This is because they say: "The Fire shall not touch us but for a few days." They were thus deceived in their religion by their own fabrications.

This is because they said, "The hellfire will not touch us, except for a few days." They used to forge their beliefs in matters of their religion.

This is because they say, 'The Fire shall not touch us except for a limited number of days.' And what they used to forge has deceived them regarding their religion.

This because they say: "The Fire shall not touch us but for a few numbered days": For their forgeries deceive them as to their own religion.
003:027 Khan  You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer). You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).

003:027 Maulana  Thou makest the night to pass to the day and Thou makest the day to pass into the night; and Thou bringest forth the living from the dead and Thou givest sustenance to whom Thou pleasest without measure.

003:027 Pickthal  Thou causest the day to enter into the night and the night to enter into the day. You cause the living to come out of the dead and the dead to come out of the living. You give sustenance to whomever You want without keeping an account.

003:027 Rashad  You make the night to pass into the day and Thou makest the day to pass into the night. And Thou bringest forth the living from the dead, and Thou givest sustenance to whom Thou pleasest, without stint.

003:027 Sarwar  You cause the day to enter into the night and the night to enter into the day. You cause the living to come out of the dead and the dead to come out of the living. You give sustenance to whomever You want without keeping an account.

003:027 Shakir  Thou makest the night to pass into the day and Thou makest the day to pass into the night. And Thou bringest forth the living from the dead and Thou givest sustenance to whom Thou pleasest without measure.

003:027 Sherali  Thou makest the night pass into the day and makest the day pass into the night. And Thou bringest forth the living from the dead. And Thou givest to whomsoever Thou pleasest without measure.

003:028 Yusufali  Thou causest the night to pass into the day, and thou causest the day to pass into the night; Thou bringest the Living out of the dead, and Thou givest sustenance to whom Thou pleasest, without measure.

003:028 Khan  Let not the believers take the disbelievers as Auliya (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself (His Punishment), and to Allah is the final return.

003:028 Maulana  Let not the believers take the disbelievers for friends rather than believers. And whoever does this has no connection with Allah -- except that you guard yourselves against them, guarding carefully. And Allah cautions you against His retribution. And to Allah is the eventual coming.

003:028 Pickthal  Let not the believers take the disbelievers for their friends in preference to believers. Whoso doeth that hath no connection with Allah unless (it be) that ye but guard yourselves against them, taking (as it were) security. Allah biddeth you beware (only) of Himself. Unto Allah is the journeying.

003:028 Rashad  The believers never ally themselves with the disbelievers, instead of the believers. Whoever does this is exiled from GOD. Exempted are those who are forced to do this to avoid persecution. GOD alarms you that you shall reverence Him alone. To GOD is the ultimate destiny.

003:028 Sarwar  The believers must not establish friendship with the unbelievers in preference to the faithful. Whoever does so has nothing to hope for from God unless he does it out of fear or taqiyyah (pious dissimulation). God warns you about Himself. To God do all things return.

003:028 Shakir  Let not the believers take the disbelievers for friends rather than believers; and whoever does this, he shall have nothing of the (guardianship of) Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of (retribution from) Himself; and to Allah is the eventual coming.

003:028 Sherali  Let not the believers take disbelievers for friends in preference to believers - and whoever does that has no connection with ALLAH - except that you guard yourselves fully against them, guarding carefully; and Allah makes you cautious of (retribution from) Himself; and to Allah is the returning.

003:028 Yusufali  Let not the believers Take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may Guard yourselves from them. But Allah cautions you (To remember) Himself; for the final goal is to Allah.

003:029 Khan  Say (O Muhammad SAW): "Whether you hide what is in your breasts or reveal it, Allah knows it, and He knows what is in the heavens and what is in the earth. And Allah has power over all things."

003:029 Maulana  Say: Whether you hide what is in your breasts or manifest it, Allah knows it. And He knows whatever is in the heavens and whatever is in the earth. And Allah is Possessor of power over all things.

003:029 Pickthal  Say, (O Muhammad): Whether ye hide that which is in your breasts or reveal it, Allah knoweth it. He knoweth that which is in the heavens and that which is in the earth, and Allah is Able to do all things.

003:029 Rashad  Say, Whether you conceal your innermost thought, or declare it, GOD is fully aware thereof.” He is fully aware of everything in the heavens and the earth. GOD is Omnipotent.

003:029 Sarwar  (Muhammad), tell them, "God knows all that you may conceal in your hearts or you may reveal. He knows all that is in the heavens and the earth. He has power over all things.

003:029 Shakir  Say: Whether you hide what is in your hearts or manifest it, Allah knows it, and He knows whatever is in the heavens and whatever is in the earth, and Allah has power over all things.

003:029 Sherali  Say, 'Whether you hide what is in your breasts or reveal it, ALLAH knows it; and HE knows whatever is in the heavens and whatever is in the earth. And ALLAH has power to do all things.'

003:029 Yusufali  Say: Whether ye hide what is in your breasts or reveal it, Allah knows it all. He knows what is in the heavens, and what is on earth. And Allah has power over all things.

003:030 Khan  On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allah warns you against Himself (His Punishment) and Allah is full of Kindness to the (His) slaves.

003:030 Maulana  On the day when every soul will find present what it has done of good and what it has done of evil -- it will wish that between it and that (evil) there was a long duration of time. And Allah makes you to be cautious of (retribution from) Himself; and Allah is Compassionate to the servants.

003:030 Pickthal  On the Day when every person will be confronted with all that it hath done of good and all that it hath done of evil (every soul) will long that there might be a mighty space of distance between it and that (evil). Allah biddeth you beware of Him. And Allah is Full of Pity for (His) bondmen.

003:030 Rashad  The day will come when each soul will find all the good works it had done brought forth. As for the evil works, it will wish that they were far, far removed. GOD alerts you that you shall reverence Him alone. GOD is Compassionate towards the people.

003:030 Sarwar  On the day when every soul will see its good and bad deeds right before its very eyes, it will wish for the longest period of time to separate it from its bad deeds. God warns you about Himself. God is Compassionate to His servants.

003:030 Shakir  Beware of the Day when every soul shall find itself confronted with all the good it has done and all the evil it has done. It will wish there were a great distance between it and that evil. And ALLAH cautions you against HIS punishment. And ALLAH is Most Compassionate to HIS servants.

003:030 Sherali  "On the Day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you (To remember) Himself. And Allah is full of kindness to those that serve Him."
The male is not like the female, and I have named her Māriam, and I commend her and her offspring into Thy protection from the accursed Shaitan.

So when she brought it forth, she said: My Lord, I have brought it forth a female, and Allah knew best what she was delivered and the male is not like the female, and I have named it Māriam, and I seek refuge with You (Allah) for her and for her offspring from Shaitan (Satan), the accursed.

Allah did choose Adam and Noah, the family of Abraham, and the family of Imran above all the 'Alamin (mankind and jinns) (of their times).

Offspring, one of the other, and Allah is the All-Hearer, All-Knower.

They belong in the same progeny. GOD is Hearer, Omniscient.

Truly Allah chose Adam, Noah, the family of Ibrahim (Abraham) and the family of Imran above the 'Alamin (mankind and jinns) (of their times).

Offspring, one of the other. And Allah is Hearing, Knowing.

They were descendants one of another. Allah is Hearer, Knower.

Offspring of one of another. God is All-hearing and All-seeing.

They were the offspring of one another. God is All-hearing and All-seeing.

Offspring of one of the other; and Allah is Hearing, Knowing.

They were the sons of one another and ALLAH is All-Hearing, All-Knowing.

Offspring, one of the other: And Allah heareth and knoweth all things.

(Remember) when the wife of 'Imran said: "O my Lord! I have vowed to Thee what is in my womb to be devoted (to Thy service); accept therefore from me, Lo! Allah loveth not the disbelievers.

"And no doubt I will give you the like of her in Your service (free from all worldly work; to serve Your Place of worship), so accept this from me. Verily, You are the All-Hearer, All-Knowing.

Remember when a woman of 'Imran said, 'My Lord, I have vowed to dedicate to Your service whatever is in my womb. Lord, accept this vow of mine;' Verily Thou alone art All-Hearing, All-Knowing.

Behold! a woman of 'Imran said: 'O my Lord! I do dedicate unto Thee what is in my womb for Thy special service: So accept this of me. Verily, You are the All-Hearer, All-Knowing.

And the male is not like the female, and I have named you Maryam (Mary), and I seek refuge with You (Allah) for her and for her offspring from Shaitan (Satan), the accursed.

Then when she delivered her [child Maryam (Mary)], she said: 'O my Lord! I have delivered a female child,' - and Allah knew better what she delivered, - "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allah) for her and for her offspring from Shaitan (Satan), the accursed.

When she gave birth to her, she said, 'My Lord, I have given birth to a girl' - GOD was fully aware of what she bore - 'The male is not the same as the female. I have named her Mary, and I invoke Your protection for her and her descendants from the rejected devil.'

When she was delivered, she said: 'My Lord! I am delivered of a female - Allah knew best of what she was delivered - the male is not as the female; and lo! I have named her Mary, and lo! I crave Thy protection for her and her offspring from Shaitan the accursed.'

When the baby was born she said, "Lord, it is a female." God knew this. Male and female are not alike. "I have named her Mary. I pray that You will keep her and her offspring safe from Satan, the condemned one.

So when she was delivered, she said: My Lord! Surely I have brought it forth a female - and Allah knew best what she brought forth - and the male is not like the female, and I have named it Marium, and I commend her and her offspring into Thy protection from the accursed Shaitan.

But when she was delivered of it, she said, 'My Lord, I am delivered of a female; ' - and ALLAH knew best of what she was delivered and the male she desired to have was not like the female she was delivered of - 'and I have named her Mary, and I commend her and her offspring to Thy protection from the Evil One, the Rejected.'
3:037 Khan
So her Lord (Allah) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariya (Zachariya). Every time he entered Al-Mihrab to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allah." Verily, Allah provides sustenance to whom He wills, without limit."

3:037 Maulana
So her Lord accepted her with a goodly acceptance and made her grow up a good growing, and gave her into the charge of Zacharias. Whenever Zacharias entered the sanctuary to (see) her, he found food with her. He said: O Mary, whence comes this to thee? She said: It is from Allah. Surely Allah gives to whom He pleases without measure.

3:037 Pickthale
And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth; and made Zachariah her guardian. Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said: O Mary! Whence cometh unto thee this (food)? She answered: It is from Allah. Allah giveth without stint to whom He will.

3:037 Rashad
Her Lord accepted her a gracious acceptance, and brought her up a gracious upbringing, under the guardianship of Zachariah. Whenever Zachariah entered her sanctuary she found provisions with her. He would ask, "Mary, where did you get this from?" She would say, "It is from GOD. GOD provides for whomsoever He chooses, without limits."

3:037 Sarwar
Her Lord graciously accepted the offer and made Mary grow up, pure, and beautiful. Zachariah took custody of her. Whenever he went to visit her in her place of worship, he would find with her some food. He would ask her, "Where did this food come from?" She would reply, "GOD has sent it." GOD gives sustenance to whomsoever HE wants without keeping an account.

3:037 Shakir
So her Lord accepted her with a good acceptance and caused her to grow an excellent growth and made Zachariah her guardian. Whenever Zachariah visited her in the chamber, he found with her provisions. He said, 'O Mary whence hast thou this?' She replied, 'It is from ALLAH.' Surely ALLAH gives to whomsoever HE pleases without measure.

3:037 Sherali
So her Lord accepted her with gracious acceptance and caused her to grow an excellent growth and made Zachariah her guardian. Whenever Zachariah visited her in the chamber, he found with her provisions. He said, "O Mary whence hast thou this?" She replied, "It is from ALLAH." Surely ALLAH gives to whomsoever HE pleases without measure.

3:037 Yusufali
Right graciously did her Lord accept her: To the care of Zakariya was she assigned. Every time that he entered (Her) chamber to see her, He found her supplied with sustenance. He said: "O Mary! Whence (comes) this to you?" She said: "From ALLAH: for ALLAH Provides sustenance to whomsoever He pleases without measure."

3:038
3:038 Khan
At that time Zakariya (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."

3:038 Maulana
There did Zacharias pray to his Lord. He said: My Lord, grant me from Thee goodly offspring; surely Thou art the Hearer of prayer.

3:038 Pickthale
Then Zachariah prayed unto his Lord and said: My Lord! Bestow upon me of Thy bounty goodly offspring, Lo! Thou art the Hearer of Prayer.

3:038 Rashad
Zachariah prayed to his Lord there, saying, "Lord, grant me, by Your Grace, virtuous offspring. You hear all prayers."

3:038 Sarwar
Zachariah prayed to his Lord, saying: O my Lord! Grant unto me from Thee goodly offspring. You are indeed the All-Hearer of prayer.

3:038 Shakir
Then did Zakariya pray to his Lord, saying: O my Lord, grant me from Thee pure offspring. You are the Hearer of the prayers.

3:038 Yusufali
There did Zakariya pray to his Lord, saying: "O my Lord! Grant unto me from Thee a progeny that is pure; for Thou art He that heareth prayer!"

3:039
3:039 Khan
Then the angels called him, while he was standing in prayer in Al-Mihrab (a praying place or a private room), (saying): "Allah gives you glad tidings of Yahya (John), confirming (believing in) the Word from Allah [i.e. the creation of Yesa (Jesus), the Word from Allah ("Be!") - and he was!], noble, keeping away from sexual relations with women, a Prophet, from among the righteous."

3:039 Maulana
So the angels called to him as he stood praying in the sanctuary: Allah gives thee the good news of John, verifying a word from Allah, and honourable and chaste and a prophet from among the good ones.

3:039 Pickthale
And the angels called to him as he stood praying in the sanctuary: Allah giveth thee glad tidings of (a son whose name is) John, (who cometh) to confirm a word from Allah lordly, chaste, a prophet of the righteous.

3:039 Rashad
The angels called him when he was standing in prayer in his place of worship, "GOD gives you good news of John; a believer in the word of GOD, honorable, moral, and a righteous prophet."

3:039 Sarwar
When he was standing during prayer in his place of worship, the angels called him saying, "GOD gives you good news of the birth of your son, John who will be a confirmation of (Jesus) the Word of God. He will become a chaste, noble leader and one of the righteous Prophets."

3:039 Shakir
Then the angels called to him as he stood praying in the sanctuary: That Allah gives you the good news of Yahya verifying a Word from Allah, and honorable and chaste and a prophet from among the good ones.

3:039 Sherali
And the angels called to him as he stood praying in the chamber, 'ALLAH gives thee glad tidings of Yahya, who shall testify to the truth of a word from ALLAH - noble and chaste and a Prophet, from among the righteous.

3:039 Yusufali
While he was standing in prayer in the chamber, the angels called unto him: "Allah doth give thee glad tidings of Yahya, witnessing the truth of a Word from Allah, and (be besides) lordly, chaste, and a prophet,- of the (goodly) company of the righteous."

3:040
3:040 Khan
He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" Allah said: "Thus Allah does what He wills."

3:040 Maulana
He said: My Lord, how can I have a son when old age has already come upon me, and my wife is barren? He said: Even thus does Allah do what He wills.

3:040 Pickthale
He said: My Lord! How can I have a son when age hath overtaken me already and my wife is barren? (The angel) answered: So (it will be). Allah doth what He will.

3:040 Rashad
He said, "How can I have a boy, when I am so old, and my wife is sterile?" He said, "GOD does whatever He wills."

3:040 Sarwar
He said, "How can there be a son for me when I am already senile and my wife is barren." The angel replied, "GOD does as He wills."

3:040 Shakir
He said: My Lord! when shall there be a son (born) to me, and old age has already come upon me, and my wife is barren? He said: even thus does Allah what He pleases.

3:040 Sherali
He said 'My Lord, how shall I have a son, when old age has overtaken me already, and my wife is barren? He answered, 'Such is the way of ALLAH; HE does what HE pleases.'

3:040 Yusufali
He said: "O my Lord! How shall I have son, seeing I am very old, and my wife is barren?" "Thus," was the answer, "Doth Allah accomplish what He willeth."
Section 5: Birth of Jesus and His Ministry

003:041 Khan
He said: "O my Lord! Make a sign for me." Allah said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning."

003:041 Maulana
He said: My Lord, appoint a sign for me. Said He: Thy sign is that thou speak not to men for three days except by signs. And remember thy Lord much and glorify Him in the evenings and early morning.

003:041 Pickthal
He said: My Lord! Appoint a token for me. (The angel) said: The token unto thee (shall be) that thou shalt not speak unto mankind three days except by signs. Remember thy Lord much, and praise (Him) in the early hours of night and morning.

003:041 Rashad
He said, "My Lord, give me a sign," He said, "Your sign is that you will not speak to the people for three days, except through signals. Commemorate your Lord frequently; and meditate night and day.

003:041 Sarwar
When the angels said: O Maryam! Lo! Allah gives you good news with a Word from Him, his name will be the Messiah 'Iesa (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and one of those closest to Him.

003:041 Shakir
He said: 'O my Lord, give me a commandment.' He replied, 'The commandment for thee is that thou shalt not speak to men for three days except by signs. And remember thy Lord much and glorify Him in the evening and in the early morning.'

003:041 Yusufali
He said: 'O my Lord! Give me a Sign!' 'Thy Sign,' was the answer, 'Shall be that thou shalt speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again, and glorify Him in the evening and in the morning.'

003:042
Section 5: Birth of Jesus and His Ministry

003:042 Khan
And (remember) when the angels said: O Maryam (Mary)! Verily, Allah has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Alamin (mankind and jinns) (of her lifetime)."

003:042 Maulana
And when the angels said: O Mary, surely Allah has chosen thee and purified thee and chosen thee above the women of the world.

003:042 Pickthal
And when the angels said: O Mary! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation.

003:042 Rashad
The angels said: O Mary! Lo! Allah has chosen you and purified you. He has chosen you from all the women.

003:042 Sarwar
"Behold," the angels told Mary, "God had chosen you, purified you, and given you distinction over all women.

003:042 Shakir
And when the angels said: O Maryam! surely Allah has chosen you and purified you and chosen you above the women of the world.

003:042 Sherali
And remember when the angels said, 'ALLAH has chosen thee and purified thee and chosen thee above all women of the time.'

003:042 Yusufali
Behold! the angels said: 'O Mary! Allah hath chosen thee and purified thee- chosen thee above the women of all nations.'

003:043
Section 5: Birth of Jesus and His Ministry

003:043 Khan
O Mary! 'Submit yourself with obedienc - e to your Lord (Allah, by worshipping none but Him Alone) and prostrate yourself, and Irka'i (bow down etc.), along with Ar-Rak'un (those who bow down etc.).'

003:043 Maulana
O Mary, be obedient to thy Lord and humble thyself and bow down with those who bow.

003:043 Pickthal
O Mary! Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship).

003:043 Rashad
"O Mary, you shall submit to your Lord, and prostrate bow down with those who bow down with you." When they cast their pens (to decide) which of them

003:043 Sarwar
Mary, pray devotedly to your Lord, prostrate yourself before Him and bow down with those who bow down before Him.

003:043 Shakir
O Maryam! keep to obedience to your Lord and humble yourself, and bow down with those who bow.

003:043 Sherali
'O Mary, be obedient to thy Lord and prostrate thyself and worship the one God with those who worship HIM.'

003:043 Yusufali
"O Mary! worship Thy Lord devoutly: Prostrate thyself, and bow down (in prayer) with those who bow down."

003:044

003:044 Khan
This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We inspire you with (O Muhammad SAW). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.

003:044 Maulana
This is of the tidings of things unseen which We reveal to thee. And thou wast not with them when they contended one with another.

003:044 Pickthal
This is of the tidings of things hidden. We reveal it unto thee (Muhammad). Thou wast not present with them when they threw their pens (to know) which of them should be the guardian of Mary, nor wast thou present with them when they quarrelled (thereupon).

003:044 Shakir
This is news from the past that we reveal to you. You were not there when they drew their raffles to select Mary's guardian. You were not present when they argued with one another.

003:044 Sarwar
(Muhammad), that was some of the news about the unseen, that We have revealed to you. You were not among those who cast lots by throwing their arrows to find out who would take custody of Mary, nor were you among those who disputed the matter.

003:044 Shakir
This is of the announcements relating to the unseen which We reveal to you; and you were not with them when they cast their pens (to decide) which of them should have Marium in his charge, and you were not with them when they contended one with another.

003:044 Sherali
This is of the tidings of things unseen which WE reveal to thee. And thou was not with them when they cast their arrows, as to which of them should be the guardian of Mary, nor was thou with them when they disputed with one another.

003:044 Yusufali
This is part of the tidings of the things unseen, which We reveal unto thee (O Messenger!) by inspiration: Thou wast not with them when they cast lots with arrows, as to which of them should be charged with the care of Mary: Nor wast thou with them when they disputed (the point).

003:045

003:045 Khan
(Re member) when the angels said: 'O Maryam (Mary)! Verily, Allah gives you the glad tidings of a Word ['Be!' - and he was; i.e. Iesa (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Iesa (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allah.'

003:045 Maulana
When the angels said: O Mary, surely Allah gives thee good news with a word from Him (of one) whose name is the Messiah, Jesus, son of Mary, worthy of regard in this world and the Hereafter, and of those who are drawn nigh (to Allah).

003:045 Pickthal
(And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah).

003:045 Rashad
The angels said, 'O Mary, GOD gives you good news: a Word from Him whose name is 'The Messiah, Jesus the son of Mary. He will be prominent in this life and in the Hereafter, and one of those closest to Me.'

003:045 Sarwar
"Behold," the angels told Mary, "God has given you the glad news of the coming birth of a son whom He calls His Word, whose name will be Messiah, Jesus, son of Mary, who will be a man of honor in this life and the life to come, and who will be one of the ones nearest to God.

003:045 Shakir
When the angels said: O Mariam, surely Allah gives you good news with a Word from Him (of one) whose name is the 'Iesa, Isa son of Marium, worthy of regard in this world and the hereafter and of those who are made near (to Allah).

003:045 Sherali
When the angels said, 'O Mary, ALLAH gives thee glad tidings of a son through a word from HIM: his name shall be the Messiah, Jesus, son of Mary, honoured in this world and, in the next, and of those who are granted nearness to God;

003:045 Yusufali
Behold! the angels said: 'O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary, held in honour in this world and the Hereafter and of (the company of) those nearest to Allah;
And (make him) a messenger to the Children of Israel: That I have come to you with a sign from your Lord. Lo! I fashion for you out of dust the form of a bird, then I breathe into it and it becomes a bird by Allah’s leave: And I heal the blind and the leprous, and bring the dead back to life by Allah’s leave. I can tell you about what you eat and what you store in your homes. This is a sign for you, if you are believers.

She said: My Lord, how should I have a son when no mortal has touched me? He said: So (it will be) for Allah creates what He wills. When He decrees a matter, He only says to it: ‘Be’, and it is.

And He will teach him the Book and the Wisdom and the Torah and the Gospel:

And He will teach him the Book and the Wisdom and the Torah and the Gospel:

And He will teach him the Book and the Wisdom and the Torah and the Gospel:

And He (Allah) will teach him [Jesus (Yusa)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom, etc.), (and) the Taurat (Torah) and the Injeel (Gospel).

And (appoint him) a messenger to the Children of Israel, (with this message): ‘I have come to you, with a Sign from your Lord, in that I make you a witness of what you will eat and what you will store up in your houses. Surely therein is a sign for you, if you are believers. And He shall speak to the people in childhood and in maturity. And he shall be of the righteous.

And HE will teach him the Book and the Wisdom and the Torah and the Gospel;

And He (Allah) will teach him [Jesus (Yusa)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom, etc.), (and) the Taurat (Torah) and the Injeel (Gospel).

She said: O my Lord! How shall I have a son when no man has touched me.” He said: “So (it will be) for Allah creates what He wills. When He has decreed something, He says to it only: ‘Be!’ and it is.

And (make him) a messenger to the children of Israel: That I have come to you with a sign from your Lord. Lo! I fashion for you out of dust the form of a bird, then I breathe into it and it becomes a bird by Allah’s leave: And I heal the blind and the leprous, and bring the dead back to life by Allah’s leave. I can tell you about what you eat and what you store in your homes. This is a sign for you, if you are believers.

She said: My Lord! when shall there be a son (born) to me, and man has not touched me? He said: Even so, Allah creates what He pleases; when He has decreed a matter, He only says to it, Be, and it is.

And (make him) a messenger to the Children of Israel (saying): ‘I have come to you with a sign from your Lord, which is, that I will announce to you what you will eat and what you will store in your houses. Surely there is a sign in

She said: My Lord! when shall there be a son (born) to me, and man has not touched me? He said: Even so, Allah creates what He pleases; when He has decreed a matter, He only says to it, Be, and it is.

And He will teach him the Book and the Wisdom and the Torah and the Gospel:

And He (Allah) will teach him [Jesus (Yusa)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom, etc.), (and) the Taurat (Torah) and the Injeel (Gospel).

She said: ‘O my Lord! How shall I have a son when no man hath touched me?’ He said: ‘Even so: Allah createth what He willeth: When He hath decreed a plan, He but saith to it, Be!’ and it is.

And make him a Messenger of God to the Israelites to whom he will say, ‘I have brought you a miracle from your Lord. I can create for you from clay the shape of a bird, then I blow into it, and it becomes a live bird by GOD’s leave. I restore vision to the blind, heal the leprous, and I revive the dead, by GOD’s leave. And I announce unto you what ye eat and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are to be believers.

And HE will teach him the Book and the Wisdom and the Torah and the Gospel;

And (make him) a messenger to the Children of Israel (saying): I have come to you with a sign from your Lord, that I determine for you out of dust the form of a bird, then I breathe into it and it becomes a bird with Allah’s permission, and I heal the blind and the leprous, and bring the dead to life with Allah’s permission; and I inform you of what you should eat and what you should store in your houses. Surely there is a sign in

And make him a messenger unto the Children of Israel. (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah’s leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah’s leave. And I announce unto you what ye eat and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are to be believers.

And He (Allah) will teach him the Book and the Wisdom and the Torah and the Gospel:

And He (Allah) will teach him the Book and the Wisdom and the Torah and the Gospel:

And (make him) a messenger to the Children of Israel (saying): I have come to you with a sign from your Lord, that I determine for you out of dust the form of a bird, then I breathe into it and it becomes a bird with Allah’s permission, and I heal the blind and the leprous, and bring the dead to life with Allah’s permission; and I inform you of what you should eat and what you should store in your houses. Surely there is a sign in
And Jesus's enemies planned and ALLAH also planned, and ALLAH is the Best of Planners.

And they plotted and schemed, but so did GOD, and GOD is the best schemer.
003:055 Khan Section 6: Jesus cleared of False Charges

003:055 And (remember) when Allah said: "O 'Iesa (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Iesa (Jesus) is Allah's son] of those who disbelieve, and I will make those who follow you (Monothists, who worship none but Allah) superior to those who disbelieve [in the Oneness of Allah, or disbelieve in some of His Messengers, e.g. Muhammad SAW, 'Iesa (Jesus), Musa (Moses), etc., or in His Holy Books, e.g. the Taurat (Torah), the Injeel (Gospel), the Qur'an] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."

003:055 Maulana When Allah said: O Jesus, I will cause thee to die and exalt thee in My presence and clear thee of those who disbelief and make those who follow thee above those who disbelieve to the day of Resurrection. Then to Me is your return, so I shall decide between you concerning that wherein you differ.

003:055 Pickthal (And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me, and am cleansing thee of those who disbelieve and am setting those who follow thee above those who disbelieve until the Day of Resurrection. Then unto Me ye will (all) return, and I shall judge between you as to that wherein ye used to dispute.

003:055 Rashad Thus, GOD said, "O Jesus, I am terminating your life, raising you to Me, and ridding you of the disbelievers. I will exalt those who follow you above those who disbelieve, till the Day of Resurrection. Then to Me is the ultimate destiny of all of you, then I will judge among you regarding your disputes.

003:055 Sarwar He told Jesus, 'I will save you from your enemies, raise you to Myself, keep you clean from the association with the disbelievers, and give superiority to your followers over the unbelievers until the Day of Judgment. On that day you will all return to Me and I shall resolve your dispute.

003:055 Shakir And when Allah said: O Isa, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve and make those who follow you above those who disbelieve to the day of resurrection; then to Me shall be your return, so I will decide between you concerning that in which you differed.

003:055 Sherali Remember the time when ALLAH said: 'O Jesus, I will cause thee to die a natural death and will raise thee to Myself, and will clear thee of the charges of those who disbelieve, and will exalt those who follow thee above those who disbelieve, until the Day of Resurrection; then to ME shall be your return, and I will judge between you concerning that wherein you differ.

003:055 Yusufali Behold! Allah said: 'O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject faith, to the Day of Resurrection: Then shall ye all return unto me, and I will judge between you of the matters wherein ye dispute.

003:056

003:056 Khan As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."

003:056 Maulana Then as to those who disbelieve, I shall chastise them with severe chastisement in this world and in the Hereafter, and they will have no helpers."

003:056 Pickthal As for those who disbelieve I shall chastise them with a heavy chastisement in the world and the Hereafter: and they will have no helpers.

003:056 Rashad "As for those who disbelieve, I will commit them to painful retribution in this world, and in the Hereafter. They will have no helpers.

003:056 Sarwar I shall sternly punish the unbelievers in this life and in the life to come and no one will help them.

003:056 Shakir Then as to those who disbelieve, I will chastise them with severe chastisement in this world and the hereafter, and they shall have no helpers.

003:056 Sherali Then as for those who disbelieve, I will punish them with a severe punishment in this world and in the next, and they shall have no helpers;"

003:056 Yusufali "As to those who reject faith, I will punish them with terrible agony in this world and in the Hereafter, nor will they have anyone to help."

003:057 Khan And as for those who believe (in the Oneness of Allah) and do righteous good deeds, Allah will pay them their reward in full. And Allah does not like the Zalimun (polytheists and wrong-doers).

003:057 Maulana And as to those who believe and do good deeds, He will pay them fully their rewards; and Allah loves not the unjust.

003:057 Pickthal And as for those who believe and do good works, He will pay them their wages in full. Allah loveth not wrong-doers.

003:057 Rashad As for those who believe and lead a righteous life, He will fully recompense them. GOD does not love the unjust.

003:057 Sarwar However, to the righteousness striving believers I shall give their reward in full measure." God does not love the unjust.

003:057 Shakir And as to those who believe and do good deeds, He will pay them fully their rewards; and Allah does not love the unjust.

003:057 Sherali 'And as for those who believe and do good works, HE will give them their full rewards. And ALLAH loves not the wrongdoers."

003:057 Yusufali "As to those who believe and work righteousness, Allah will pay them (in full) their reward; but Allah loveth not those who do wrong."}

003:058

003:058 Khan This is what We recite to you (O Muhammad SAW) of the Verses and the Wise Reminder (i.e. the Qur'an).

003:058 Maulana This We recite to thee of the messages and the Reminder full of wisdom.

003:058 Pickthal This (which) We recite unto thee is a revelation and a wise reminder.

003:058 Rashad These are the revelations that we recite to you, providing a message full of wisdom.

003:058 Sarwar (Muhammad), what we recite to you are revelations and words of wisdom.

003:058 Shakir This We recite to you of the communications and the wise reminder.

003:058 Sherali That is what WE recite unto thee of the Signs and the Reminder, full of wisdom.

003:058 Yusufali "This is what we rehearse unto thee of the Signs and the Message of Wisdom."

003:059 Khan Verily, the likeness of 'Iesa (Jesus) before Allah is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was.

003:059 Maulana The likeness of Jesus with Allah is truly as the likeness of Adam. He created him from dust, then said to him, Be, and he was.

003:059 Pickthal Lo! The likeness of Jesus is Adam. He created him of dust. Then He said unto him: 'Be!' and he is.

003:059 Rashad The example of Jesus, as far as GOD is concerned, is the same as that of Adam; He created him from dust, then said to him, "Be," and he was.

003:059 Sarwar To God the case of Jesus is as that of Adam whom He created from the earth and then said, "Exist," and Adam came into existence.

003:059 Shakir Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was.

003:059 Sherali Surely the case of Jesus is like the case of Adam. HE created him out of dust, then he said to him, 'Be', and he was.

003:059 Yusufali The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: "Be". And he was.

003:060 Khan (This is) the truth from your Lord, so be not of those who doubt.

003:060 Maulana (This is) the truth from thy Lord, so be not of the disputers.

003:060 Pickthal (This is) the truth from thy Lord (O Muhammad), so be not thou of those who waver.

003:060 Rashad This is the truth from your Lord; do not harbor any doubts.

003:060 Sarwar (Muhammad, the essence of) The Truth is from your Lord. Never have any doubt about it.

003:060 Shakir (This is) the truth from your Lord, so be not of the disputers.

003:060 Sherali This is the truth from thy Lord, so be thou not of those who doubt.

003:060 Yusufali The Truth (comes) from Allah alone; so be not of those who doubt.
If anyone disputes with you, despite the knowledge you have received, then say, "Let us summon our children and your children, our women and your women, ourselves and yourselves, then let us invoke GOD's curse upon the liars."

If any one disputes (your prophesy) after knowledge has come to you, say, "Let each of us bring our children, women, our people, and ourselves to one place and pray to GOD to condemn the liars among us."

But if they turn away, then remember that ALLAH fully knows the mischief doers.

And if they turn away (and do not accept these true proofs and evidences), then surely, Allah is All-Aware of those who do mischief.

Then whoever disputes with you concerning him [Iesa (Jesus)] after (all this) knowledge that has come to you, [i.e. Iesa (Jesus)] being a slave of Allah, and having no share in Divinity) say: (O Muhammad SAW) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allah upon those who lie."

Whoever then disputes with thee in this matter after the knowledge that has come to thee, say: Come! Let us call our sons and your sons and our women and your women and our people and your people, then let us be earnest in prayer, and invoke the curse of Allah on the liars.

And whoso disputeth with thee concerning him, after the knowledge which hath come unto thee, say (unto him): Come! We will summon our sons and your sons, our women and your women, ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie.

If anyone disputes with you, despite the knowledge you have received, then say, "Let us summon our children and your children, our women and your women, ourselves and yourselves, then let us invoke GOD's curse upon the liars."

Section 7: Controversy with Jews and Christians

Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allah, and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims."

Say: O People of the Book, come to an equitable word between us and you, that we shall serve none but Allah and that we shall not associate with Him any partner. If they turn away, then say: "Bear witness, we are Muslims.

Say: O People of the Book! come to a word equal to you and us - that we worship none but ALLAH, and that we associate no partner with HIM, and that some of us take not others for lords besides ALLAH.' But if they turn away, then say: 'Bear witness that we have submitted ourselves to the will of God.'

O followers of the Book! come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims.
003:066 Khan

It is the wish of a section of the People of the Book to lead you astray. But they shall lead astray (Not you), but themselves, and they do not perceive!

003:066 Maulana

A party of the People of the Book desire that they should lead you astray; and they lead not astray but themselves, and they perceive not.

003:066 Pickthall

A party of the People of the Book desire that they should lead you astray; and they lead not astray but themselves, and they perceive not.

003:066 Rashad

A party of the People of the Book desire that they should lead you astray; and they lead not astray but themselves, and they do not perceive.

003:066 Sarwar

A group among the People of the Book would love to mislead you but they mislead no one but themselves. However, they do not realize it.

003:066 Shakir

A party of the People of the Book desire that they should lead you astray, and they lead not astray but themselves, and they do not perceive.
He specialises for his mercy whomsoever he pleases. And Allah is Lord of mighty beneficence.

Section 8: Machinations to discredit Islam

And a party of the people of the Book say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back.

And a party of the People of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve in the latter part of it, perhaps they may turn back.

A section of the People of the Book say: "Believe in the morning what is revealed to the believers, but reject it at the end of the day; perchance they may (themselves) turn back.

And believe no one except the one who follows your religion. Say (O Muhammad): "Verily! Right guidance is the Guidance of Allah; and do not believe that anyone can receive like that which you have received of Revelation except when it is from Allah. And Allah is All-Sufficient for His creatures' needs, the All-Knower.

And believe not but in him who follows your religion. Say: True guidance -- Allah's guidance -- is that one may be given the like of what you were given; or they would prevail on you in argument before your Lord. Say: Grace is surely in Allah's hand. He gives it to whom He wills. And Allah is Ample-giving, Knowing.

And believe not in one who followeth the religion of the Jews and Christians: "Why do you mix truth with falsehood and conceal the truth while you know?"

O People of the Book! Why do you deny the guidance of Allah while you bear witness thereof? O followers of the scripture, why do you reject these revelations of GOD though you bear witness (that this is the truth)? O followers of the Book! Why do you confound the truth with falsehood and hide the truth while you know?

And do not believe in anyone except in one who follows your religion. Say, 'Believe in that which has been revealed unto the believers at the opening of the day, and disbelieve at the end thereof, in order that they may return;

And do not believe that one may be given the like of what you were given; or they would prevail on you in argument before your Lord. Say: Grace is surely in Allah's hand. He gives it to whom He wills. And Allah is Ample-giving, Knowing.

And do not believe except as those who follow the guidance of Allah. Say, 'The true guidance is GOD's guidance.' If they claim that they have the same guidance, or argue with you about your Lord, say, 'All grace is in GOD's hand; He bestows it upon whomever He wills.' GOD is Bounteous, Omnipotent.

O followers of the scripture, why do you reject these revelations of GOD though you bear witness thereof? And do not believe that one may be given the like of what you were given; or they would prevail on you in argument before your Lord. Say: Grace is surely in Allah's hand. He gives it to whom He wills. And Allah is Ample-giving, Knowing.

Do not believe except as those who follow your religion. Say, 'The true guidance is GOD's guidance.' If they claim that they have the same guidance, or argue with you about your Lord, say, 'All grace is in GOD's hand; He bestows it upon whomever He wills.' GOD is Bounteous, Omnipotent.

And do not believe that one may be given the like of what you were given; or they would prevail on you in argument before your Lord. Say: Grace is surely in Allah's hand. He gives it to whom He wills. And Allah is Ample-giving, Knowing.

Do not believe except as those who follow your religion. Say, 'The true guidance is GOD's guidance.' If they claim that they have the same guidance, or argue with you about your Lord, say, 'All grace is in GOD's hand; He bestows it upon whomever He wills.' GOD is Bounteous, Omnipotent.

And do not believe in one who followeth the religion of the Jews and Christians: "Why do you mix truth with falsehood and conceal the truth while you know?"

O People of the Book! Why do you deny the guidance of Allah while you bear witness thereof? O followers of the scripture, why do you reject these revelations of GOD though you bear witness (that this is the truth)? O followers of the Book! Why do you confound the truth with falsehood and hide the truth while you know?

And do not believe in anyone except in one who follows your religion. Say, 'Believe in that which has been revealed unto the believers at the opening of the day, and disbelieve at the end thereof, in order that they may return;

And do not believe that one may be given the like of what you were given; or they would prevail on you in argument before your Lord. Say: Grace is surely in Allah's hand. He gives it to whom He wills. And Allah is Ample-giving, Knowing.

And do not believe except as those who follow the guidance of Allah. Say, 'The true guidance is GOD's guidance.' If they claim that they have the same guidance, or argue with you about your Lord, say, 'All grace is in GOD's hand; He bestows it upon whomever He wills.' GOD is Bounteous, Omnipotent.

Do not believe except as those who follow your religion. Say, 'The true guidance is GOD's guidance.' If they claim that they have the same guidance, or argue with you about your Lord, say, 'All grace is in GOD's hand; He bestows it upon whomever He wills.' GOD is Bounteous, Omnipotent.

And do not believe that one may be given the like of what you were given; or they would prevail on you in argument before your Lord. Say: Grace is surely in Allah's hand. He gives it to whom He wills. And Allah is Ample-giving, Knowing.

And do not believe except as those who follow the guidance of Allah. Say, 'The true guidance is GOD's guidance.' If they claim that they have the same guidance, or argue with you about your Lord, say, 'All grace is in GOD's hand; He bestows it upon whomever He wills.' GOD is Bounteous, Omnipotent.
Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a Cantar (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allah while they know it.

And among the People of the Book there is he who, if thou trust him with a heap of wealth, will return it to thee; and among them is he who, if thou trust him with a piece of gold, will not return it to thee unless thou keep standing over him. That is because they say: We have no duty to the Gentiles. They speak a lie concerning Allah knowingly.

Some followers of the scripture can be trusted with a whole lot, and they will give it back to you. Others among them cannot be trusted with a single dinar; they will not repay you unless you keep after them. That is because they say, "We do not have to be honest when dealing with the Gentiles!" Thus, they attribute lies to GOD, knowingly.

If you entrust some of the People of the Book, with a large quantity of gold, they will return it to you while if you entrust others among them with a small quantity of gold, they will not give it back to you unless you keep insisting on its return. For they say, "We are not bound to keep our words with the illiterate people;" and they themselves knowingly ascribe false statements to GOD.

And the followers among the Book have some that if you entrust one (of them) with a heap of wealth, he shall pay it back to you; and among them there are some such that if you entrust one (of them) with a dinar he shall not pay it back to you except so long as you remain firm in demanding it; this is because they say: There is not upon us in the matter of the unlearned people any way (to reproach); and they tell a lie against Allah while they know it.

Among the People of the Book there is he who, if thou trust him with a treasure, will return it to thee; and among them is he who, if thou trust him with a dinar, will not return it to thee, unless thou keep standing over him. That is because they say, 'We are not liable to be called to account in the matter of the Unlearned people; and they utter a lie against ALLAH knowingly.'

Among the People of the Book are some who, if entrusted with a heap of gold, will (readily) pay it back; others, who, if entrusted with a single silver coin, will not repay it unless thou constantly stand demanding, because they say, 'there is no call on us (to keep faith) with these ignorant (Pagans).’ but they tell a lie against Allah, and (well) they know it.

Yes, whoever fulfils his pledge and fears Allah much; verily, then Allah loves those who are Al-Muttaaqun (the pious - see V.2:2).

Nay, who fulfils his promise and keeps his duty -- then Allah surely loves the dutiful.

Nay, but (the chosen of Allah is) he who fulfilleth his pledge and wardeth off (evil); for lo! Allah loveth those who ward off (evil).

Indeed, those who fulfill their obligations and lead a righteous life, GOD loves the righteous.

Those who keep their promise and observe piety should know that GOD certainly loves the pious ones.

Nay, whoever fulfills his promise and guards (against evil)-- then surely Allah loves those who guard (against evil).

Nay, but whoso fulfills his pledge and fears ALLAH -verily, ALLAH loves those who fear Him.

Nay,- Those that keep their pledged faith and act aright,-verily Allah loves those who act aright.

Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise).

Neither will Allah speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

Those who take a small price for the covenant of Allah and their own oaths -- they have no portion in the Hereafter, and Allah will not speak to them, nor will He look upon them on the Day of Resurrection, nor will He purify them, and for them is a painful chastisement.

Lo! those who purchase a small gain at the cost of Allah's covenant and their own oaths -- they have no portion in the Hereafter, and Allah will not speak to them, nor look at them on the Day of Resurrection, nor will He purify them. They have incurred a painful retribution.

Those who sell their covenant with God and their promises for a small price will have no share in the life hereafter. God will not speak to them nor will He look at them on the Day of Judgment nor will He purify them. They will face a painful torment.

(As for) those who take a small price for the covenant of Allah and their own oaths-- surely they shall have no portion in the hereafter, and Allah will not speak to them, nor will He look upon them on the day of resurrection nor will He purify them, and they shall have a painful chastisement.

As for those who take a paltry price in exchange for their covenant with ALLAH and their oaths, they shall have no portion in the life to come, and ALLAH will neither speak to them nor look upon them on the Day of Resurrection, nor will HE purify them; and for them shall be a grievous punishment.

As for those who sell the faith they owe to Allah and their own pledged word for a small price, they shall have no portion in the Hereafter: Nor will Allah (Deign to) speak to them or look at them on the Day of Judgment, nor will He cleans them (of sin): They shall have a grievous penalty.

And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: “This is from Allah,” but it is not from Allah; and they speak a lie against Allah while they know it.

And there is certainly a party of them who lie about the Book that you may consider it to be (a part) of the Book while it is not (a part) of the Book; and they say, “It is from Allah, while it is not from Allah; and they speak a lie concerning Allah knowingly.

Among them are those who twist their tongues to imitate the scripture, that you may think it is from the Scripture while it is not from the Scripture. And they claim that it is from GOD, when it is not from GOD. Thus, they utter lies and attribute them to GOD, knowingly.

And there is certainly a party of them who lie about the Book that you may consider it to be (a part) of the Book while it is not (a part) of the Book, and they say: “This is from Allah,” but it is not from Allah: It is they who tell a lie against Allah, and (well) they know it!
Now whosoever after this turn away: they will be the transgressors.

Whoever therefore turn away after this, they are the Fasiqun (rebellious: those who turn away from Allah's Obedience).

Then whoever turns after this away, they are the Fasiqun (rebellious: those who turn away from Allah's Obedience).

And when Allah made a covenant through the Prophets: Certainly what I have given you of the Scripture and Wisdom and a Messenger comes to you who will testify to that which is with you, you shall believe in him, and you shall aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm and accept My compact in this (matter). They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.

When Allah made (His) covenant with the Prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which you posses. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter)? They answered: We agree. He said: Then bear ye witness. I will be a witness with you.

And when Allah made a covenant through the Prophets: Certainly what I have given you of the Scripture and Wisdom -- then a Messenger comes to you verifying that which is with you, you shall believe in him, and you shall aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.

When Allah made (His) covenant with the Prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which you possess. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter)? They answered: We agree. He said: Then bear ye witness. I will be a witness with you.
Seek they then other than Allah's religion? And to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and unto Him they will be returned.

Seek they other than the religion of Allah, when unto Him submittesth whosoever is in the heavens and the earth, willingly or unwillingly, and unto Him they will be returned.

Are they seeking other than GOD's religion, when everything in the heavens and earth has submitted to Him, willingly and unwillingly, and to Him they will be returned?

Do they want a religion other than the religion of God when all that is in the heavens and the earth have submitted themselves to His will, either by their own free will or by force? To God do all things return.

Is it then other than Allah's religion that they seek (to follow), and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him they shall be returned.

Do the seek a religion other than ALLAH's, while to HIM submits whosoever is in the heavens and the earth, willingly or unwillingly, and to HIM they shall all be returned?

Do they seek for other than the Religion of Allah—while all creatures in the heavens and on earth have, willing or unwilling, bowed to His Will (Accepted Islam), and to Him shall they all be brought back.

Say (O Muhammad): "We believe in Allah and in what has been sent down to us, and what was sent down to Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob) and Al-Asbat [the twelve sons of Ya'qub (Jacob)] and what was given to Musa (Moses), 'Iesa (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allah) we have surrendered."

Say (O Muhammad): We believe in Allah and that which is revealed to us, and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was given to Moses and Jesus and to the prophets from their Lord; We make no distinction between any of them, and unto Him we have surrendered.

Say, "We believe in GOD, and in what was sent down to us, and in what was sent down to Abraham, Ismail, Isaac, Jacob, and the Patriarchs, and in what was given to Moses, Jesus, and the prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered."

Say (O Muhammad): We believe in Allah and that which has been revealed to us and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was vouchsafed unto Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered.

Say, "We believe in GOD, and in what was sent down to us, and in what was sent down to Abraham, Ismail, Isaac, Jacob, and the Patriarchs, and in what was given to Moses, Jesus, and the Prophets by their Lord. We make no distinction between them and we have submitted ourselves to the will of God".

Say: We believe in Allah and what has been revealed to us, and that which was revealed to Ibrahim (Abraham) and Ishaq (Isaac), Ya'qub (Jacob) and his sons (the twelve). And that which was given to Musa (Moses) and to 'Iesa (Jesus) and to Esa (Ezra) and the Prophets and whose who received blessedness from their Lord Allah.

Say: We believe in Allah and that which has been revealed to us and that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was given to Moses and Jesus and other Prophets from their Lord. We make no distinction between any of them and unto Him we submit.

Say: We believe in Allah and in what has been revealed to us and that which was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in the Books (given to Moses, Jesus, and the Prophets, from their Lord: We make no distinction between one and another among them, and to Allah do we bow our will (in Islam)."

And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.

And whoever seeks a religion other than Islam, it will not be accepted from him, and in the Hereafter he will be one of the losers.

And whoseeketh as religion other than the Surrender (to Allah) it will not be accepted from him, and he will be a loser in the Hereafter.

Anyone who accepts other than Submission as his religion, it will not be accepted from him, and in the Hereafter, he will be with the losers.

No religion other than Islam (submission to the will of God) will be accepted from anyone. Whoever follows a religion other than Islam will be lost on the Day of Judgment.

And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.

And whosoe seeks a religion other than Islam, it shall not be accepted of him, and in the Hereafter he shall be among the losers.

If anyone desires a religion other than Islam (submission to Allah), never will it be accepted of him; and in the Hereafter He will be in the ranks of those who have lost (All spiritual good).

How shall Allah guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad SAW) is true and after clear proofs had come unto them? And Allah guides not the polytheists and wrong-doers.

How shall Allah guide a people who disbelieved after their belief and after they bore witness that the messenger was true and after clear proofs had come unto them? And Allah guides not the wrong-doing people.

How would God guide a people who disbelieves after having had faith, who have found the Messenger to be truthful, and who have received authoritative evidence? God does not guide the unjust.

How shall Allah guide a people who have disbelieved after believing and who had borne witness that the messenger was true and to whom clear proofs had come? And ALLAH guides not the wrong doing people.

How shall Allah Guide those who reject Faith after they accepted it and bore witness that the Messenger was true and that Clear Signs had come unto them? but Allah guides not a people unjust.
By no means shall ye attain righteousness unless ye know it. By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever you spend for His cause.

You cannot have extended virtue and righteousness except for that which you love; and whatever you spend, GOD is fully aware thereof. You cannot attain righteousness until you give to charity from the possessions you love. Whatever you give to charity, GOD is fully aware thereof.

By no means shall ye attain Al-risya unless ye offer it for ransom. For such is (in store) a penalty grievous, and they will find no helpers.

As to those who reject Faith, and die rejecting, - their reward is to suffer a painful torment and no one will help them.

Surely, those who disbelieve after they have believed and then increase in their disbelief, their repentance will not be accepted for them; and these are they who have gone astray.

But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith, - never will their repentance be accepted; for they are those who have (of set purpose) gone astray.

Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'an and in Prophet Muhammad SAW) - never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are a stray.

Those who disbelieve after their believing, then increase in disbelief, their repentance is not accepted, and these are they that go astray. Those who disbelieve after their profession of belief, and afterward grow violent in disbelief: their repentance will not be accepted. And such are those who are astray.

Those who disbelieve after believing, then plunge deeper into disbelief, their repentance will not be accepted from them; they are the real strayers.

Those who disbelieve, after having been believers and increase their disbelief, are lost and their repentance will not be accepted. From those who have rejected the truth and died in disbelief, no ransom will be accepted even though they may pay a whole earth of gold. They will suffer a painful torment and no one will help them.

Surely, those who disbelieve and die while they are unbelievers, the earth full of gold will not be accepted from one of them, though he should offer it as ransom. These is it for whom is a painful chastisement, and they shall have no helpers.

Lo! those who disbelieve after their believing, and afterward grow violent in disbelief: their repentance will not be accepted. And such are those who are astray.

Lo! those who disbelieve and die in disbelief, the (whole) earth full of gold would not be accepted from such an one if it were offered as a ransom (for his soul). Theirs will be a painful doom and they will have no helpers.

Those who disbelieve and die as unbelievers, an earthful of gold will not be accepted from any of them, even if such a ransom were possible. They have incurred painful retribution; they will have no helpers.

From those who have rejected the truth and died in disbelief, no ransom will be accepted, and these are they that go astray.

Surely those who disbelieve after they have believed and then increase in their disbelief, their repentance shall not be accepted, and these are they who have gone astray.

But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith, - never will their repentance be accepted; for they are those who have (of set purpose) gone astray.

Verily, those who disbelieved after their Belief and then went on increasing in their disbelief - never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are a stray.

Those who disbelieve after their believing, then increase in disbelief, their repentance is not accepted, and these are they that go astray.

Those who disbelieve after their profession of belief, and afterward grow violent in disbelief: their repentance will not be accepted. And such are those who are astray.

Those who disbelieve after believing, then plunge deeper into disbelief, their repentance will not be accepted from them; they are the real strayers.

Those who disbelieve, after having been believers and increase their disbelief, are lost and their repentance will not be accepted. From those who have rejected the truth and died in disbelief, no ransom will be accepted even though they may pay a whole earth of gold. They will suffer a painful torment and no one will help them.

Surely, those who disbelieve and die while they are unbelievers, the earth full of gold will not be accepted from one of them, though he should offer it as ransom. These is it for whom is a painful chastisement, and they shall have no helpers.

Lo! those who disbelieve after their believing, and afterward grow violent in disbelief: their repentance will not be accepted. And such are those who are astray.

Lo! those who disbelieve and die in disbelief, the (whole) earth full of gold would not be accepted from such an one if it were offered as a ransom (for his soul). Theirs will be a painful doom and they will have no helpers.

Those who disbelieve and die as unbelievers, an earthful of gold will not be accepted from any of them, even if such a ransom were possible. They have incurred painful retribution; they will have no helpers.

From those who have rejected the truth and died in disbelief, no ransom will be accepted, and these are they that go astray.

Surely those who disbelieve after they have believed and then increase in their disbelief, their repentance shall not be accepted, and these are they who have gone astray.

But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith, - never will their repentance be accepted; for they are those who have (of set purpose) gone astray.

Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'an and in Prophet Muhammad SAW) - never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are a stray.

Those who disbelieve after their believing, then increase in disbelief, their repentance is not accepted, and these are they that go astray.

Those who disbelieve after their profession of belief, and afterward grow violent in disbelief: their repentance will not be accepted. And such are those who are astray.

Those who disbelieve after believing, then plunge deeper into disbelief, their repentance will not be accepted from them; they are the real strayers.

Those who disbelieve, after having been believers and increase their disbelief, are lost and their repentance will not be accepted. From those who have rejected the truth and died in disbelief, no ransom will be accepted, and these are they that go astray.

Surely those who disbelieve after they have believed and then increase in their disbelief, their repentance shall not be accepted, and these are they who have gone astray.

But those who reject Faith after they accepted it, and then go on adding to their defiance of Faith, - never will their repentance be accepted; for they are those who have (of set purpose) gone astray.
003:093 Khan
All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurat (Torah) was revealed. Say (O Muhammad SAW): "Bring here the Taurat (Torah) and recite it, if you are truthful."

003:093 Maulana
All food was lawful to the Children of Israel, before the Torah was revealed, except that which Israel forbade himself. Say: Bring the Torah and read it, if you are truthful.

003:093 Pickthad
All food was lawful unto the Children of Israel, save that which Israel forbade himself, (in days) before the Torah was revealed. Say: Produce the Torah and read it (unto us) if ye are truthful.

003:093 Rashad
All food used to be lawful for the Children of Israel, until Israel imposed certain prohibitions on themselves before the Torah was sent down. Say, "Bring the Torah and read it, if you are truthful."

003:093 Sarwar
All food was lawful for the children of Israel except for what Israel had deemed unlawful for himself before the Torah was revealed.

003:093 Shakir
All food was lawful to the children of Israel except that which Israel had forbidden to himself, before the Taurat was revealed. Say: Bring then the Taurat and read it, if you are truthful.

003:093 Sherali
All food was lawful to the Children of Israel, except what Israel forbade himself before the Torah was sent down. Say, 'Bring, then, the Torah and read it, if you are truthful.'

003:093 Yusufali
All food was lawful to the Children of Israel, except what Israel Made unlawful for itself, before the Law (of Moses) was revealed. Say: "Bring ye the Law and study it, if ye be men of truth."

003:094 Khan
Then after that, whosoever shall invent a lie against Allah, ... such shall indeed be the Zalimun (disbelievers).

003:094 Maulana
So whoever forges a lie against Allah after this, these are the wrongdoers.

003:094 Pickthad
And whoever shall invent a falsehood after that concerning Allah, such will be wrong-doers.

003:094 Rashad
Those who fabricate false prohibitions after this, and attribute them to GOD, are truly wicked.

003:094 Sarwar
Whoever ascribes falsehood to God despite of all the evidence is unjust.

003:094 Shakir
Then whoever fabricates a lie against Allah after this, these it is that are the unjust.

003:094 Sherali
Now whoso forges a lie against ALLAH after this, then it is these that are the wrongdoers.

003:094 Yusufali
If any, after this, invent a lie and attribute it to Allah, they are indeed unjust wrong-doers.

003:095 Khan
Say (O Muhammad SAW): "Allah has spoken the truth; follow the religion of Ibrahim (Abraham) Hanifa (Islamic Monotheism, i.e. he used to worship Allah Alone), and he was not of Al- Mushrikun." (See V.2:105)

003:095 Maulana
Say: Allah speaks the truth; so follow the religion of Abraham, the upright one. And he was not one of the polytheists.

003:095 Pickthad
Say: Allah speaks the truth. So follow the religion of Abraham, the upright. He was not of the idolaters.

003:095 Rashad
Say, "GOD has proclaimed the truth: You shall follow Abraham's religion - monotheism. He never was an idolater."

003:095 Sarwar
(Muhammad), say, "God has spoken the Truth. Follow the upright tradition of Abraham who was not an idolater."

003:095 Shakir
Say: Allah has spoken the truth, therefore follow the religion of Ibrahim, the upright one; and he was not one of the polytheists.

003:095 Sherali
Say, 'ALLAH has declared the truth; follow, therefore, the religion of Abraham who was ever inclined to ALLAH, and he was not of those who associated gods with Him.'

003:095 Yusufali
Say: "Allah speaketh the Truth: follow the religion of Abraham, the sane in faith; he was not of the Pagans."

003:096 Khan
Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamin (the mankind and jinns).

003:096 Maulana
Certainly the first house appointed for men is the one at Bakkah, blessed and a guidance for the nations.

003:096 Pickthad
Lo! the first Sanctuary appointed for mankind was that at Becca, a blessed place, a guidance to the peoples;

003:096 Rashad
The most important shrine established for the people is the one in Becca; a blessed beacon for all the people.

003:096 Sarwar
The first house (of worship) that God assigned to men was in Bakka (another name of Mecca). It is a blessed one and a guide for all people.

003:096 Shakir
Most surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations.

003:096 Sherali
Surely the first House founded for all mankind is that at Becca, abounding in blessings and a guidance for all peoples.

003:096 Yusufali
The first House (of worship) appointed for men was that at Bakkah: Full of blessing and of guidance for all kinds of beings:

003:097 Khan
In it are manifest signs (for example), the Maqam (place) of Abraham; whoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Kaabah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allah], then Allah stands not in need of any of the 'Alamin (mankind and jinns).

003:097 Maulana
In it are clear signs: (It is) the Place of Abraham; and whoever enters it is safe; and pilgrimage to the House is a duty which men owe to Allah -- whoever can find a way to it. And whoever disbelieves, surely Allah is above need of the worlds.

003:097 Pickthad
Wherein are plain memorials (of Allah's guidance); the place where Abraham stood up to pray; and whosoever entereth it is safe. And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thereto. As for him who disbelieveth, (let him know that) lo! Allah is Independent of (all) creatures.

003:097 Rashad
In it are clear signs: the station of Abraham. Anyone who enters it shall be granted safe passage. The people owe it to GOD that they shall observe Hajj to this shrine, when they can afford it. As for those who disbelieve, GOD does not need anyone.

003:097 Sarwar
In (Bakka), there are many clear signs (evidence of the existence of God). Among them is the spot where Abraham stood. Whoever seeks refuge therein will be protected by the laws of amnesty. Those who have the means and ability have a duty to God to visit the House and perform the hajj (pilgrimage) rituals. The unbelievers should know that God is Independent of all creatures.

003:097 Shakir
In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.

003:097 Sherali
In it are manifest Signs; it is the place of Abraham; and whoso enters it, is safe. And pilgrimage to the House is a duty which men -- those who can find a way thereto -- owe to ALLAH. And whoso disbelieves, let him remember that ALLAH is surely Independent of all creatures.

003:097 Yusufali
In it are Signs Manifest; (for example), the Station of Abraham; whoever enters it attains security; Pilgrimage thereto is a duty men owe to ALLAH, those who can afford the journey; but if any deny faith, Allah stands not in need of any of His creatures.
O ye who believe! Fear Allah as He should be feared, and let not death overtake you except when you are in a state of submission.

O you who believe! keep your duty to Allah, as it ought to be kept, and die not except in a state of Islam (as Muslims) with complete submission to Allah.

Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allah.

Believers, have fear of God as you should and die only as Muslims (having submitted to the will of God).

O ye who believe! be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims.

O ye who believe! Fear ALLAH as He should be feared; and let not death overtake you except when you are in a state of submission.

O ye who believe! if you obey any party of those who have been given the Book, they will turn you again into disbelievers after you have believed!

O you who believe! if you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

O ye who believe! if you obey a party from among those who have been given the book, they will turn you back as disbelievers after your believe.

O ye who believe! if you obey a party of those who have received the scripture, they will make you disbelievers after your belief.

O you who believe, if you obey one of those who received the scripture, they will revert you, after having believed, into disbelievers.

O ye who believe! if you obey a party from among those who have been given the Book, they will turn you back as unbelievers after you have believed.

O ye who believe! if you obey a party of those who have been given the Book, they will turn you again into disbelievers after you have believed.

O ye who believe! if you obey a certain group among the People of the Book, they will turn you back to disbelief.

O ye who believe! if you obey a certain group among the People of the Book, they will turn you back to disbelief.

O ye who believe! if you obey a party of those who have been given the Book, they will turn you back as disbelievers after your believe.

O ye who believe! if you obey a certain group among the People of the Book, they will turn you back to disbelief.

O ye who believe! if you obey a certain group among the People of the Book, they will turn you back to disbelief.

O ye who believe! if you obey a party of those who have been given the Book, they will turn you back as disbelievers after your believe.

O ye who believe! if you obey a party of those who have been given the Book, they will turn you back as disbelievers after your believe.

O ye who believe! if you obey a party of those who have been given the Book, they will turn you back as disbelievers after your believe.

O ye who believe! if you obey a party of those who have been given the Book, they will turn you back as disbelievers after your believe.

O ye who believe! if you obey a party of those who have been given the Book, they will turn you back as disbelievers after your believe.

O ye who believe! if you obey a party of those who have been given the Book, they will turn you back as disbelievers after your believe.
And hold fast, all of you together, to the Rope of Allah (i.e., this Qur’an), and be not divided among yourselves, and remember Allah’s Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren in Islamic faith, and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons,signs, revelations, etc.) clear to you, that you may be guided.

And hold fast by the covenant of Allah all together and be not disunited. And remember Allah’s favour to you when you were enemies, then He united your hearts so by His favour you became brethren. And you were on the brink of a pit of fire, then He saved you from it. Thus Allah makes clear to you His messages that you may be guided.

And hold fast, all of you together, to the Code of Allah, and do not separate. And remember Allah’s favour unto you: How ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it. Thus Allah maketh clear His revelations unto you, that haply ye may be guided.

You shall hold fast to the rope of GOD, all of you, and do not be divided. Recall GOD’s blessings upon you - you used to be enemies and He reconciled your hearts. By His grace, you became brethren. You were at the brink of a pit of fire, and He saved you therefrom. GOD thus explains His revelations for you, that you may be guided.

All of you united hold fast to the rope of God (the Quran and His Messenger), and recall how He favored you when your hostility to each other had torn you apart. He united your hearts in one faith and through His Grace you became brothers. You were on the verge of falling headlong into the abyss of fire, but God saved you. This is how God explains to you His revelations so that you may have the right guidance.

And hold fast by the covenant of Allah all together and be not disunited, and remember the favor of Allah on you when you were enemies, then He united your hearts so by His favor you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way.

And hold fast, all together, to the rope of ALLAH and be not divided; and remember the favor of ALLAH which HE bestowed upon you when you were enemies and HE united your hearts in love, so that by HIS grace you became as brothers; and you were on the brink of a pit of fire and HE saved you from it. Thus does ALLAH explain to you HIS commandments that you may be guided.

And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah’s favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided.

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful.

And from among you there should be a party who invite to good and enjoin the right and forbid the wrong. And these are they who are successful.

And may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful.

And let there be a community of you who invite to what is good, advocate righteousness, and forbid evil. These are the winners.

And let there be a group among you who will invite others to do good deeds, command them to obey the Law, and prohibit them from committing sins. These people will have eternal happiness.

And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.

And let there always be among you a body of men who should invite to goodness, and enjoin virtue and forbid evil. And it is they who shall prosper.

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.

And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

And be not like those who became divided and disagreed after clear arguments had come to them. And for them is a grievous chastisement.

And be ye not as those who separated and disputed after the clear proofs had come unto them. For such there is an awful doom.

Do not be like those who became divided and disputed, despite the clear proofs that were given to them. For these have incurred a terrible retribution.

Do not be like those who turned into quarrelling sects after receiving clear authoritative evidence. They will suffer a great torment.

Do not be like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement.

And be not like those who became divided and who disagreed among themselves after clear proofs had come to them. And it is they for whom there shall be grievous punishment.

Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty,-

On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): “Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith.”

On the Day when (some) faces turn white and (some) faces turn black. Then as to those whose faces are black: Did you disbelieve after your belief? So taste the chastisement because you disbelieved.

On the Day when (some) faces will be whitened and (some) faces will be blackened; and as for those whose faces have been blackened, it will be said unto them: Disbelieved ye after your (profession of) belief? Then taste the punishment for that ye disbelieved.

The day will come when some faces will become white and others black, (will be) darkened (with misery). As for those whose faces are white, (will be) brightened (with joy), while other faces will be darkened (with misery). As for those whose faces are darkened, they will be asked, “Did you not disbelieve after believing? Therefore, suffer the retribution for your disbelief.”

On the day when some faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? Taste therefore the chastisement because you disbelieved.

On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black: To those whose faces will be black, (will be said): “Did ye reject Faith after accepting it? Taste then the penalty for rejecting Faith.”
And for those whose faces will become white, they will be in Allah's Mercy (Paradise), therein they shall dwell forever.

And as to those whose faces are white, they shall be in Allah's mercy. Therein they shall abide.

And as for those whose faces have been whitened, in the mercy of Allah they dwell for ever.

As for those whose faces are brightened, they will rejoice in God's mercy; they abide therein forever.

The people whose faces have become white will enjoy the mercy of God with which they will live forever.

And as to those whose faces turn white, they shall be in Allah's mercy; in it they shall abide.

But those whose faces will be white, they will be in the mercy of ALLAH; therein will they abide.

These are the Verses of Allah: We recite them to you (O Muhammad SAW) in truth, and Allah wills no injustice to the 'Alamin (mankind and jinns).

These are the messages of Allah which We recite to thee with truth. And Allah desires no injustice to (His) creatures.

These are revelations of Allah. We recite them unto thee in truth. Allah wills not injustice to (His) creatures.

These are God's revelations which We explain to you, (Muhammad), for a genuine purpose. God does not want injustice for any of His creatures.

These are the Signs of ALLAH, comprising the Truth. WE rehearse them to thee and ALLAH desires not any injustice to HIS creatures.

These are the Signs of Allah: We rehearse them to thee in Truth: And Allah means no injustice to any of His creatures.

And to Allah belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allah.

And Allah belongs whatever is in the heavens and whatever is in the earth. And to Allah are all affairs returned.

Unto Allah belongs whatsoever is in the heavens and whatsoever is in the earth; and unto Allah all things are returned.

To God belongs everything in the heavens and everything on earth, and all matters are controlled by God.

And whatever is in the heavens and whatever is in the earth is Allah's; and to Allah are all affairs returned.

You are the best people raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fasiqun (disobedient to Allah and rebellious against Allah's Command).

You are the best nation raised up for men: you enjoin good and forbid evil and believe in Allah. And if the People of the Book had believed, it would have been better for them. Some of them are believers but most of them are transgressors.

To God belongs everything in the heavens and everything on earth, and all matters are controlled by God.

And to Allah belongs whatsoever is in the heavens and the earth and to Him do all things return.

You are the best community ever raised among the people: you advocate righteousness and forbid evil, and you believe in GOD. If the followers of the scripture believed, it would be better for them. Some of them do believe, but the majority of them are wicked.

You are the best nation that ever existed among humanity. You command people to good and prohibit them from evil, and you believe in God.

Had the People of the Book accepted the faith (Islam), it would certainly have been better for them. Some of them have faith, but most of them are evil-doers.

Ye are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.

You are the best people raised for the good of mankind; you enjoin good and forbid evil and believe in ALLAH. And if the People of the Book had believed, it would have, surely, been better for them. Some of them are believers, but most of them are transgressors.

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors.

They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.

They will not harm you save a slight hurt. And if they fight you, they will turn (their) backs to you. Then they will not be helped.

They will not harm you save a trifling hurt, and if they fight against you they will turn and flee. And afterward they will not be helped.

They can never harm you, beyond insulting you. If they fight you, they will turn around and flee. They can never win.

They can never harm you beyond annoyance. In a fight, they will turn back in defeat and they will not be helped.

They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you, then shall they not be helped.

They cannot harm you save that they may cause you slight hurt; and if they fight you, they will turn their backs to you. Then they shall not be helped.

They will do you no harm, barring a trifling annoyance; if they come out to fight you, they will show you their backs, and no help shall they get.
003:112 Khan
Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allah, and from men; they have drawn on themselves the Wrath of Allah, and destruction is put over them. This is because they disbelieved in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah and killed the Prophets without right. This is because they disobeyed (Allah) and used to transgress beyond bounds (in Allah's disobedience, crimes and sins).

003:112 Maulana
Abasement will be their lot wherever they are found, except under a covenant with Allah and a covenant with men, and they shall incur the wrath of Allah, and humiliation will be made to cling to them. This is because they disbelieved in the messages of Allah and killed the prophets unjustly. This is because they disobeyed and exceeded the limits.

003:112 Pickthal
Ignominy shall be their portion wherever they are found save (where they grasp) a rope from Allah and a rope from men. They have incurred anger from their Lord, and wretchedness is laid upon them. That is because they used to disbelieve the revelations of Allah, and slew the prophets wrongfully. That is because they were rebellious and used to transgress.

003:112 Rashad
They shall be humiliated whenever you encounter them, unless they uphold GOD's covenant, as well as their peace covenants with you. They have incurred wrath from GOD, and, consequently, they are committed to disgrace. This is because they rejected GOD's revelations, and killed the prophets unjustly. This is because they disobeyed and transgressed.

003:112 Sarwar
Humiliation will strike them wherever they seek protection, except when they seek protection from God and the people. They have incurred the wrath of God unto themselves and have been struck with destitution for their rejection of the revelations of God and for unjustly murdering the Prophets. It is all because of their transgression and rebellion.

003:112 Shakir
Abasement is made to cleave to them wherever they are found, except under a covenant with Allah and a covenant with men, and they have become deserving of wrath from Allah, and humiliation is made to cleave to them; this is because they disbelieved in the communications of Allah and slew the prophets unjustly; this is because they disobeyed and exceeded the limits.

003:112 Sherali
They shall be smitten with abasement wherever they are found unless they are protected by a covenant with ALLAH or by a covenant with men. They have incurred the wrath of ALLAH, and they have been smitten with wretchedness. That is because they rejected the Signs of ALLAH and sought to slay the Prophets unjustly. That is because they rebelled and used to transgress.

003:112 Yusufali
Shame is pitched over them (Like a tent) wherever they are found, except when under a covenant (of protection) from Allah and from men; they draw on themselves wrath from Allah, and pitched over them is (the tent of) destitution. This because they rejected the Signs of Allah, and slew the prophets in defiance of right; this because they rebelled and transgressed beyond bounds.

003:113 Khan
Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allah during the hours of the night, prostrating themselves in prayer.

003:113 Maulana
They are not all alike. Of the People of the Book there is an upright party who recite Allah's messages in the night-time and they adore (Him).

003:113 Pickthal
They are not all alike. Of the People of the Scripture there is a staunch community who recite the revelations of Allah in the night season, falling prostrate (before Him).

003:113 Rashad
They are not all the same; among the followers of the scripture, there are those who are righteous. They recite GOD's revelations through the night, and they fall prostrate.

003:113 Sarwar
The People of the Book are not all the same. Some of them are straightforward. They recite the words of God in prostration at night.

003:113 Shakir
They are not all alike; of the followers of the Book there is an upright party; they recite Allah's communications in the nighttime and they adore (Him).

003:113 Sherali
They are not all alike. Among the People of the Book, there is a party who stand by their covenant; they recite the word of ALLAH in the hours of the night and prostrate themselves before HIM.

003:113 Yusufali
Not all of them are alike: Of the People of the Book are a portion that stand (For the right): They rehearse the Signs of Allah all night long, and they prostrate themselves in adoration.

003:114 Khan
They believe in Allah and the Last Day; they enjoin Al-Ma'ruf (Islamic Monotheism, and following Prophet Muhammad SAW) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad SAW); and they hasten in (all) good works; and they are among the righteous.

003:114 Maulana
They believe in Allah and the Last Day, and they enjoin good and forbid evil and vie one with another in good deeds. And those are among the righteous.

003:114 Pickthal
They believe in Allah and the Last Day, and enjoin right conduct and forbid indecency, and vie one with another in good works. These are of the righteous.

003:114 Rashad
They believe in GOD and the Last Day, they advocate righteousness and forbid evil, and they hasten to do righteous works. These are the righteous.

003:114 Sarwar
They believe in God and the Day of Judgment. They command people to follow good, prohibit others from committing evil and compete with each other in doing good deeds. These are the righteous ones.

003:114 Shakir
They believe in Allah and the last day, and they enjoin what is right and forbid the wrong and they strive with one another in hastening to good deeds, and those are among the good.

003:114 Sherali
They believe in ALLAH and the Last Day, and enjoin good and forbid evil, and hasten to vie with one another in good works. And these are among the righteous.

003:114 Yusufali
They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: They are in the ranks of the righteous.

003:115 Khan
And whatever good they do, nothing will be rejected of them; for Allah knows well those who are Al-Muttaqun (the pious - see V.2:2).

003:115 Maulana
And whatever good they do, they will not be denied it. And Allah knows those who keep their duty.

003:115 Pickthal
And whatever good they do, they will not be denied the meed thereof. Allah is Aware of those who ward off (evil).

003:115 Rashad
Any good they do will not go unrewarded. GOD is fully aware of the righteous.

003:115 Sarwar
They will never be denied the rewards of their good deeds. God knows well about the pious.

003:115 Shakir
And whatever good they do, they shall not be denied it, and Allah knows those who guard (against evil).

003:115 Sherali
And whatever good they do, they shall not be denied its due reward, and ALLAH well knows those who guard against evil.

003:115 Yusufali
Of the good that they do, nothing will be rejected of them; for Allah knoweth well those that do right.
003:116 Khan
Surely, those who reject Faith (disbelieve in Muhammad SAW as being Allah's Prophet and in all that which he has brought from Allah), neither their properties, nor their offspring will avail them aught against Allah. They are the dwellers of the Fire, wherein they will abide.

Shafari
Those who disbelieve, neither their wealth nor their children will avail them aught against Allah. And these are the companions of the Fire; therein they abide.

Maulana
Lo! the riches and the progeny of those who disbelieve will not avail them aught against Allah; and such are rightful owners of the Fire. They will abide therein.

Pickthal
Those who disbelieve can never be helped by their money or their children against GOD. They have incurred Hell, wherein they abide forever.

Rashad
The wealth and the children of the unbelievers can never make them independent of God. They are the dwellers of hell wherein they will live forever.

Shakir
(As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah; and these are the inmates of the fire; therein they shall abide.

Sherali
As for those who disbelieve, their possessions and their children shall not avail them aught against ALLAH, and these are the inmates of the Fire; therein shall they abide.

Yusufali
Those who reject Faith,- neither their possessions nor their (numerous) progeny will avail them aught against Allah: They will be companions of the Fire,-dwelling therein (for ever).

003:117 Khan
The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allah, including Christ and Muhammad SAW). Allah wronged them not, but they wronged themselves.

Maulana
The likeness of that which they spend in the life of this world is as the likeness of wind in which is intense cold; it smites the harvest of a people who are unjust to themselves and destroys it. And Allah wronged them not but they wronged themselves.

Pickthal
The likeness of that which they spend in this life of the world is as the likeness of a biting, icy wind which smiteth the harvest of a people who have wronged themselves, and devastateth it. Allah wronged them not, but they do wrong themselves.

Rashad
The example of their accomplishments in this life is like a violent wind that hits the harvest of people who have wronged their souls, and wipes it out. GOD never wronged them; it is they who wronged themselves.

Sarwar
What they spend in this life is like the freezing wind that may strike and destroy the farms of the people who have wronged themselves. God has not done injustice to them, but they have wronged themselves.

Shakir
The likeness of what they spend in the life of this world is as the likeness of wind in which is intense cold (that) smites the seed produce of a people who have done injustice to their souls and destoyes it; and Allah is not unjust to them, but they are unjust to themselves.

Sherali
The likeness of what they spend for the present life is as the likeness of a wind wherein there is intense cold. It smites the harvest of a people who have wronged themselves and destroys it. And ALLAH wronged them not but they wronged themselves.

Yusufali
What they spend in the life of this (material) world May be likened to a wind which brings a nipping frost: It strikes and destroys the harvest of men who have wronged their own souls: it is not Allah that hath wronged them, but they wrong themselves.

003:118 Khan
O you who believe! Take not as (your) Bitanah (advisors, consultants, protectors, helpers, friends, etc.) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayat (proofs, evidences, verses) if you understand.

Maulana
O you who believe, take not others than your own people as intimate friends; they will spare no pains to cause you loss. They love that which distresses you. Vehement hatred has already appeared from out of their mouths, and what their hearts conceal is greater still; indeed, We have made the communications clear to you, if you will understand.

Pickthal
O ye who believe! Take not for intimates others than your own folk, who would spare no pains to ruin you; they love to see you in trouble. Hatred is already shown itself through the utterances of their mouths and what their breasts hide is greater still. We have made clear to you OUR commandments, if you will only understand.

Rashad
O you who believe, do not befriend outsiders who never cease to wish you harm; they even wish to see you suffer. Hatred flows out of their mouths and what they hide in their chests is far worse. We thus clarify the revelations for you, if you understand.

Sarwar
Believers, do not expose your privacy to the unbelievers. They like to mislead you and see that you are seriously harmed. Signs of animosity from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayat (proofs, evidences, verses) if you understand.

Shakir
O you who believe! do not take for intimate friends from among others than your own people; they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still; indeed, We have made the communications clear to you, if you will understand.

Sherali
O ye who believe! take not others than your own people as intimate friends; they will spare no pains to ruin you. They love to see you in trouble. Hatred has already shown itself through the utterances of their mouths and what their breasts hide is greater still. We have made clear to you OUR commandments, if you will only understand.

Yusufali
O ye who believe! Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom.
003:119 Khan
003:119 Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e., you believe in the Taurat (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'an]. And when they meet you, they say, 'We believe.' But when they are alone, they bite the tips of their fingers at you in rage. Say: 'Perish in your rage. Certainly, Allah knows what is in the breasts (all the secrets).'

003:119 Maulana
003:119 Lo! you are those who will love them while you love not, and you believe in the Book, (in) the whole of it. And when they meet you they say, We believe, and when they are alone, they bite (their) finger tips in rage against you. Say: Die in your rage. Surely Allah is Knower of what is in the hearts.

003:119 Pickthad
003:119 Lo! ye are those who love them though they love you not, and ye believe in all the Scripture. When they fall in with you they say: We believe; but when they go apart they bite their finger-tips at you, for rage. Say: Perish in your rage! Lo! Allah is Aware of what is hidden in (your) breasts.

003:119 Rashad
003:119 Here you are loving them, while they do not love you, and you believe in all the scripture. When they meet you they say, 'We believe,' but as soon as they leave, they bite their fingers out of rage towards you. Say, 'Die in your rage.' GOD is fully aware of the innermost thoughts.

003:119 Sarwar
003:119 There are people whom you love, but they do not love you, despite your belief in all the (heavenly) Books. On meeting you They proclaim belief on meeting you, but in private, bite their fingers at you in anger. Tell them, "Perish in your rage! God knows well what is in everyone's hearts".

003:119 Shakir
003:119 Lo! you are they who will love them while they do not love you, and you believe in the Book (in) the whole of it; and when they meet you they say: We believe, and when they are alone, they bite the ends of their fingers in rage against you. Say: Die in your rage; surely Allah knows what is in the breasts.

003:119 Sherali
003:119 Behold! you are those who love them, but they love you not. And you believe in the Book, all of it. When they meet you, they say, 'We believe,' but when they are alone, they bite their finger tips at you for rage. Say, 'Perish in your rage. Surely ALLAH has full knowledge of what is hidden in your breast.'

003:119 Yusufali
003:119 Ah! ye are those who love them, though ye believe in the whole of the Book. When they meet you, they say, 'We believe.' But when they are alone, they bite off the very tips of their fingers at you in their rage. Say: 'Perish in your rage; Allah knoweth well all the secrets of the heart.'

003:120 Khan
003:120 If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqun (the pious - see V.2:2), not the least harm will their cunning do to you. Surely, Allah surrounds all that they do.

003:120 Maulana
003:120 If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it. And if you are patient and keep your duty, their struggle will not injure you in any way. Surely Allah encompasses what they do.

003:120 Pickthad
003:120 If a lucky chance befell you, it is evil unto them, and if disaster strike you they rejoice thereat. But if ye persevere and keep from evil their guile will never harm you. Lo! Allah is Surrounding what they do.

003:120 Rashad
003:120 When anything good comes your way they hurt, and when something bad happens to you they rejoice. If you steadfastly persevere, and maintain righteousness, their schemes will never hurt you. GOD is fully aware of everything they do.

003:120 Sarwar
003:120 They hate to see your success and rejoice if any misfortune befalls you. If you will be patient and pious, their plots can cause no harm to you. God has control over all their actions.

003:120 Shakir
003:120 If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it; and if you are patient and guard yourselves, their scheme will not injure you in any way; surely Allah comprehends what they do.

003:120 Sherali
003:120 If anything good befalls you, it grieves them; and if an evil afflicts you, they rejoice thereat. But if you be steadfast and righteous, their designs will not harm you at all; surely ALLAH encompasses all that they do.

003:120 Yusufali
003:120 If a good befalls you, it grieves them; but if some misfortune overtakes you, they rejoice at it. But if ye are constant and do right, not the least harm will their cunning do to you; for Allah Compasseth round about all that they do.

003:121 Khan
003:121 And (remember) when you (Muhammad SAW) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allah is All-Hearer, All-Knower.

003:121 Maulana
003:121 And when thou didst go forth early in the morning from thy family, to assign to the believers their positions for the battle. And Allah is Hearing, Knowing.

003:121 Pickthad
003:121 And when thou settest forth at daybreak from thy housefolk to assign to the believers their positions for battle, Allah was Hearer, Knower.

003:121 Rashad
003:121 Recall that you (Muhammad) were among your people when you set out to assign to the believers their positions for battle. GOD is Hearer, Omniscient.

003:121 Sarwar
003:121 Remember the morning when you left home to show the believers their position in the battle? GOD is All-hearing and All-knowing.

003:121 Shakir
003:121 And when you did go forth early in the morning from your family to lodge the believers in encampments for war and Allah is Hearing, Knowing.

003:121 Sherali
003:121 And remember when thou didst go forth early in the morning from thy household, assigning to the believers their positions for battle. And ALLAH is All-Hearing, All-Knowing.

003:121 Yusufali
003:121 Remember that morning Thou didst leave Thy household (early) to show the faithful at their stations for battle: And Allah heareth and knoweth all things:

003:122 Khan
003:122 When two parties from among you were about to lose heart, but Allah was their Wali (Supporter and Protector). And in Allah should the believers put their trust.

003:122 Maulana
003:122 When two parties from among you thought of showing cowardice, and Allah was the Guardian of them both. And in Allah should the believers trust.

003:122 Pickthad
003:122 When two parties of you almost fell away, and Allah was their Protecting Friend. In Allah let believers put their trust.

003:122 Rashad
003:122 Two groups among you almost failed, but GOD was their Lord. In GOD the believers shall trust.

003:122 Sarwar
003:122 Two groups among you almost lost courage despite having God as their Guardian. The believers should always have trust in God.

003:122 Shakir
003:122 When two parties from among you had determined that they should show cowardice, and Allah was the guardian of them both, and in Allah should the believers trust.

003:122 Sherali
003:122 When two parties from among you, thought of showing cowardice, although ALLAH was their Friend. And upon ALLAH should the believers rely.

003:122 Yusufali
003:122 Remember two of your parties Meditated cowardice; but Allah was their protector, and in Allah should the faithful (Ever) put their trust.
003:123 Khan  And Allah has already made you victorious at Badr, when you were a weak little force. So fear Allah much [abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much, perform all kinds of good deeds which He has ordained] that you may be grateful.

003:123 Maulana  And Allah certainly helped you at Badr when you were weak. So keep your duty to Allah that you may give thanks.

003:123 Pickthall  Allah had already given you the victory at Badr, when ye were contemptible. So observe your duty to Allah in order that ye may be thankful.

003:123 Rashad  GOD has granted you victory at Badr, despite your weakness. Therefore, you shall observe GOD, to show your appreciation.

003:123 Sarwar  God gave you victory in the battle of Badr where your forces were much weaker than those of the enemy. Have fear of God so that you may give Him thanks.

003:123 Sherali  And Allah did certainly assist you at Badr when you were weak; be careful of (your duty to) Allah then, that you may give thanks.

003:123 Yusufali  Allah had helped you at Badr, when ye were a contemptible little force; then fear Allah; thus May ye show your gratitude.

003:124 Khan  (Remember) when you (Muhammad SAW) said to the believers, "Is it not enough for you that your Lord (Allah) should help you with three thousand angels; sent down?"

003:124 Maulana  When thou didst say to the believers: Does it not suffice you that your Lord should help you with three thousand angels sent down?

003:124 Pickthall  When thou didst say unto the believers: Is it not sufficient for you that your Lord should support you with three thousand angels sent down (to your help)?

003:124 Rashad  You told the believers, "Is it not enough that your Lord supports you with three thousand angels, sent down?"

003:124 Sarwar  Also, remember when you said to the believers, "Is it not enough that your Lord is helping you with a force of three thousand angels sent (from the heavens)?".

003:125 Khan  "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks of distinction.

003:125 Maulana  Yea, if you are steadfast and keep your duty, and they come upon you in a headlong manner, your Lord will assist you with five thousand of havoc-making angels.

003:125 Pickthall  Nay, but if ye persevere, and keep from evil, and (the enemy) attack you suddenly, your Lord will help you with five thousand angels sweeping on.

003:125 Rashad  Indeed, if you steadfastly persevere and maintain righteousness, then they attack you suddenly, your Lord will support you with five thousand angels, well trained.

003:125 Sarwar  Certainly, if you have patience and piety, even if the enemy attacks immediately after this, God will help you with another force of five thousand angels, all splendidly (and or distinctly marked) dressed.

003:125 Sherali  Yea! if you remain patient and are on your guard, and they come upon you in a headlong manner, your Lord will assist you with five thousand of the havoc-making angels.

003:125 Yusufali  "Yea, if ye be steadfast and righteous and they came upon you immediately in hot haste, your Lord will help you with five thousand angels, attacking vehemently.

003:125 Yusufali  "Yea, - if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels Making a terrific onslaught.

003:126 Khan  Allah made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allah, the All-Mighty, the All-Wise.

003:126 Maulana  And Allah made it only as good news for you, and that your hearts might be at ease thereby. And help comes only from Allah, the Mighty, the Wise.

003:126 Pickthall  Allah ordained this only as a message of good cheer for you, and that thereby your hearts might be at rest - Victory cometh only from Allah, the Mighty, the Wise -

003:126 Rashad  GOD thus informs you, in order to give you good news, and to assure your hearts. Victory comes only from GOD, the Almighty, Most Wise.

003:126 Sarwar  The sending of the angels is a glad news from your Lord so that you would have more confidence in Him. No victory is real unless it is from God, the Majestic and All-Wise.

003:126 Sherali  And Allah did not make it but as good news for you, and that your hearts might be at ease thereby, and victory is only from Allah, the Mighty, the Wise.

003:126 Yusufali  "Yes, - if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels Making a terrific onslaught.

003:126 Yusufali  Allah made it but a message of hope for you, and an assurance to your hearts: (in any case) there is no help except from Allah, the Exalted, the Wise:

003:127 Khan  That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.

003:127 Maulana  That He may cut off a part of those who disbelieve or disgrace them so that they should return in failure.

003:127 Pickthall  That He may cut off a part of those who disbelieve, or overwhelm them so that they retire, frustrated.

003:127 Rashad  He thus annihilates some disbelievers, or neutralizes them; they always end up the losers.

003:127 Sarwar  (They are sent) to break the power of the unbelievers or disgrace them and make them return after having lost all hope."

003:127 Shakir  That He may cut off a portion from among those who disbelieve, or abuse them so that they should return disappointed of attaining what they desired.

003:127 Sherali  This will be, that HE might cut off a part of the disbelievers or abuse them so that they may go back frustrated.

003:127 Yusufali  That He might cut off a fringe of the Unbelievers or expose them to infamy, and they should then be turned back, frustrated of their purpose.
003:128
Not for you (O Muhammad SAW, but for Allah) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zalimun (polytheists, disobedients, and wrong-doers, etc.).

003:128 Khan
You have no concern in the matter whether He turns to them (mercifully) or chastises them; surely they are wrongdoers.

003:128 Maulana
It is no concern of thee (Muhammad) whether He relents toward them or punish them; for they are evil-doers.

003:128 Pickthall
It is not up to you; He may redeem them, or He may punish them for their transgressions.

003:128 Sarwar
(Muhammad), it is not your concern whether He forgives them or punishes them for they are unjust.

003:128 Shakir
You have no concern in the affair whether He turns to them (mercifully) or chastises them, for surely they are unjust.

003:128 Sherali
It is none of thy concern whether HE may turn to them in mercy or punish them, for they are wrongdoers.

003:128 Yusufali
Not for thee, (but for Allah), is the decision: Whether He turns in mercy to them, or punish them; for they are indeed wrong-doers.

003:129
And to Allah belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allah is Oft-Forgiving, Most Merciful.

003:129 Khan
And to Allah belongs whatever is in the heavens and whatever is in the earth. He forgives whom He pleases and chastises whom He pleases. And Allah is Forgiving, Merciful.

003:129 Maulana
Unto Allah becometh whatsoever is in the heavens and whatsoever is in the earth. He forgiveth whom He will, and punisheth whom He will.

003:129 Pickthall
To GOD belongs everything in the heavens and the earth. He forgives whomever He will, and punishes whomever He wills. GOD is Forgiver, Most Merciful.

003:129 Sarwar
To God belongs all that is in the heavens and the earth. He may forgive or punish whomever He wants. God is All-forgiving and All-merciful.

003:129 Shakir
And whatever is in the heavens and whatever is in the earth is Allah's; He forgives whom He pleases and chastises whom He pleases; and Allah is Forgiving, Merciful.

003:129 Sherali
And to ALLAH belongs whatever is in the heavens and whatever is in the earth. HE forgives whomsoever HE pleases and punishes whomsoever HE pleases, and ALLAH is Most Forgiving, Merciful.

003:129 Yusufali
To Allah becometh all that is in the heavens and on earth. He forgiveth whom He pleaseth and punisheth whom He pleaseth; but Allah is Oft-Forgiving, Most Merciful.

003:130
And obey Allah and the Messenger; that ye may obtain mercy.

003:130 Khan
O you who believe! Eat not Riba (usury) doubled and multiplied, but fear Allah that you may be successful.

003:130 Maulana
O you who believe, devour not usury, doubling and redoubling, and keep your duty to Allah, that you may be successful.

003:130 Pickthall
O ye who believe! Devour not usury, doubling and quadrupling (the usury), whereas ye have been warned. Observe your duty to Allah, that ye may be successful.

003:130 Rashad
O you who believe, you shall not take usury, compounded over and over. Observe GOD, that you may succeed.

003:130 Sarwar
Believers, do not accept illegal interest in order to increase your wealth many times over. Have fear of God so that you will have everlasting happiness.

003:130 Shakir
O ye who believe! do not devour usury, making it double and redouble, and be careful of (your duty to) Allah, that you may be successful.

003:130 Sherali
O ye who believe! devour not interest involving multiple additions, and fear ALLAH that you may prosper.

003:130 Yusufali
O ye who believe! Devour not usury, doubled and multiplied; but fear Allah; that ye may (really) prosper.

003:131
And fear the Fire, which is prepared for the disbelievers.

003:131 Khan
And fear the Fire, which is prepared for the disbelievers.

003:131 Maulana
And guard yourselves against the fire which has been prepared for the disbelievers.

003:131 Pickthall
And ward off (from yourselves) the Fire prepared for disbelievers.

003:131 Rashad
Beware of the hellfire that awaits the disbelievers.

003:131 Sarwar
Save yourselves from the fire which is prepared for the unbelievers.

003:131 Shakir
And guard yourselves against the fire which has been prepared for the unbelievers.

003:131 Sherali
And fear the Fire which has been prepared for the disbelievers.

003:131 Yusufali
Fear the Fire, which is reserved for those who reject Faith.

003:132
And obey Allah and the Messenger (Muhammad SAW) that you may obtain mercy.

003:132 Khan
And obey Allah and the Messenger, that you may be shown mercy.

003:132 Maulana
And obey Allah and the Messenger, that you may be shown mercy.

003:132 Pickthall
And obey Allah and the messenger, that ye may find mercy.

003:132 Rashad
You shall obey GOD and the messenger, that you may attain mercy.

003:132 Sarwar
Obey God and the Messenger so that you may receive mercy.

003:132 Sherali
And obey Allah and the Messenger, that you may be shown mercy.

003:132 Yusufali
And obey Allah and the Messenger; that ye may obtain mercy.

003:133
You shall not associate anyone with Allah. And shun, as evil, the Fire which awaits the Zalimun (polytheists, disobedients, and wrong-doers, etc.).

003:133 Khan
And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqun (the pious - see V.2:2).

003:133 Maulana
And hasten to forgiveness from your Lord and a Garden, as wide as the heavens and the earth; it is prepared for those who keep their duty:

003:133 Pickthall
And haste one with another for forgiveness from your Lord, and for a paradise as wide as are the heavens and the earth, prepared for those who ward off (evil);

003:133 Rashad
You should eagerly race towards forgiveness from your Lord and a Paradise whose width encompasses the heavens and the earth; it awaits the righteous.

003:133 Sarwar
Hasten to obtain forgiveness from your Lord and to qualify yourselves for Paradise. Paradise, vast as the heavens and the earth, is prepared for the pious

003:133 Shakir
And hasten to forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the heavens and the earth, it is prepared for those who guard (against evil).

003:133 Sherali
And hasten towards forgiveness from your Lord, and the Paradise whose value is the heavens and the earth. It is prepared for the God-fearing.

003:133 Yusufali
Be quick in the race for forgiveness from your Lord, and for a Garden whose width is that of the whole of the heavens and of the earth, prepared for the righteous,-
Parallel English Quran

003:134

003:134 Khan
Those who spend [in Allah's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allah loves Al-Muhsinun (the good-doers).

003:134 Maulana
Those who spend in ease as well as in adversity and those who restrain (their) anger and pardon men. And Allah loves the doers of good (to others).

003:134 Pickthal
Those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good;

003:134 Rashad
who give to charity during the good times, as well as the bad times. They are suppressors of anger, and pardoners of the people. GOD loves the charitable.

003:134 Sarwar
who spend their property for the cause of God in prosperity as well as in adversity and who also harness their anger and forgive the people. God loves the righteous ones.

003:134 Shakir
Those who spend (benevolently) in ease as well as in straitness, and those who restrain (their) anger and pardon men; and Allah loves the doers of good (to others).

003:134 Sherali
Those, who spends in prosperity and adversity, and those who suppress anger, and pardon men; and ALLAH loves those who do good;

003:134 Yusufali
Those who spend (freely), whether in prosperity, or in adversity; who restrain anger, and pardon (all) men;-- for Allah loves those who do good;

003:135

003:135 Khan
And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know.

003:135 Maulana
And those who, when they commit an indecency or wrong their souls, remember Allah and ask forgiveness for their sins. And who forgives sins but Allah? And they persist not knowingly in what they do.

003:135 Pickthal
And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins - Who forgiveth sins save Allah only? - and will not knowingly repeat (the wrong) they did.

003:135 Rashad
If they fall in sin or wrong their souls, they remember GOD and ask forgiveness for their sins - and who forgives the sins except GOD - and they do not persist in sins, knowingly.

003:135 Sarwar
(Paradise) is also for those who, when committing a sin or doing injustice to themselves, remember God and ask Him to forgive their sins. Who can forgive sins besides God? And who do not knowingly persist in their mistakes?.

003:135 Shakir
And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults-- and who forgives the faults but Allah, and (who) do not knowingly persist in what they have done.

003:135 Sherali
And those who, when they commit a foul deed or wrong themselves, remember ALLAH and implore forgiveness for their sins - and who can forgive sins except ALLAH - and do not knowingly persist in what they do.

003:135 Yusufali
And those who, having done something to be ashamed of, or wronged their own souls, earnestly bring Allah to mind, and ask for forgiveness for their faults, and who can forgive sins except Allah? - and are never obstinate in persisting knowingly in (the wrong) they have done.

003:136

003:136 Khan
For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever.

003:136 Maulana
Their reward is protection from their Lord, and Gardens wherein flow rivers, to abide in them. And excellent is the reward of the workers!

003:136 Pickthal
The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever - a bountiful reward for workers!

003:136 Rashad
Their recompense is forgiveness from their Lord, and gardens with flowing streams; they abide therein forever. What a blessed reward for the workers!

003:136 Sarwar
Their reward will be forgiveness from their Lord and gardens wherein streams flow and wherein they will live forever. How blessed is the reward of those who labor.

003:136 Shakir
(As for) these-- their reward is forgiveness from their Lord, and gardens beneath which rivers flow, to abide in them, and excellent is the reward of the laborers.

003:136 Sherali
It is these whose reward is forgiveness from their Lord, and gardens beneath which rivers flow, wherein they will abide; and an excellent is the reward of good workers.

003:136 Yusufali
For such the reward is forgiveness from their Lord, and Gardens with rivers flowing underneath, - an eternal dwelling: How excellent a recompense for those who work (and strive)!

003:137

003:137 Khan
Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allah, and disobeyed Him and His Messengers).

003:137 Maulana
Indeed there have been examples before you; so travel in the earth and see what was the end of the deniers.

003:137 Pickthal
Systems have passed away before you. Do but travel in the land and see the nature of the consequence for those who did deny (the messengers).

003:137 Rashad
Precedents have been set for you in the past; roam the earth and note the consequences for the unbelievers.

003:137 Sarwar
Different traditions existed in the past. Travel in the land and find out about the fate of those who rejected the Truth.

003:137 Shakir
Indeed there have been examples before you; therefore travel in the earth and see what was the end of the rejecters.

003:137 Sherali
Surely there have been many dispensations before you; so travel through the earth and see how evil was the end of those who treated the Prophets as liars.

003:137 Yusufali
Many were the Ways of Life that have passed away before you: travel through the earth, and see what was the end of those who rejected Truth.

003:138

003:138 Khan
This (the Qur'an) is a plain statement for mankind, a guidance and instruction to those who are Al-Muttaqun (the pious - see V.2:2).

003:138 Maulana
This is a clear statement for men, and a guidance and an admonition to those who would keep their duty.

003:138 Pickthal
This is a declaration for mankind, a guidance and an admonition unto those who ward off (evil)

003:138 Rashad
This is a proclamation for the people, and a guidance and enlightenment for the righteous.

003:138 Sarwar
This (Quran) is a reminder for the people and a guide and advice for the pious.

003:138 Shakir
This is a clear statement for men, and a guidance and an admonition to those who guard (against evil).

003:138 Sherali
This Quran is a clear demonstration to men, and a guidance and instruction to those who fear Allah!
003:139 Khan
So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.

003:139 Maulana
And be not weak-hearted, nor grieve, and you will have the upper hand if you are believers.

003:139 Pickthal
Faint not nor grieve, for ye will overcome them if ye are (indeed) believers.

003:139 Rashad
You shall not waver, nor shall you grieve, for you are the ultimate victors, if you are believers.

003:139 Sarwar
Do not be discouraged or grieved. You alone will have true dignity if you only are true believers.

003:139 Shakir
And be not infirm, and be not grieving, and you shall have the upper hand if you are believers.

003:139 Sherali
Slacken not nor grieve; and you shall certainly have the upper hand, if you are true believers.

003:139 Yusufali
So lose not heart, nor fall into despair: For ye must gain mastery if ye are true in Faith.

003:140 Khan
If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zalimun (polytheists and wrong-doers).

003:140 Maulana
If a wound has afflicted you, a wound like it has also afflicted the (disbelieving) people. And We bring these days to men by turns, that Allah may know those who believe and take witnesses from among you. And Allah loves not the wrongdoers,

003:140 Pickthal
If ye have received a blow, the (disbelieving) people have received a blow the like thereof. These are (only) the vicissitudes which We cause to follow one another for mankind, to the end that Allah may know those who believe and may choose witnesses from among you; and Allah loveth not wrong-doers.

003:140 Rashad
If you suffer hardship, the enemy also suffers the same hardship. We alternate the days of victory and defeat among the people. GOD thus distinguishes the true believers, and blesses some of you with martyrdom. GOD dislikes injustice.

003:140 Sarwar
If you get hurt, certainly others have also experienced injuries. We have made people pass through the different turns of history so that God would know the true believers, have some of you bear witness to the people's deeds. [God does not love the unjust]

003:140 Shakir
If a wound has afflicted you (at Ohud), a wound like it has also afflicted the (unbelieving) people; and We bring these days to men by turns, and that Allah may know those who believe and take witnesses from among you: and Allah does not love the unjust.

003:140 Sherali
If you have received an injury, surely the disbelieving people have already received a similar injury. And such days WE cause to alternate among men that they may be admonished, and that ALLAH may cause to be distinguished those who believe and may take witnesses from among you; and ALLAH loves not the unjust.

003:140 Yusufali
If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) WE give to men and men by turns: that Allah may know those that believe, and that He may take to Himself from your ranks Martyr-witnesses (to Truth). And Allah loveth not those that do wrong.

003:141 Khan
And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers.

003:141 Maulana
And that He may purge those who believe and deprive the disbelievers of blessings.

003:141 Pickthal
And that Allah may prove those who believe, and may blot the disbelievers.

003:141 Rashad
GOD thus toughens those who believe and humiliates the disbelievers.

003:141 Sarwar
test the faith of the believers, and deprive the unbelievers of ( His) blessings.

003:141 Shakir
And that He may purge those who believe and deprive the unbelievers of blessings.

003:141 Sherali
And that ALLAH may purify those who believe, and destroy the disbelievers.

003:141 Yusufali
Allah's object also is to purge those that are true in Faith and to deprive of blessing Those that resist Faith.

003:142 Khan
Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As- Sabirin (the patient ones, etc.)?

003:142 Maulana
Do you think that you will enter the Garden while Allah has not yet known those from among you who strive hard (nor) known the steadfast?

003:142 Pickthal
Or deemed ye that ye would enter paradise while yet Allah knoweth not those of you who really strive, nor knoweth those (of you) who are steadfast?

003:142 Rashad
Do you expect to enter Paradise without GOD distinguishing those among you who strive, and without distinguishing those who are steadfast?

003:142 Sarwar
Did you think that you could go to Paradise before God knew which of you fought for His cause and which of you bore patience?.

003:142 Shakir
Do you think that you will enter the garden while Allah has not yet known those who strive hard from among you, and (He has not) known the patient.

003:142 Sherali
Do you suppose that you will enter Heaven while ALLAH has not yet caused to be distinguished those of you that strive in the way of ALLAH and has not yet caused to be distinguished the steadfast.

003:142 Yusufali
Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (In His Cause) and remained steadfast?

003:143 Khan
You did indeed wish for death (Ash-Shahadah - martyrdom) before you met it. Now you have seen it openly with your own eyes.

003:143 Maulana
And certainly you desired death before you met it. So indeed you have seen it now while you look (at it).

003:143 Pickthal
And verily ye used to wish for death before ye met it (in the field). Now ye have seen it with your eyes!

003:143 Rashad
You used to long for death before you had to face it. Now you have faced it, right before your eyes.

003:143 Sarwar
You certainly wished to die (for the cause of God) before you actually faced death. Then you faced death (in the battlefield and only a few of you had the true desire to die).

003:143 Shakir
And certainly you desired death before you met it, so indeed you have seen it and you look (at it)

003:143 Sherali
And you used to wish for such a death before you met it; now you have seen it face to face, then why do some of you seek to avoid it.

003:143 Yusufali
Ye did indeed wish for death before ye met him: Now ye have seen him with your own eyes, (And ye flinch!)
And their cry was only that they said: “Our Lord, forgive us Our faults and Our extravagance in Our affair and make Firm Our steps and give Us victory over the disbelieving folk.”

And Mankind is but a Messenger; the Messengers have already passed away before him. If then he dies or is killed, will you turn back on your heels? He who turneth back on his heels doth no hurt to Allah, and Allah is rewarder of the thankful.

And so do not grieve any soul for that wherein it had sinned, and then to make firm Our footsteps, and to give Us victory over the disbelieving folk.
003:148 Khan
So Allah gave them the reward of the world, and the excellent reward of the Hereafter. And Allah loves Al-Muhsinun (the good-doers - see the footnote of V.3:134).

003:148 Maulana
So Allah gave them the reward of the world and a good reward of the Hereafter. And Allah loves the doers of good (to others).

003:148 Rashad
Consequently, GOD granted them the rewards of this world, and the better rewards of the Hereafter. GOD loves the good doers.

003:148 Sarwar
God gave them their reward in this world and the best reward of the life to come. God loves the righteous ones.

003:148 Shakir
So Allah gave them the reward of this world and better reward of the hereafter; and ALLAH loves those who do good.

003:148 Yusufali
And Allah gave them a reward in this world, and the excellent reward of the Hereafter. For Allah Loveth those who do good.

003:149 Khan
O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.

003:149 Maulana
O you who believe, if you obey those who disbelieve, they will make you turn back upon your heels, so you will turn back losers.

003:149 Pickthal
O ye who believe! if ye obey those who disbelieve, they will make you turn back on your heels, and ye turn back as losers.

003:149 Rashad
GOD alone is your Lord and Master, and He is the best supporter.

003:149 Sarwar
Believers, if you obey the unbelievers, they will turn you back to disbelief and you will become lost.

003:149 Shakir
O you who believe! if you obey those who disbelieve they will turn you back upon your heels, so you will turn back losers.

003:149 Sherali
O ye who believe! if ye obey those who have disbelieved, they will cause you to turn back on your heels, and you will become the losers.

003:149 Yusufali
O ye who believe! If ye obey the Unbelievers, they will drive you back on your heels, and ye will turn back (from Faith) to your own loss.

003:150 Khan
Nay, Allah is your Maula (Patron, Lord, Helper and Protector, etc.), and He is the Best of helpers.

003:150 Maulana
Nay, Allah is your Patron, and He is the Best of the helpers.

003:150 Pickthal
But Allah is your Protector, and He is the Best of Helpers.

003:150 Rashad
GOD alone is your Lord and Master, and He is the best supporter.

003:150 Sarwar
God is your Guardian and the best Helper.

003:150 Sherali
Nay, ALLAH is your Protector, and HE is the Best of helpers.

003:150 Yusufali
Nay, Allah is your protector, and He is the best of helpers.

003:151 Khan
We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the Zalimun (polytheists and wrong-doers).

003:151 Maulana
We will cast terror into the hearts of those who disbelieve because they set up with Allah that for which He has sent down no authority, and their abode is the Fire. And evil is the abode of the wrongdoers.

003:151 Pickthal
We shall cast terror into the hearts of those who disbelieve because they ascribe unto Allah partners, for which no warrant hath been revealed. Their habitation is the Fire, and hapless the abode of the wrong-doers.

003:151 Rashad
We will throw terror into the hearts of those who disbelieved, since they set up besides GOD powerless idols. Their destiny is Hell; what a miserable abode for the transgressors!

003:151 Sarwar
We shall cause terror to enter the hearts of the faithless for their considering things equal to God without authoritative evidence. Their abode will be fire, a terrible dwelling for the unjust.

003:151 Shakir
We will cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority, and their abode is the fire, and evil is the abode of the unjust.

003:151 Sherali
And WE shall cast terror into the hearts of those who disbelieved because they associate partners with ALLAH, for which HE has sent down no authority. Their abode is the Fire; and evil is the habitation of the wrongdoers.

003:151 Yusufali
Soon shall We cast terror into the hearts of the Unbelievers, for that they joined companions with Allah, for which He had sent no authority; their abode will be the Fire: And evil is the home of the wrong-doers!
And Allah did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might try you. But surely, He forgave you, and Allah is Most Gracious to the believers.

And Allah certainly made good His promise to you when you slew them by His permission, until you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved. Of you were some who desired this world, and of you were some who desired the Hereafter. Then He turned you away from them that He might try you; and He has indeed pardoned you. And Allah is Gracious to the believers.

Allah verily made good His promise unto you when ye routed them by His leave, until (the moment) when your courage failed you, and ye disagreed about the order and ye disobeyed, after He had shown you that for which ye long. Some of you desired the world, and some of you desired the Hereafter. Therefore He made you flee from them, that He might try you. Yet now He hath forgiven you. Allah is a Lord of Kindness to believers.

GOD has fulfilled His promise to you, and you defeated them by His leave. But then you wavered, disputed among yourselves, and disobeyed after He had shown you (the victory) you had longed for. But then, some of you were distracted by the spoils of this world, while others were rightly concerned with the Hereafter. He then diverted you from them to test you. He has pardoned you. GOD showers the believers with His grace.

God certainly fulfilled His promise to you when you were fighting the unbelievers, by His permission. Even after We showed you what you wanted, you began to lose courage, started quarreling with each other, and disobeyed God's orders. Some of you want worldly gains and others of you want rewards in the hereafter. Then He let you face defeat in order to test you. However, He forgave you. God is Gracious to the believers.

And certainly Allah made good to you His promise when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved; of you were some who desired this world and of you were some who desired the hereafter; then He turned you away from them that He might try you; and He has certainly pardoned you, and Allah is Gracious to the believers.

And ALLAH had surely made good to you HIS promise when you were slaying and destroying them by HIS leave, until, when your courage failed you and you disputed among yourselves concerning the order and you disobeyed, after HE had shown you that which you love, HE withdrew HIS help. Among you were those who desired the present world, and among you were those who desired the Hereafter. Then HE turned you away from them, that HE might try you - and HE has surely pardoned you, and ALLAH is Gracious to the believers.

Allah did indeed fulfill His promise to you when ye with His permission Were about to annihilate your enemy,- until ye flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: For Allah is full of grace to those who believe.

And remember when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad SAW) was in your rear calling you back. There did Allah give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allah is Well-Aware of all that you do.

When you went away far, and paid no heed to anyone, and the Messenger was calling you in your rear. So He gave you (another) grief for (your) first grief that you might not grieve at what escaped you, nor (at) what befell you. And Allah is Aware of what you do.

When ye climbed (the hill) and paid no heed to anyone, while the messenger, in your rear, was calling you (to fight). Therefor He rewarded you grief for (his) grief, that (He might teach) you not to sorrow either for that which ye missed or for that which befell you. Allah is Informed of what ye do.

Recall that you rushed (after the spoils), paying no attention to anyone, even when the messenger was calling from behind you. Consequently, He substituted one misery for another, that you may not grieve over anything you had missed, or agonize over any hardship you had suffered. GOD is Cognizant of everything you do.

(Believers remember) when you were fleeing without even glancing to either side even though the Messengers were calling you back, God made you suffer sorrow upon sorrow to make you forget your grief of what you had lost and the injuries you had suffered. God is Well-Aware of what you do.

When you ran off precipitately and did not wait for any one, and the Messenger was calling you from your rear, so He gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you, nor (at) what befell you; and Allah is aware of what you do.

When you were running away and looked not back at anyone while the Messenger was calling you, in your rear, then HE gave you one sorrow after another sorrow, that you might not grieve for what escaped you nor for what befell you. And ALLAH is quite Aware of what you do.

Behold! ye were climbing up the high ground, without even casting a side glance at any one, and the Messenger in your rear was calling you back. There did Allah give you one distress after another by way of requital, to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allah is well aware of all that ye do.
Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was anxious concerning their own hearts. They entertain about ALLAH wrong thoughts of ignorance. They said: 'Have we any part in the affair?' Say: 'Verily the affair wholly belongs to ALLAH.' They hide in their minds what they dare not reveal to Thee. They say: If we had any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was ordained would have gone forth to the places where they would be slain. And (this happened) that ALLAH might test what was in your breasts and that He might purge what was in your hearts. And ALLAH is Knowers of what is in the breasts.

Then after grief He sent down security on you, slumber overcame a party of you, while (there was) another party another party whom their own souls had rendered anxious -- they entertained about ALLAH thoughts of ignorance quite unjustly. They said: Have we any hand in the affair? Say: The affair is wholly (in the hands) of ALLAH. They hide within their souls that which they would not reveal to Thee. They say: Had we any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was ordained would have gone forth to the places where they would be slain. And (this happened) that ALLAH might test what was in your breasts and that He might purge what was in your hearts. And ALLAH is Knowers of what is in the breasts.

Then after grief He sent down security on you. As slumber did it overcome a party of you, while (the other) party, who were anxious on their own account, thought wrongly of ALLAH, the thought of ignorance. They said: Have we any part in the cause? Say (O Muhammad): The cause belongeth wholly to ALLAH. They hide within themselves (a thought) which they reveal not unto thee, saying: Had we had any part in the cause we should not have been slain here. Say: Even though ye had been in your houses, those appointed to be slain would have gone forth to the places where they were to lie. (All this hath been) in order that ALLAH might try what is in your breasts and prove what is in your hearts. ALLAH is Aware of what is hidden in the breasts (of men).

After the setbacks, He sent down upon you peaceful slumber that pacified some of you. Others among you were selfishly concerned about themselves. They harbored thoughts about GOD that were not right - the same thoughts they had harbored during the days of ignorance. Thus, they said, 'Is anything up to us?' Say, 'Everything is up to GOD.' They concealed inside themselves what they did not reveal to you. They said, 'If it was up to us, none of us would have been killed in this battle.' Say, 'Had you stayed in your houses, those destined to be killed would have crawled into their death beds.' GOD thus puts you to the test to bring out your true convictions, and to test what is in your hearts. GOD is fully aware of the innermost thoughts.

After the sorrows you suffered, He sent you relief and some of you were encompassed by slumber. To some others of you, your lives were so important that you, like ignorant people, began thinking suspiciously of GOD saying, 'Do we have any say in the matter?' (Muhammad), tell them, 'All matters belong to GOD.' They try to hide within their souls what they do not reveal to you. They say, 'Had we the matter in our hands, we would not have been killed there.' Tell them, 'Even if you had stayed in your own houses, your sworn enemies could have attacked you and slain you while you were in your beds. GOD wanted to test you and purge what existed in your hearts.

Then after sorrow HE sent down peace on you - a slumber that overcame a party of you - while the other part was anxious concerning their own feelings, Moved by wrong suspicions of GOD-suspicions due to ignorance. They said: 'What affair is this of ours?' Say thou: 'Indeed, this affair is wholly ALLAH's.' They hide in their minds what they dare not reveal to Thee. They say (to themselves): 'If we had had anything to do with this affair, WE should not have been in the slaughter here.' Say: 'Even if you had remained in your houses, those for whom slaughter would have been ordained would have gone forth to the places where they would be slain, and that ALLAH might test what was in your breasts and that HE might purge what was in your hearts; and ALLAH knows what is in the breasts.

Those of you who turned back on the day the two hosts met, (i.e. the battle of Uhud), it was Shaitan (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them. Surely, Allah is Oft-Forgiving, Most Forbearing.

Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was anxious concerning their own minds. They entertain about ALLAH wrong thoughts of ignorance. They said: 'Have we any part in the affair?' Say, 'Verily the affair wholly belongs to ALLAH.' They hide in their minds what they dare not reveal to Thee. They say: If we had any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was ordained would have gone forth to the places where they would be slain. And (this happened) that ALLAH might test what was in your breasts and prove what is in your hearts. ALLAH is Aware of what is hidden in the breasts (of men).

After the setbacks, He sent down upon you peaceful slumber that pacified some of you. Others among you were selfishly concerned about themselves. They harbored thoughts about GOD that were not right - the same thoughts they had harbored during the days of ignorance. Thus, they said, 'Is anything up to us?' Say, 'Everything is up to GOD.' They concealed inside themselves what they did not reveal to you. They said, 'If it was up to us, none of us would have been killed in this battle.' Say, 'Had you stayed in your houses, those destined to be killed would have crawled into their death beds.' GOD thus puts you to the test to bring out your true convictions, and to test what is in your hearts. GOD is fully aware of the innermost thoughts.

After the sorrows you suffered, He sent you relief and some of you were encompassed by slumber. To some others of you, your lives were so important that you, like ignorant people, began thinking suspiciously of GOD saying, 'Do we have any say in the matter?' (Muhammad), tell them, 'All matters belong to GOD.' They try to hide within their souls what they do not reveal to you. They say, 'Had we the matter in our hands, we would not have been killed there.' Tell them, 'Even if you had stayed in your own houses, your sworn enemies could have attacked you and slain you while you were in your beds. GOD wanted to test you and purge what existed in your hearts.

Then after sorrow HE sent down peace on you - a slumber that overcame a party of you - while the other part was anxious concerning their own hearts. They entertain about ALLAH thoughts of ignorance quite unjustly, saying: We have no hand in the affair. Say: Surely the affair is wholly (in the hands) of ALLAH. They conceal within their souls what they would not reveal to you. They say: Had we any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter would have been ordained would have gone forth to the places where they would be slain, and that ALLAH might test what was in your breasts and that HE might purge what was in your hearts; and ALLAH knows what is in the breasts.

Those of you who turned back on the day the two hosts met, it was Satan who caused them to fail, because of some (evil) they had done. But Allah Has blotted out (their fault): For Allah is Oft-Forgiving, Most Forbearing.
Parallel English Quran

003:156 Section 17: Battle of Uhud afforded a distinction
003:156 Khan
O ye who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allah may make it a cause of regret in their hearts. It is Allah that gives life and causes death. And Allah is All-Seer of what you do.

003:156 Maulana
O ye who believe, do not be like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died or been slain; that Allah may make it to be a regret in their hearts. And Allah gives life and causes death. And Allah is Seer of everything you do.

003:156 Pickthall
O ye who believe! Be not like those who disbelieve and said of their brethren who went abroad in the land or were fighting in the field: If they had been (here) with us they would not have died or been killed: that Allah may make it anguish in their hearts. Allah giveth life and causeth death; and Allah is Seer of what ye do.

003:156 Rashad
O ye who believe, do not be like those who disbelieved and said of their kinsmen who traveled or mobilized for war, "Had they stayed with us, they would not have died or gotten killed." GOD renders this a source of grief in their hearts. GOD controls life and death. GOD is Seer of everything you do.

003:156 Sarwar
Believers, do not be like the unbelievers, who said of their brothers who travelled in the land or took part in a fight, "Had they stayed with us, they would not have died or been killed." God will only cause regret to enter their hearts. It is God who gives life and causes people to die. God is Well Aware of what you do.

003:156 Sherali
O ye who believe! Be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain; so Allah makes this to be an intense regret in their hearts; and Allah gives life and causes death and Allah sees what you do.

003:156 Maulana
And if you die, or are slain, in the Way of Allah, forgiveness and mercy from Allah are far better than all that they amass (of worldly wealths, etc.).

003:156 Sherali
And if you are slain in the way of God, Allah's mercy is far better than all that they amass.

003:156 Pickthall
Whether you get killed or die in the cause of GOD, the forgiveness from GOD, and mercy are far better than anything they hoarded.

003:156 Rashad
If you were to die or be killed for the cause of God, certainly His forgiveness and mercy is far better than your worldly gains.

003:156 Shakir
And if you are in the way of Allah or you die, certainly forgiveness from Allah and mercy is better than what they amass.

003:156 Sarwar
And if you die in the cause of ALLAH or you die, surely forgivness from ALLAH and mercy are better than what they hoard.

003:156 Yusufali
And if ye die, or are slain, in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass.

003:157 Khan
And whether you die, or are killed, verily, unto Allah you shall be gathered.

003:157 Maulana
And if you are slain in Allah's way or you die, surely Allah's protection and (His) mercy are better than what they amass.

003:157 Pickthall
What though ye be slain or die, when unto Allah ye are gathered?

003:157 Rashad
Whether you die or get killed, you will be summoned before GOD.

003:157 Sarwar
If you die or are slain, certainly you will all be brought before God.

003:157 Shakir
And if indeed you die or you are slain, certainly to Allah shall you be gathered together.

003:157 Yusufali
And if ye die, or are slain, Lo! it is unto Allah that ye are brought together.

003:158 Khan
And the Mercy of Allah, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in the affairs. When then you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).

003:158 Maulana
Thus it is by Allah's mercy that thou art gentle to them. And hadst thou been rough, hard-hearted, they would certainly have dispersed from around thee. So pardon them and ask protection for them, and consult them in (important) matters. But when thou hast determined, put thy trust in Allah. Surely Allah loves those who trust in Him.

003:158 Pickthall
It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him).

003:158 Rashad
It was mercy from GOD that you became compassionate towards them. Had you been harsh and mean-hearted, they would have abandoned you. Therefore, you shall pardon them and ask forgiveness for them, and consult them. Once you make a decision, carry out your plan, and trust in GOD. GOD loves those who trust in Him.

003:158 Sarwar
Only through the Divine Mercy have you (Muhammad) been able to deal with your followers so gently. If you had been stern and hard-hearted, they would all have deserted you a long time ago. Forgive them and ask God to forgive (their sins) and consult with them in certain matters. But when you reach a decision, trust God. God loves those who trust Him.

003:158 Shakir
Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask for pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.

003:158 Sherali
And it is by the great mercy of ALLAH that thou art kind towards them, and if thou hast been rough and hard-hearted, they would surely have dispersed from around thee: So pardon them and ask forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him).
003:160 Khan
If Allah helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allah (Alone) let believers put their trust.

003:160 Maulana
If Allah helps you, there is none that can overcome you; and if He forsakes you, who is there that can help you after Him? And in Allah should the believers put their trust.

003:160 Pickthal
If Allah is your helper none can overcome you, and if He withdraws His help from you, who is there who can help you after Him? In Allah let believers put their trust.

003:160 Rashad
If GOD supports you, none can defeat you. And if He abandons you, who else can support you? In GOD the believers shall trust.

003:160 Sarwar
If God is your helper, no one can defeat you. However, if He abandons you, who would help you? The true believers in God.

003:160 Shakir
If Allah assists you, then there is none that can overcome you, and if He forsakes you, who is there then that can assist you after Him? And on Allah should the believers rely.

003:160 Sherali
If ALLAH helps you none can overcome you; but if HE forsakes you, then who is there that can help you beside HIM? In ALLAH, then, let the believers put their trust.

003:160 Yusufali
If ALLAH helps you, none can overcome you: IF He forsakes you, who is there, after that, that can help you? in ALLAH, then, let Believers put their trust.

003:161 Khan
It is not for any Prophet to take illegally a part of booty (Ghulul), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.

003:161 Maulana
And it is not for a prophet to act dishonestly. And whoever acts dishonestly will bring his dishonesty on the day of Resurrection. Then shall every soul be paid back fully what it has earned, and they will not be wronged.

003:161 Pickthal
It is not for any prophet to embezzle. Whoso embezzles it shall bring what he embezzled with him on the Day of Resurrection. Then every soul will be paid in full what it hath earned, and they will not be wronged.

003:161 Rashad
Even the prophet cannot take more of the spoils of war than he is entitled to. Anyone who takes more than his rightful share will have to account for it on the Day of Resurrection. That is when each soul is paid for whatever it earned, without the least injustice.

003:161 Sarwar
No Prophet can ever be treacherous. A treacherous person will be brought before God on the Day of Judgment with his treacherous deeds. Then every soul will be recompensed for its works without being wronged.

003:161 Shakir
And it is not attributable to a prophet that he should act unfaithfully; and he who acts unfaithfully shall bring that in respect of which he has acted unfaithfully on the day of resurrections; then shall every soul be paid back fully what it has earned, and they shall not be dealt with unjustly.

003:161 Sherali
And it is not possible for a Prophet to act dishonestly, and whosoever acts dishonestly shall bring with him that, concerning which he has been dishonest, on the Day of Resurrection. Then every soul shall be fully paid what it has earned, and they shall not be wronged.

003:161 Yusufali
No prophet could (ever) be false to his trust. If any person is so false. He shall, on the Day of Judgment, restore what he misappropriated; then every soul receive its due:- whatever it earned,- and none shall be dealt with unjustly.

003:162 Khan
Is then one who follows (seeks) the good the pleasure of Allah (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allah (by taking a part of the booty illegally - Ghulul)? - his abode is Hell, - and worst, indeed is that destination!

003:162 Maulana
Is he who follows the pleasure of Allah like him who incurs Allah's displeasure, and his abode is hell? And is it an evil destination.

003:162 Pickthal
Is one who followeth the pleasure of Allah as one who hath earned condemnation from Allah, whose habituation is the Fire, a hapless journey's end?

003:162 Rashad
Is one who pursues GOD's pleasure the same as one who incurs wrath from GOD and his destiny is Hell, the most miserable abode?

003:162 Sarwar
Are those who seek GOD's peace equal to those who incur His wrath and whose dwelling will be hell, the terrible destination?

003:162 Shakir
Is then he who follows the pleasure of Allah like him who has made himself deserving of displeasure from Allah, and his abode is hell; and it is an evil destination.

003:162 Sherali
Is he who follows the pleasure of ALLAH like him who draws on himself the wrath of ALLAH and whose abode is Hell? And an evil retreat it is.

003:162 Yusufali
Is the man who follows the good pleasure of Allah Like the man who draws on himself the wrath of Allah, and whose abode is in Hell?- A woeeful refuge!

003:163 Khan
They are in varying grades with Allah, and Allah is All-Seer of what they do.

003:163 Maulana
There are grades with Allah. And Allah is Seer of what they do.

003:163 Pickthal
There are degrees (of grace and reprobation) with Allah, and Allah is Seer of what they do.

003:163 Rashad
They certainly occupy different ranks at GOD. GOD is Seer of everything they do.

003:163 Sarwar
People are of various grades in the sight of God. God is Well-Aware of all that they do.

003:163 Shakir
There are (varying) grades with Allah, and Allah sees what they do.

003:163 Sherali
They have different ranks with ALLAH; and ALLAH sees what they do.

003:163 Yusufali
They are in varying gardens in the sight of Allah, and Allah sees well all that they do.

003:164 Khan
Indeed Allah conferred a great favour on the believers when He sent among them a Messenger (Muhammad SAW) from among themselves, reciting unto them His Verses (the Qur'an), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'an) and the Sunnah of the Prophet SAW (i.e. his legal ways, statements, acts of worship, etc.), while before that they had been in manifest error.

003:164 Maulana
Certainly Allah conferred a favour on the believers when He raised among them a Messenger from among themselves, reciting to them His messages and purifying them, and teaching them the Book and the Wisdom, although before that they were surely in manifest error.

003:164 Pickthal
Allah verily hath shown grace to the believers by sending unto them a messenger of their own who reciteth unto them His revelations, and causeth them to grow, and teacheth them the Scripture and wisdom; although before (he came to them) they were in flagrant error.

003:164 Rashad
GOOD has blessed the believers by raising in their midst a messenger from among them, to recite for them His revelations, and to purify them, and to teach them the scripture and wisdom. Before this, they had gone totally astray.

003:164 Sarwar
God granted a great favor to the believers by sending a Messenger from their own people to recite to them God's revelations, to purify them of moral defects, to teach them the Book and to give them wisdom. Before this they had lived in manifest error.

003:164 Shakir
Certainly Allah conferred a benefit upon the believers when He raised among them a Messenger from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error.

003:164 Sherali
Verily, ALLAH has conferred a favour on the believers by raising among them a Messenger from among themselves who recites to them HIS Signs, and purifies and teaches them the Book and Wisdom; and, before that, they were surely in manifest error.

003:164 Yusufali
Allah did confer a great favour on the believers when He sent among them a messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error.
003:165 003:165 Khan
What! When a single disaster smites you, although ye smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allah has power over all things.

003:165 Maulana
What! When a misfortune befell you, and you had inflicted twice as much, you say: Whence is this? Say: It is from yourselves. Surely Allah is Possessor of power over all things.

003:165 Pickthtal
And it was so, when a disaster smote you, though ye had smitten (them with a disaster) twice (as great), that ye said: How is this? Say (unto them, O Muhammad): It is from yourselves, Lo! Allah is Able to do all things.

003:165 Rashad
Now that you have suffered a setback, and even though you inflicted twice as much suffering (upon your enemy), you said, "Why did this happen to us?" Say, "This is a consequence of your own deeds." GOD is Omnipotent.

003:165 Sarwar
If misfortune befell you (the believers) your enemies had suffered twice as much (in the battle of Badr) but you asked, "Where did the misfortune come from?" (Muhammad), tell them, "It came from yourselves, God has power over all things.

003:165 Shakir
What! when a misfortune befell you and you had certainly afflicted (the unbelievers) with twice as much, you began to say: Whence is this? Say: It is from yourselves; surely Allah has power over all things.

003:165 Sherali
What! when a misfortune befells you - and you had already inflicted twice as much - you say, 'Whence is this? Say, 'It is from your own selves.' Surely ALLAH has the power over all things.

003:165 Yusufali
What! When a single disaster smites you, although ye smote (your enemies) with one twice as great, do ye say?: "Whence is this?" Say (to them): "It is from yourselves: For Allah hath power over all things."

003:166
And you what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allah, in order that He might test the believers.

003:166 Maulana
And that which befell you on the day when the two armies met was by Allah's permission, that He might know the believers,

003:166 Pickthtal
That which befell you, on the day when the two armies met, was by permission of Allah; that He might know the true believers;

003:166 Rashad
What afflicted you the day the two armies clashed was in accordance with GOD's will, and to distinguish the believers.

003:166 Sarwar
What! When a misfortune befell you, when the two armies confronted each other, was by the permission of God so that He would know who were the true believers

003:166 Shakir
And what befell you on the day when the two armies met (at Ohud) was with Allah's knowledge, and that He might know the believers.

003:166 Sherali
And that which befell you, on the day when the two host met, was by ALLAH'S command; and this was so that he might cause the believers to be distinguished;

003:166 Yusufali
What ye suffered on the day the two armies met, was with the leave of Allah, in order that He might test the believers.

003:167 003:167 Khan
And that He might test the hypocrites, it was said to them: "Come, fight in the Way of Allah or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They went (back) nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allah has full knowledge of what they conceal.

003:167 Maulana
And that He might know the hypocrites. And it was said to them: Come, fight in Allah's way, or defend yourselves. They said: If we knew fighting, we would have followed you. They were on that day nearer to disbelief than to belief; they say with their mouths what is not in their hearts. And Allah best knows what they conceal.

003:167 Pickthtal
And that He might know the hypocrites, unto whom it was said: Come, fight in the way of Allah, or defend yourselves. They answered: If we knew aught of fighting we would follow you. On that day they were nearer disbelief than faith. They utter with their mouths a thing which is not in their hearts. And ALLAH knows quite well what they hide.

003:167 Rashad
And to expose the hypocrites who were told, "Come fight in the cause of GOD, or contribute." They said, "If we knew how to fight, we would have joined you." They were closer to disbelief than they were to belief. They uttered with their mouths what was not in their hearts. GOD knows what they conceal.

003:167 Sarwar
and who were the hypocrites. When the hypocrites were asked to fight for the cause of God or to defend the city, they replied, "Had we known before that you would fight, we would certainly not have followed you." At that time they were closer to disbelief than to faith. They speak words that do not come from their hearts. God knows well whatever they try to hide.

003:167 Shakir
And that HE might cause the hypocrites to be distinguished. And it was said to them, 'Come, fight in Allah's way, or defend yourselves.' They said: If we knew fighting, we would certainly have followed you. They were on that day much nearer to unbelief than to belief. They say with their mouths what is not in their hearts, and Allah best knows what they conceal.

003:167 Sherali
And that He might cause the hypocrites to be distinguished. And it was said to them, 'Come ye, fight in the cause of ALLAH and repel the attack of the enemy;' they said, 'If we knew how to fight we would surely follow you.' They were that day, nearer to disbelief than belief. They say with their mouths what is not in their hearts. And ALLAH knows quite well what they hide.

003:167 Yusufali
And the Hypocrites also. These were told: 'Come, fight in the way of Allah, or (at least) drive (The foe from your city).' They said: 'Had we known how to fight, we should certainly have followed you.' They were that day nearer to Unbelief than to Faith, saying with their lips what was not in their hearts but ALLAH hath full knowledge of all they conceal.

003:168
And what you suffered (of the disaster) on the day of Uhud when the two armies met, was by the leave of Allah, in order that He might test the believers.

003:168 Khan
(They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if ye speak the truth."

003:168 Maulana
Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Avert death from yourselves, if you are truthful.

003:168 Pickthtal
Those who, while they sat at home, said of their brethren (who were fighting for the cause of Allah): If they had been guided by us they would not have been slain. Say (unto them, O Muhammad): Then avert death from yourselves if ye are truthful.

003:168 Rashad
They said of their kinsmen, as they stayed behind, "Had they obeyed us, they would not have been killed." Say, "Then prevent your own death, if you are truthful."

003:168 Sarwar
Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Then avert death from yourselves if you speak the truth.

003:168 Shakir
Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Then avert death from yourselves if you speak the truth.

003:168 Sherali
It is those who said to their brethren, while they themselves remained behind, 'If they had obeyed us, they would not have been slain.' Say, 'Then avert death from yourselves, if you are truthful.'

003:168 Yusufali
(They are) the ones that say, (of their brethren slain), while they themselves sit (at ease): "If only they had listened to us they would not have been slain." Say: "Avert death from your own selves, if ye speak the truth."
003:169 Khan  Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.

003:169 Maulana  And think not of those who are killed in Allah’s way as dead. Nay, they are alive being provided sustenance from their Lord,

003:169 Pickthall  Think not of those, who are slain in the way of Allah, as dead, Nay, they are living. With their Lord they have provision.

003:169 Rashad  Do not think that those who are killed in the cause of GOD are dead; they are alive at their Lord, enjoying His provisions.

003:169 Sarwar  Do not think of those slain for the cause of God as dead. They are alive with their Lord and receive sustenance from Him.

003:169 Shakir  And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord;

003:169 Sherali  Think not of those, who have been slain in the cause of ALLAH, as dead. Nay, they are living, in the presence of their Lord, and are granted gifts from HIM;

003:169 Yusufali  Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord;

003:170 Khan  They rejoice in what Allah has bestowed upon them of His Bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear come, nor shall they grieve.

003:170 Maulana  Rejoicing in what Allah has given them out of His grace, and they rejoice for the sake of those who (being left) behind them, have not yet joined them, that they have no fear, nor shall they grieve.

003:170 Pickthall  Jubilant (are they) because of that which Allah hath bestowed upon them of His bounty, rejoicing for the sake of those who have not yet joined them but are left behind: That there shall no fear come upon them nor shall they grieve.

003:170 Rashad  They are rejoicing in GOD's grace, and they have good news for their comrades who did not die with them, that they have nothing to fear, nor will they grieve.

003:170 Sarwar  They are pleased with the favor from their Lord and have received the glad news that those who follow them will have no fear nor will they be grieved,

003:170 Shakir  Rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve.

003:170 Sherali  Jubilant because that which ALLAH has given them of HIS bounty; and rejoicing for the sake of those who have not yet joined them from behind them, because on them shall come no fear nor shall they grieve.

003:170 Yusufali  They rejoice in the bounty provided by Allah: And with regard to those left behind, who have not yet joined them (in their bliss), the (Martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve.

003:171 Khan  They rejoice in a Grace and a Bounty from Allah, and that Allah will not waste the reward of the believers.

003:171 Maulana  They rejoice for Allah’s favour and (His) grace, and that Allah wastes not the reward of the believers.

003:171 Pickthall  They rejoice because of favour from Allah and kindness, and that Allah wasteth not the wage of the believers.

003:171 Rashad  They have good news of GOD's bounties and grace, and that GOD never fails to reward the believers.

003:171 Sarwar  that they will be rewarded with bounties and favors from their Lord and that God will not neglect the reward of the true believers.

003:171 Shakir  They rejoice on account of favor from Allah and (His) grace, and that Allah will not waste the reward of the believers.

003:171 Sherali  They rejoice at the favour of ALLAH and HIS bounty, and at the fact that ALLAH suffers not the reward of the believers to be lost.

003:171 Yusufali  They glory in the Grace and the bounty from Allah, and in the fact that Allah suffereth not the reward of the Faithful to be lost (in the least).

003:172 Khan  Section 18: Uhud no gain to the enemy

003:172 Maulana  Those who answered (the Call of) Allah and the Messenger (Muhammad SAW) after being wounded; for those of them who did good deeds and feared Allah, there is a great reward.

003:172 Pickthall  As for those who heard the call of Allah and His messenger after the harm befell them (in the fight); for such of them as do right and ward off (evil), there is great reward.

003:172 Rashad  For those who respond to GOD and the messenger, despite the persecution they suffer, and maintain their good works, and lead a righteous life, a great reward.

003:172 Sarwar  The righteous and pious of those who have pledged obedience to God and the Messenger, after injury had befallen them, will receive a great reward.

003:172 Shakir  (As for) those who responded (at Ohud) to the call of Allah and the Messenger after the wound had befallen them, those among them who do good (to others) and guard (against evil)shall have a great reward.

003:172 Sherali  Those who answered the call of ALLAH and the Messenger after they had received an injury - such of them as do good and act righteously shall have a great reward;

003:172 Yusufali  Of those who answered the call of Allah and the Messenger, even after being wounded, those who do right and refrain from wrong have a great reward:-

003:173 Khan  Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allah (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us).

003:173 Maulana  Those to whom men said: Surely people have gathered against you, so fear them; but this increased their faith, and they said: Allah is sufficient for us and He is an excellent Guardian.

003:173 Pickthall  Those unto whom men said: Lo! the people have gathered against you, therefor fear them. (The threat of danger) but increased the faith of them and they cried: Allah is Sufficient for us! Most Excellent is He in Whom we trust!

003:173 Rashad  When the people say to them, "People have mobilized against you; you should fear them," this only strengthens their faith, and they say, "GOD suffices us; He is the best Protector."

003:173 Sarwar  Such people, when warned to fear those who are gathered against them, are strengthened in their faith and say, "God is All-sufficient as our Guardian."

003:173 Shakir  Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith and they said: Allah is sufficient for us and most excellent is the Protector.

003:173 Sherali  Those to whom men said, 'People have mustered against you, therefore fear them,' but this only increased their faith and they said, 'Sufficient for us is ALLAH, and an excellent Guardian is HE.'

003:173 Yusufali  Men said to them: "A great army is gathering against you"; And frightened them: But it (only) increased their Faith: They said: "For us Allah sufficeth, and He is the best disposer of affairs."
And let not those who hasten to fall into disbelief grieve thee; surely, they cannot harm ALLAH in any way. ALLAH desires that He should not give them any share in the life hereafter. There they have incurred a terrible retribution.

And let not those who haste into disbelief hastily; surely they can do no harm to Allah at all; Allah intends not to assign them any portion in the hereafter. They have incurred a grievous chastisement.

And let not those who hasten to fall into disbelief grieve thee; surely, they cannot harm ALLAH in any way. ALLAH desires not to assign them any portion in the life to come; and they shall have a severe punishment.

And let not those who hasten to fall into disbelief grieve thee; surely, they cannot harm ALLAH in any way. ALLAH desires not to assign them any portion in the life to come; and they shall have a severe punishment.

And let not those who hasten into disbelief grieve thee; surely, they cannot harm ALLAH in any way. ALLAH desires not to assign them any portion in the life hereafter. They have incurred a grievous chastisement.

And let not those who hasten into disbelief grieve thee; surely, they cannot harm ALLAH in any way. ALLAH desires not to assign them any portion in the life hereafter. They have incurred a grievous chastisement.

And let not those who hasten into disbelief grieve thee; surely, they cannot harm ALLAH in any way. ALLAH desires not to assign them any portion in the life to come; and they shall have a severe punishment.

And let not those who hasten into disbelief grieve thee; surely, they cannot harm ALLAH in any way. ALLAH desires not to assign them any portion in the life hereafter. They have incurred a grievous chastisement.

And let not those who hasten into disbelief grieve thee; surely, they cannot harm ALLAH in any way. ALLAH desires not to assign them any portion in the life hereafter. They have incurred a grievous chastisement.

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And let not those who hasten into disbelief grieve thee; surely, they cannot harm ALLAH in any way. ALLAH desires not to assign them any portion in the life hereafter. They have incurred a grievous chastisement.
This is on account of what your own hands have sent before you. And certainly, Allah is not in the least unjust to the servants.

And surely, Allah has heard the statement of those (Jews) who say: "God is poor and we are wealthy". We shall write down what they have said and their killing the prophets unjustly, and We shall say: "Suffer the retribution of Hell."

And let not those who withhold and hoard GOD's provisions think that it is good for them; Nay, it is evil for them. They shall have a collar of their niggardliness on their necks on the Resurrection day. Allah's is the heritage of the heavens and the earth. And Allah is Well-Aware of what you do.

And let not those who withhold and hoard of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakat). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And Allah belongs to the heritage of the heavens and the earth; and Allah is Well-Acquainted with what you do.

And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them. Avarice is evil and whatever they are avaricious about will be tied to their necks on the Day of Judgment. To God belongs the heritage of the heavens and the earth. And Allah is the ultimate inheritor of the heavens and the earth. And Allah is Cognizant of everything you do.

And let not those who hoard up that which Allah hath bestowed upon them of His bounty think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection. Allah's is the heritage of the heavens and the earth. And Allah is Aware of what you do.

And let not those who are niggardly in spending that which Allah has granted them of His Bounty (Wealth) think that it is good for them. Avarice is evil and whatever they are avaricious about will be their collar on the Day of Resurrection. Allah's is the heritage of the heavens and the earth. And Allah is the ultimate inheritor of the heavens and the earth. And Allah is Well-Aware of what you do.

And let no one say, "I have no children" and (thus evade the zakat).
183:183 Those (Jews) who said: "Verily, Allah has taken our promise not to believe in any Messenger unless he brings us an offering which the fire from heaven shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?"

183:183 Sherali Those who say: Allah has enjoined us that we should not believe in any messenger until he brings us an offering which is consumed by the fire. Say: Indeed there came to you messengers before me with clear arguments and with that which you demand. Why then did you try to kill them, if you are truthful?".

183:183 Pickthai (The same are) those who say: Lo! Allah hath charged us that we believe not in any messenger until he bring us an offering which fire (from heaven) shall devour. Say (unto them, O Muhammad): Messengers came unto you before me with miracles, and with that (very miracle) which ye describe. Why then did ye slay them? (Answer that) if ye are truthful!

183:183 Rashad It is they who said, "GOD has made a covenant with us that we shall not believe in any messenger, unless he produces an offering that gets consumed by fire." Say, "Messengers before me have come to you with clear proofs, including what you just demanded. Why then did you kill them, if you are truthful?"

183:183 Sarwar (Muhammad), say to those who say, 'God has commanded us not to believe any Messenger unless he offers a burnt offering.' (Muhammad) say, "Messengers came to you before me with certain miracles and with that which you had asked for (burnt offering). Why, then, did you slay them if you were true in your claim?'

183:183 Shakir (Those are they) who said: Surely Allah has enjoined us that we should not believe in any messenger until he brings us an offering which the fire consumes. Say: Indeed, there came to you messengers before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?

183:183 Sherali Those who say: "ALLAH has charged us not to believe in any Messenger until he brings us an offering which fire devours." Say, 'There have already come to you Messengers before me with clear Signs and with that which you ask for. Why, then, did you seek to slay them, if you are truthful?'

183:183 Yusufali They (also) said: "Allah took our promise not to believe in any messenger unless He showed us a sacrifice consumed by Fire (From heaven)." Say: "There came to you messengers before me, with clear Signs and even with what ye ask for: why then did ye slay them, if ye speak the truth?"

183:184 Khan Then if they reject you (O Muhammad SAW), so were Messengers rejected before you, who came with Al-Baiyinat (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

183:184 Maulana But if they reject thee, so indeed were rejected before thee messengers who came with clear arguments and scriptures and the illuminating Book.

183:184 Pickthai And if they deny thee, even so did they deny messengers who were before thee, who came with miracles and with the Psalms and with the Scripture giving light.

183:184 Rashad If they reject you, messengers before you have been rejected, even though they brought proofs, the Psalms, and the enlightening scripture.

183:184 Sarwar If they reject you, they had certainly rejected the Messengers who lived before you and who showed them authoritative evidence, smaller Books, and the Book of enlightenment.

183:184 Shakir But if they reject you, so indeed were rejected before you messengers who came with clear arguments and scriptures and the illuminating book.

183:184 Sherali And if they accuse thee of lying, even so were accused of lying Messengers before thee who came with clear Signs and Books of wisdom and the illuminating Book.

183:184 Yusufali Then if they reject thee, so were rejected messengers before thee, who came with Clear Signs, Books of dark prophecies, and the Book of Enlightenment.

183:185 Khan Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to the Garden will have attained the object (of Life): For the life of this world is but goods and chattels of deception.
And Allah's is the kingdom of the heavens and the earth, and Allah has power over all things.

Unto Allah belongeth the Sovereignty of the heavens and the earth. Allah is Able to do all things.

And to Allah belongs the dominion of the heavens and the earth, and Allah has power over all things.

And Allah's is the kingdom of the heavens and the earth. And Allah is Possessor of power over all things.

And God belongeth the Sovereignty of the heavens and the earth. God is Omnipotent.

And God's is the kingdom of the heavens and the earth, and God has power over all things.
003:190 Section 20: Ultimate Triumph of the Faithful

003:190 Khan Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

003:190 Maulana In the creation of the heavens and the earth and the alternation of the night and the day, there are surely signs for men of understanding.

003:190 Pickthal Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His Sovereignty) for men of understanding.

003:190 Rashad In the creation of the heavens and the earth, and the alternation of night and day, there are signs for those who possess intelligence.

003:190 Sarwar The creation of the heavens and the earth and the alternation of the night and the day are evidence (of the existence of God) for people of reason.

003:190 Shakir Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand.

003:190 Sherali In the creation of the heavens and the earth and in the alternation of the night and the day there are indeed Signs for men of understanding:

003:190 Yusufali Behold! in the creation of the heavens and the earth, and the alternation of night and day, there are indeed Signs for men of understanding:

003:191 Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted be You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

003:191 Maulana Those who remember Allah standing and sitting and (lying) on their sides, and reflect on the creation of the heavens and the earth: Our Lord, Thou hast not created this in vain! Glory be to Thee! Save us from the chastisement of the Fire.

003:191 Pickthal They remember GOD while standing, sitting, and on their sides, and they reflect upon the creation of the heavens and the earth: "Our Lord, You did not create all this in vain. Glory be to Thee! Preserve us from the doom of Hell.

003:191 Rashad It is these who remember God while standing, sitting, or resting on their sides and who think about the creation of the heavens and the earth and say, "Lord, you have not created all this without reason. Glory be to you. Lord, save us from the torment of the fire".

003:191 Shakir Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the fire.

003:191 Sherali Those who remember ALLAH standing, sitting, and lying on their sides, and ponder over the creation of the heavens and the earth; and say, "Our Lord, thou hast not created this universe in vain. Holy art Thou; save us then from the punishment of the Fire;"

003:191 Yusufali Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.

003:192 "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the Zalimun (polytheists and wrong-doers) find any helpers.

003:192 Maulana Our Lord, whomsoever Thou makest enter the Fire, him Thou indeed bringest to disgrace. And there will be no helpers for the wrongdoers.

003:192 Pickthal Our Lord! Whom Thou causest to enter the Fire: him indeed Thou hast confounded. For evil-doers there will be no helpers.

003:192 Rashad "Our Lord, whomever You commit to Hell are the ones You have forsaken. Such transgressors have no helpers.

003:192 Sarwar Those whom You submit to the fire are certainly disgraced. There is no helper for the unjust.

003:192 Shakir Our Lord! surely whomsoever Thou makest enter the fire, him Thou indeed brought to disgrace, and there shall be no helpers for the unjust:

003:192 Sherali Our Lord, whomsoever THOU causest to enter the Fire, him THOU hast surely disgraced. And the wrongdoers shall have no helpers;

003:192 Yusufali "Our Lord! any whom Thou dost admit to the Fire, Truly Thou coverest with shame, and never will wrong-doers Find any helpers!

003:193 "Our Lord! Verily, we have heard the call of one (Muhammad SAW) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and remit from us our evil deeds, and make us die in the state of righteousness along with Al-Abraar (those who are obedient to Allah and follow strictly His Orders).

003:193 Maulana Our Lord, surely we have heard a Crier calling to the faith, saying: Believe in your Lord. So we do believe. Our Lord, grant us protection from our sins and remove our evils and make us die with the righteous.

003:193 Pickthal Our Lord! Lo! we have heard a crier calling unto Faith: 'Believe ye in your Lord!' So we believed. Our Lord! Therefor forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous.

003:193 Rashad "Our Lord, we have heard a caller calling to faith and proclaiming: 'You shall believe in your Lord,' and we have believed. Our Lord, forgive us our transgressions, remit from us our sins, and let us die as righteous believers.

003:193 Sarwar "Lord, we have heard the person calling to the faith and have accepted his call. Forgive our sins, expiate our bad deeds, and let us die with the righteous ones.

003:193 Shakir Our Lord! surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! forgive us therefore our faults, and cover our evil deeds and make us die with the righteous.

003:193 Sherali Our Lord, we have heard a Crier calling us unto faith, saying, 'Believe ye in your Lord,' and we have believed. Our Lord, forgive us, therefore, our sins and remit from us our evils and in death join us with the righteous;

003:193 Yusufali "Our Lord! we have heard the call of one calling (Us) to Faith, 'Believe ye in the Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous.

003:194 "Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

003:194 Maulana Our Lord, grant us what Thou hast promised us by Thy messengers and disgrace us not on the day of Resurrection. Surely Thou never failest in (Thy) promise!

003:194 Pickthal Our Lord! And give us what Thou hast promised us by Thy messengers. Confound us not upon the Day of Resurrection. Lo! Thou breakest not the tryst.

003:194 Rashad "Our Lord, shower us with the blessings you promised us through Your messengers, and do not forsake us on the Day of Resurrection. You never break a promise.

003:194 Sarwar "Our Lord, grand us the victory that You have promised Your Messenger and do not disgrace us on the Day of Judgment; You are the One who never ignores His promise."

003:194 Shakir Our Lord! and grant us what Thou hast promised us by Thy messengers; and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise.

003:194 Sherali 'Our Lord, give us what Thou hast promised to us through Thy messengers; and disgrace us not on the Day of Resurrection. Surely, Thou breakest not Thy promise.

003:194 Yusufali "Our Lord! Grant us what Thou didst promise unto us through Thine messengers, and save us from shame on the Day of Judgment: For Thou never breakest Thy promise."
003:195 Khan  
So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will remit from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allah, and with Allah is the best of rewards."

003:195 Maulana  
So their Lord accepted their prayer, (saying): I will not suffer the work of any worker among you to be lost whether male or female, the one of you being the other. So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall truly remove their evil and make them enter Gardens wherein flow rivers -- a reward from Allah. And with Allah is the best reward.

003:195 Pickthtal  
And their Lord had heard them (and He saith): Lo! I suffer not the work of any worker, male or female, to be lost. Ye proceed one from another. So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow - A reward from Allah. And with Allah is the fairest of rewards.

003:195 Rashad  
Their Lord responded to them: "I never fail to reward any worker among you for any work you do, be you male or female - you are equal to one another. Thus, those who immigrate, and get evicted from their homes, and are persecuted because of Me, and fight and get killed, I will surely remit their sins and admit them into gardens with flowing streams." Such is the reward from GOD. GOD possesses the ultimate reward.

003:195 Sarwar  
Their Lord answered their prayers saying, "I do not neglect anyone's labor whether the laborer be male or female. You are all related to one another. Those who migrated from Mecca, those who were expelled from their homes, those who were tortured for My cause, and those who fought and were killed for My cause will find their sins expiated by Me and I will admit them into the gardens wherein streams flow. It will be their reward from God Who grants the best rewards."

003:195 Shakir  
So their Lord accepted their prayer: That I will not waste the work of a worker among you, whether male or female, the one of you being the other; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter gardens beneath which rivers flow; a reward from Allah, and with Allah is yet better reward.

003:195 Sherali  
So their Lord answered their prayers, saying, 'I will suffer not the work of any worker from among you, whether male or female, to be lost. You are from one another. Those, therefore, who have emigrated, and have been driven out of their homes, and have been persecuted for MY cause, and have fought and been slain, I will surely remit from them their evil deeds and will cause them to enter gardens through which streams flow - a reward from ALLAH, and with ALLAH is the best of rewards.

003:195 Yusufali  
And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: Ye are members, one of another: Those who have left their homes, or been driven out therefrom, or suffered harm in My Cause, or fought or been slain,- verily, I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath: - A reward from the presence of Allah, and from His presence is the best of rewards."

003:196  
003:196 Khan  
Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

003:196 Maulana  
Let not control in the land of those who disbelieve, deceive thee.

003:196 Pickthtal  
Let not the vicissitude (of the success) of those who disbelieve, in the land, deceive thee (O Muhammad).

003:196 Rashad  
Do not be impressed by the apparent success of disbelievers.

003:196 Sarwar  
(Muhammad), do not be deceived by the changing activities of the unbelievers in different parts of the land.

003:196 Shakir  
Let it not deceive you that those who disbelieve go to and fro in the cities fearless.

003:196 Sherali  
Let not the moving about of the disbelievers in the land deceive thee.

003:196 Yusufali  
Let not the strutting about of the Unbelievers through the land deceive thee:

003:197  
003:197 Khan  
A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.

003:197 Maulana  
A brief enjoyment! Then their abode is hell. And evil is the resting-place.

003:197 Pickthtal  
It is but a brief comfort. And afterward their habitation will be hell, an ill abode.

003:197 Rashad  
They only enjoy temporarily; then end up in Hell; what a miserable destiny!

003:197 Sarwar  
Their gains are only a means of enjoyment in this life. However, their destination is hell, the terrible dwelling.

003:197 Shakir  
A brief enjoyment! then their abode is hell, and evil is the resting-place.

003:197 Sherali  
It is a small and temporary advantage, then Hell shall be their abode. What an evil place of rest.

003:197 Yusufali  
Little is it for enjoyment: Their ultimate abode is Hell: what an evil bed (To lie on)!

003:198  
003:198 Khan  
But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell (for ever), an entertainment from Allah; and that which is with Allah is the best of rewards.

003:198 Maulana  
But those who keep their duty to their Lord, for them are Gardens wherein flow rivers, to abide therein, and entertainment from their Lord. And that which Allah has in store for the righteous is best.

003:198 Pickthtal  
But those who keep their duty to their Lord, for them are Gardens underneath which rivers flow, wherein they will be safe for ever. A gift of welcome from your Lord. That which Allah hath in store is better for the righteous.

003:198 Rashad  
As for those who observe their Lord, they have deserved gardens with flowing streams; they abide therein forever. Such is the abode given to them by GOD. What GOD possesses is far better for the righteous.

003:198 Sarwar  
For those who have fear of their Lord, there will be gardens wherein streams flow and they will live therein forever as a gift from their Lord. God has the best reward for the virtuous people.

003:198 Shakir  
But as to those who are careful of (their duty to) their Lord, they shall have gardens beneath which rivers flow, abiding in them; an entertainment from their Lord, and that which is with Allah is best for the righteous.

003:198 Sherali  
But those who fear their Lord shall have gardens through which streams flow; therein shall they abide - an entertainment from ALLAH. And that which is with ALLAH is still better for the righteous.

003:198 Yusufali  
On the other hand, for those who fear their Lord, are Gardens, with rivers flowing beneath; therein are they to dwell (for ever), - a gift from the presence of Allah; and that which is in the presence of Allah is the best (bliss) for the righteous.
And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allah and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allah. They do not sell the Verses of Allah for a little price, for them is a reward with their Lord. Surely, Allah is Swift in account.

And of the People of the Book there are those who believe in Allah and (in) that which as been revealed to you and (in) that which has been revealed to them, being lowly before Allah; they take not a small price for the messages of Allah. These is it that have their reward with their Lord. Surely Allah is Swift to take account!

And lo! of the People of the Scripture there are some who believe in Allah and that which is revealed unto you and that which was revealed unto them, humbling themselves before Allah. They purchase not a trifling gain at the price of the revelations of Allah. Verily their reward is with their Lord. Lo! Allah is swift to take account.

Surely, some followers of the previous scriptures do believe in GOD, and in what was revealed to you, and in what was revealed to them. They reverence GOD, and they never trade away GOD's revelations for a cheap price. These will receive their recompense from their Lord. GOD is the most efficient in reckoning.

There are some among the People of the Book who believe in God and what is revealed to you and to them. They are humble before God and do not trade God's revelations for a small price. They will receive their reward from their Lord. God's reckoning is swift.

And most surely of the followers of the Book there are those who believe in Allah and (in) that which has been revealed to you and (in) that which has been revealed to them, being lowly before Allah; they do not take a small price for the communications of Allah; these is it that have their reward with their Lord; surely Allah is quick in reckoning.

And surely, among the People of the Book there are some who believe in ALLAH and in what has been sent down to you and in what was sent down to them, humbling themselves before ALLAH. They barter not the Signs of ALLAH for a paltry price. It is these who shall have their reward with their Lord. Surely ALLAH is Swift in settling account.

And there are, certainly, among the People of the Book, those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: They will not sell the Signs of Allah for a miserable gain! For them is a reward with their Lord, and Allah is swift in account.

O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you, and fear Allah, so that you may be successful.

O you who believe, be steadfast and try to excel in steadfastness and guard (the frontiers). And keep your duty to Allah that you may be successful.

O ye who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that ye may succeed.

Believers, have patience, help each other with patience, establish good relations with one another, and have fear of God so that you may have everlasting happiness.

O you who believe! be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.

O ye who believe! be steadfast and strive to excel in steadfastness and be on your guard and fear ALLAH, that you may prosper.

O ye who believe! Persevere in patience and constancy; vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper.

In the name of God, Most Gracious, Most Merciful

Section 1: Duties of Guardians to Orphan Wards

O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you.

O you who believe, you shall be steadfast, you shall persevere, you shall be united, you shall observe GOD, that you may succeed.

O people, keep your duty to your Lord, Who created you from a single being and created its mate of the same (kind), and spread from these two many men and women. And keep your duty to Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship. Surely Allah is ever a Watcher over you.

O mankind! Be careful of your duty to your Lord Who created you from a single soul and from it created its mate and from them twain hath spread abroad a multitude of men and women. Be careful of your duty toward Allah in Whom you claim (your rights) of one another, and (to) the ties of relationship. Surely Allah is ever a Watcher over you.

O people, observe your Lord; the One who created you from one being, and created from it its mate, then spread from the two many men and women. You shall regard GOD, by whom you swear, and regard the parents. GOD is watching over you.

O people, have fear of your Lord who has created you from a single soul. From it He created your spouse and through them He populated the land with many men and women. Have fear of the One by whose Name you swear to settle your differences and have respect for your relatives. God certainly keeps watch over you.

O people! be careful of (your duty to) your Lord, Who created you from a single being and created its mate of the same (kind) and spread from these two, many men and women; and be careful of (your duty to) Allah, by Whom you demand one of another (your rights), and (to) the ties of relationship; surely Allah ever watches over you.

O ye people! fear your Lord who created you from a single soul and of its kind created its mate, and from them twain spread many men and women; and fear ALLAH, in Whose name you appeal to one another, and fear him particularly respecting ties of kinship. Verily ALLAH watches over you.

O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women:-- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over you.
And give unto orphans their property and do not exchange (your) bad things for (their) good ones; and devour not their substance (by adding it) to your substance. Surely, this is a great sin.

And give to the orphans their property, and substitute not worthless (things) for (their) good (ones), and devour not their property (adding) to your own property. This is surely a great sin.

Give unto orphans their wealth. Exchange not the good for the bad (in your management thereof) nor absorb their wealth into your own wealth. Lo! that would be a great sin.

You shall hand over to the orphans their rightful properties. Do not substitute the bad for the good, and do not consume their properties by combining them with yours. This would be a gross injustice.

Give to the orphans their property. Do not exchange the pure for the filthy and do not spend the property of orphans along with your own; this would be a great sin.

And give to the orphans their property, and do not substitute worthless (things) for (their) good ones, and do not devour their property (as an addition) to your own property; this is surely a great crime.

And give to the orphans their property and exchange not the bad for the good, and devour not their property by mixing it with your own. Surely, it is a great sin.

To orphans restore their property (When they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin.

And if you fear that you shall not be able to deal justly with the orphan-girls, then marry (other) women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess. That is nearer to prevent you from doing injustice.

And if you fear that you cannot do justice to orphans, marry such women as seem good to you, two, or three, or four; but if you fear that you will not do justice, then (marry) only one or that which your right hands possess. This is more proper that you may not do injustice.

And give not unto the foolish your property which Allah has made a means of support for you, but feed and clothe them with it, and treat them kindly.

And do not give away your property which Allah has made for you a (means of) support to the weak of understanding, and maintain them out of (the profits of) it, and clothe them and speak to them words of honest advice.

To those weak of understanding Make not over your property, which Allah hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice.
And try orphans (as regards their intelligence) until they reach the age of marriage: if then you find sound judgment in them, release their property to them, but consume it not wastefully, and hastily fearing that they should grow up, and whoever amongst guardians is rich, he should provide for them his needs, and make no provision for himself what is just and reasonable. When you release their property to them, take witnesses in their presence; and Allah is All-Sufficient in taking account.

Test the orphans until they reach the age of marriage. Then if you find in them maturity of intellect, make over to them their property, and consume it not wastefully and hastily against their growing up. And whoever is rich, let him abstain from consuming his property reasonably. And when you make over to them their property, call witnesses in their presence. And Allah is enough as a Reckoner.

Prove orphans till they reach the marriageable age; then, if ye find them of sound judgment, deliver over unto them their fortune; and devour it not by squandering and in haste lest they should grow up Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship). And when ye deliver up their fortune unto orphans, have (the transaction) witnessed in their presence. Allah sufficeth as a Reckoner.

You shall test the orphans when they reach puberty. As soon as you find them mature enough, give them their property. Do not consume it extravagantly in a hurry, before they grow up. The rich guardian shall not charge any wage, but the poor guardian may charge equitably. When you give them their properties, you shall have witnesses. GOD suffices as a Reckoner.

And let those fear (in their behaviour toward orphans) who if they left behind them weak offspring would be afraid for them. So let them mind their duty to Allah, and speak right words.

Those who are concerned about the welfare of their own children after their death, should have fear of Go
And let them fear ALLAH and let them say the right word.

Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear ALLAH, and speak words of appropriate (comfort).
Section 2: Law of Inheritance

Allah commands you concerning your children: for the male is the equal of the portion of two females; but if there be more than two females, two-thirds of what the deceased leaves is theirs; and if there be one, for her is the half. And as for his parents, for each of them is the sixth of what he leaves, if he has a child; but if he has no child and (only) his two parents inherit him, for his mother is the third; but if he has brothers, his mother is the sixth, after (payment of) a bequest he may have bequeathed or debt. Your parents and your children, you know not which of them is the nearer of you in usefulness. This is an ordinance from Allah: surely Allah is Knowing, Wise.

GOD decrees a will for the benefit of your children: the male gets twice the share of the female. If the inheritors are only women, more than two, they get two-thirds of what is bequeathed. If only one daughter is left, she gets one-half. The parents of the deceased get one-sixth of the inheritance each, if the deceased has left any children. If he left no children, and his parents are the only inheritors, the mother gets one-third. If he has siblings, then the mother gets one-sixth. All this, after fulfilling any will the deceased has left, and after paying off all debts. When it comes to your parents and your children, you do not know which of them is really the best to you and the most beneficial. This is GOD's law. GOD is Omniscient, Most Wise.

This is a commandment from your Lord: After the payment of debts or anything bequeathed, let the male inherit twice as much as the female. If there are more than two girls, they will each have two-thirds of the legacy. If there is only one girl, she will inherit half of the legacy. Parents of the deceased will each inherit one-sixth of the legacy, if the deceased has a surviving child, however, if no children survive the deceased, and the heirs are the parents, the mother will receive one-third of the legacy. The mother will receive one-sixth of the legacy if the deceased has more than one surviving brother. These are the decreed shares according to the laws of GOD. Regardless of how you feel about your parents or your children, you do not know which of them is more beneficial to you. God is All-knowing and All-wise.

Allah enjoins you concerning your children: The male shall have the equal of the portion of two females; if they are more than two females, they shall have two-thirds of what the deceased has left, and if there is one, she shall have the half; and as for his parents, each of them shall have the sixth of what he has left if he has a child, but if he has no child and (only) his two parents inherit him, then his mother shall have the third; but if he has brothers, then his mother shall have the sixth after the payment of a bequest he may have bequeathed or debt. Your parents and your children, you know not which of them is the nearer to you in usefulness; this is an ordinance from Allah: surely Allah is Knowing, Wise.

Allah commands you concerning your children; a male shall have as much as the share of two females; but if their be females only, numbering more than two, then they shall have two-thirds of what the deceased leave; and if there be one, she shall have the half. And his parents each of them a sixth of the inheritance, if he have a child, but if he have no child and his parents be his heirs, then his mother shall have a third; and if he have brothers and sisters, then his mother shall have a sixth, after the payment of any bequests he may have bequeathed or of debts. Your fathers and your children; you know not which of them is more benefict to you. This fixing of portions is from ALLAH. Surely, ALLAH is All-Knowing, Wise.

Allah (thus) directs you as regards your Children's (Inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased Left brothers (or sisters) the mother has a sixth. (The distribution in all cases (s) after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by Allah; and Allah is All-knowing, Al-wise.
In that which your wives leave, your share is a half if they have no child; but if they leave a child, you get a fourth of that which they leave after payment of legacies that they may have bequeathed or debts. In that which you leave, their (your wives) share is a fourth if you leave no child; but if you leave a child, they get an eighth of that which you leave after payment of legacies that you may have bequeathed or debts. If the man or woman whose inheritance is in question has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone). This is a Commandment from Allah; and Allah is Ever All-Knowing, Most-Forbearing.

Those are limits set by Allah (or ordainments as regards laws of inheritance), and whosoever obeys Allah and His Messenger, He will cause him to enter gardens beneath which rivers flow, to abide therein, and that will be the supreme achievement. This is in accordance with the Qur’an. Allah is Omnipotent, Most Wise.

And if a man or a woman have a distant heir (having left neither parent nor child), and (he or she) has a brother or a sister, then for each of them is the sixth; but if they are more than that, they shall be sharers in the third after payment of a bequest that may have been bequeathed or a debt not injuring (others). This is an ordinance from Allah; and Allah is Knowing, Forbearing.

And unto you belongeth a half of that which your wives leave, if they have no child; but if they have a child then unto you the fourth of that which they leave, after any legacy they may have bequeathed, or debt (they may have contracted, hath been paid). And unto them belongeth the fourth of that which ye leave if ye have no child, but if ye have a child then the eighth of that which ye leave, after any legacy ye may have bequeathed, or debt (ye may have contracted, hath been paid). And if a man or a woman have a distant heir (having left neither parent nor child), and (he or she) have a brother or a sister (only on the mother's side) then to each of them twain (the brother and the sister) the sixth, and if they be more than two, then they shall be sharers in the third, after any legacy that may have been bequeathed or debt (contracted) not injuring (the heirs by willing away more than a third of the heritage) hath been paid. A commandment from Allah. Allah is Knower, Indulgent.

And you shall half of what your wives leave behind, if they had no children. If they had children, you get one-fourth of what they leave. All this, after fulfilling any will they had left, and after paying off all debts. They get one-fourth of what you leave behind, if you had no children. If you had children, they get one-eighth of what you bequeath. All this, after fulfilling any will you had left, and after paying off all debts. If the deceased man or woman was a loner, and leaves two siblings, male or female, each of them gets one-sixth of the inheritance. If there are more siblings, then they equally share one-third of the inheritance. All this, after fulfilling any will, and after paying off all debts, so that no one is hurt. This is a will decreed by God. God is Omnipotent, Most Wise.

If your wives die without any surviving children, you will inherit half of their legacy. If they have children, you will inherit one-fourth of their legacy after the deaths and things bequeathed have been excluded from the legacy. After the payment of debts and things bequeathed have been excluded from the legacy, your wives will inherit one-fourth of your legacy if you have no surviving children. If you leave a child, they will inherit one eighth of your legacy. If the deceased, either male or female, has no surviving heirs such as parents or children but has a brother or a sister, the brother or sister will each inherit one-sixth of the legacy. If there are more than just a brother or a sister, they will share one-third of the legacy. This is after the payment of any debts and things bequeathed have been excluded from the legacy, so that no one will be caused to suffer any loss. It is a guide from God, the All-knowing and Forbearing.

And you shall have half of what your wives leave if they have no child, but if they have a child, then you shall have a fourth of what they leave after payment of any bequest they may have bequeathed or debt; and they shall have the fourth of what you leave if you have no child, but if you have a child then they shall have the eighth of what you leave after payment of a bequest you may have bequeathed or a debt; and if a man or a woman leaves property to be inherited by neither parents nor offspring, and he (or she) has a brother or a sister, then each of them two shall have the sixth, but if they are more than that, they shall be sharers in the third after payment of any bequest that may have been bequeathed or a debt that does not harm (others); this is an ordinance from Allah; and Allah is Knowing, Forbearing.

And you shall have half of that which your wives leave, if they have no child; but if they have a child, then you shall have a fourth of that which they leave, after the payment of any bequests they may have bequeathed or debts. And they shall have a fourth of that which you leave, if you have no child; but if you have a child then you shall have an eighth of that which you leave, after the payment of any bequests you may have bequeathed or debt. And if there be a man or a woman whose heritage is to be divided and he or she has neither parent nor child, and he or she has a brother and a sister, then each one of them shall have a sixth. But if they be more than that, then they shall be equal sharers in one-third, after the payment of any bequests which may have been bequeathed or of debt. And all this shall be without intent to cause injury to anyone. This is an injunction from ALLAH and ALLAH is Wise, Forbearing.

In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or woman whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by Allah; and Allah is All-Knowing, Most Forbearing.

These are the limits (set by) Allah (or ordinances as regards laws of inheritance), and whosoever obeys Allah and His Messenger (Muhammad SAW) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.

These are Allah's limits. And whoever obeys Allah and His Messenger, He will admit him to Gardens wherein flow rivers, to abide in them. And this is the great achievement.

These are the limits (imposed by) Allah. Whoso obeyseth Allah and His messenger, He will make him enter Gardens underneath which rivers flow, where such will dwell for ever. That will be the great success.

These are GOD's laws. Those who obey GOD and His messenger, He will admit them into gardens with flowing streams, wherein they abide forever. This is the greatest triumph.

These are the laws of God. Whoever obeys God and His Messenger will be admitted to the gardens wherein streams flow and wherein they will live forever. This is the greatest triumph.

These are Allah's limits, and whoever obeys Allah and His Messenger, He will cause him to enter gardens beneath which rivers flow, to abide in them; and this is the great achievement.

These are the limits set by ALLAH; and whoso obeys ALLAH and HIS Messenger, HE will make him enter Gardens through which streams flow; Therein shall they abide; and that is a great triumph.

These are limits set by Allah; those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing beneath, to abide therein (for ever) and that will be the supreme achievement.
004:014 Khan
And whosoever disobeys Allah and His Messenger (Muhammad SAW), and transgresses His limits, He will cast him into the Fire, to abide therein, and he shall have a disgraceful torment.

004:014 Maulana
And whoever disobeys Allah and His Messenger and goes beyond His limits, He will make him enter fire to abide in it, and for him is an abasing chastisement.

004:014 Pickthtl
And whoso disobeyeth Allah and His messenger and transgresseth His limits, He will make him enter Fire, where he will dwell for ever; his will be a shameful doom.

004:014 Rashad
As for the one who disobeys GOD and His messenger, and transgresses His laws, He will admit him into Hell, wherein he abides forever, He has incurred a shameful retribution.

004:014 Sarwar
Whoevers disobeys God and His Messenger and breaks His rules will be admitted to the fire wherein they will live forever, suffering a humiliating torment.

004:014 Shakir
And whoever disobeys Allah and His Messenger and goes beyond His limits, He will cause him to enter fire to abide in it, and he shall have an abasing chastisement.

004:014 Yusufali
But those who disobey Allah and His Messenger and transgress His limits will be admitted to a Fire, to abide therein. And they shall have a humiliating punishment.

004:015 Yusufali
Section 3: Treatment of Women

004:015 Khan
And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allah ordains for them some (other) way.

004:015 Maulana
And as for those of your women who are guilty of an indecency, call to witness against them four (witnesses) from among you; so if they bear witness, confine them to the houses until death takes them away or Allah opens a way for them.

004:015 Pickthtl
As for those of your women who are guilty of lewdness, call to witness four of you against them. And if they testify (to the truth of the allegation) then confine them to the houses until death take them or (until) Allah appoint for them a way (through new legislation).

004:015 Rashad
Those who commit adultery among your women, you must have four witnesses against them, from among you. If they do bear witness, then you shall keep such women in their homes until they die, or until GOD creates an exit for them.

004:015 Sarwar
Those of your women who commit fornication, let four (Muslim) witness testify to their act. If there is sufficient testimony, confine them to their houses until they die, or until GOD provides a way for their freedom.

004:015 Shakir
And as for those who are guilty of an indecency from among your women, call to witnesses against them four (witnesses) from among you; then if they bear witness confine them to the houses until death takes them away or Allah opens some way for them.

004:015 Sharari
And such of your women who are guilty of any flagrant impropriety - call to witness four of you against them; and if they bear witness, then confine them to the houses until death overtakes them or ALLAH opens for them some other way.

004:015 Yusufali
If any of your women are guilty of lewdness, Take the evidence of four (Reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way.

004:016 Yusufali
If two men among you are guilty of lewdness, Take the evidence of four (Reliable) witnesses from amongst you against them; and if they testify, confine them to houses until death do claim them, or Allah ordain for them some (other) way.

004:016 Khan
And the two persons (man and woman) among you who commit illegal sexual intercourse, punish them both. And if they repent (promise Allah that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allah is Ever the One Who accepts repentance, (and He is) Most Merciful.

004:016 Maulana
And as for the two of you who are guilty of it, give them both a slight punishment; then if they repent and amend, turn aside from them. Surely Allah is ever Oft-returning (to mercy), the Merciful.

004:016 Pickthtl
And as for the two of you who are guilty of it, give them both a slight punishment; then if they repent and improve, then let them be. Lo! Allah is ever relenting, Merciful.

004:016 Rashad
The couple who commits adultery shall be punished. If they repent and reform, you shall leave them alone. GOD is Redeemer, Most Merciful.

004:016 Sarwar
If any two people commit fornication, punish them. If they repent and reform, let them go, God is All-Forgiving and All-merciful.

004:016 Shakir
And as for the two who are guilty of indecency from amongst you, give them both a punishment; then if they repent and amend, turn aside from them; surely Allah is Oft-returning (to mercy), the Merciful.

004:016 Sharari
And if two from among you are guilty of it, punish them both. And if they repent and amend, then leave them alone; surely ALLAH is Oft-Returning with compassion and is ever Merciful.

004:016 Yusufali
If two men among you are guilty of lewdness, punish them both. If they repent and amend, Leave them alone; for Allah is Oft-returning, Most Merciful.

004:017 Yusufali
Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise.

004:017 Khan
Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allah will forgive and Allah is Ever All-Knower, All-Wise.

004:017 Maulana
Repentence with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these is it to whom Allah turns (mercifully). And Allah is ever Knowing, Wise.

004:017 Pickthtl
Forgiveness is only incumbent on Allah toward those who do evil in ignorance (and) then turn quickly (in repentance) to Allah. These are they toward whom Allah relenteth. Allah is ever Knowing, Wise.

004:017 Rashad
Repentence is acceptable by GOD from those who fall in sin out of ignorance, then repent immediately thereafter. GOD redeems them. GOD is Omniscient, Most Wise.

004:017 Sarwar
God will only accept the repentance of those who commit evil in ignorance, if they repent immediately. God is All-knowing and All-wise.

004:017 Shakir
Repentence with Allah is only for those who do evil in ignorance, then turn (to Allah) soon, so these is it to whom Allah turns (mercifully), and Allah is ever Knowing, Wise.

004:017 Sharari
Verily, ALLAH accepts the repentance of only those who do evil in ignorance and then repent soon after. These are they to whom ALLAH turns with mercy; and ALLAH is All-Knowing, Wise.

004:017 Yusufali
Allah accept the repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in mercy: For Allah is full of knowledge and wisdom.
And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment.

And repentance is not for those who go on doing evil deeds, until when death comes to one of them he says: Now I repent; nor (for) those who die while they are disbelievers. For such We have prepared a painful chastisement.

The forgiveness is not for those who do ill-deeds until, when death attendeth upon one of them, he saith: Lo! I repent now; nor yet for those who die while they are disbelievers. For such We have prepared a painful doom.

Not acceptable is the repentance of those who commit sins until death comes to them, then say, "Now I repent." Nor is it acceptable from those who die as disbelievers. For these, we have prepared a painful retribution.

There is no forgiveness for those who commit sin and do not repent until the last moment of their lives nor for those who die as unbelievers. For these people We have prepared a painful torment.

And repentance is not for those who go on doing evil deeds, until when death comes to one of them, he says: Surely now I repent; nor (for) those who die while they are unbelievers. These are they for whom We have prepared a painful chastisement.

There is no acceptance of repentance for those who continue to do evil until, when death faces one of them, he says, I do indeed repent now; nor for those who die as disbelievers. It is these for whom WE have prepared a painful punishment.

Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed;" nor of those who die rejecting Faith: for them have We prepared a punishment most grievous.

O you who believe! You are forbidden to inherit women against their will, and you should not treat them with harshness, that you may take away part of the Mahr you have given them, unless they commit open illegal sexual intercourse. And live with them honourably. If you dislike them, it may be that you dislike a thing and Allah brings through it a great deal of good.

O you who believe, it is not lawful for you to take women as heritage against (their) will. Nor should you straiten them by taking part of what you have given them, unless they are guilty of manifest indecency. And treat them kindly. Then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.

O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put constraint upon them to take away a part of that which ye have given them, unless they be guilty of flagrant lowness. But consort with them in kindness, for if ye hate them it may be that ye hate a thing wherein Allah hath placed much good.

O you who believe, it is not lawful for you to inherit what the women leave behind, against their will. You shall not force them to give up anything you had given them, unless they commit a proven adultery. You shall treat them nicely. If you dislike them, you may dislike something wherein GOD has placed a lot of good.

O ye who believe, it is not lawful for you to inherit women against their will as part of the legacy. Do not create difficulties for your wives in order to force them to give up part of what you had given to them to set themselves free from the bond of marriage, unless they have clearly committed adultery. Always treat them reasonably. If you dislike them, you could be disliking that which GOD has filled with abundant good.

O ye who believe! It is not lawful for you to take women as heritage against (their) will, and do not straiten them in order that you may take part of what you have given them, unless they are guilty of manifest indecency, and treat them kindly; then if you hate them, it may be that you dislike a thing while Allah has placed abundant good in it.

O ye who believe! it is not lawful for you to inherit women against (their) will, nor should you detain them wrongfully, that you may take away part of that which you have given them, except that they be guilty of a flagrant impropriety, and consort with them in kindness, and if you dislike them, it may be that you dislike a thing wherein Allah has placed much good.

O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye have given them,-except where they have been guilty of open lowness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and Allah brings about through it a great deal of good.

But if you intend to replace a wife by another and you have given one of them a Cantar (of gold i.e. a great amount) as Mahr, take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?

And if you wish to have (one) wife in the place of another and you have given one of them a heap of gold, take nothing from it. Would you take it fraudulently, maliciously, and sinfully?

And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (however great), take nothing from it. Would ye take it by the way of calumny and open wrong?

If you wish to marry another wife, in place of your present wife, and you had given any of them a great deal, you shall not take back anything you had given her. Would you take it fraudulently, maliciously, and sinfully?

If you want to divorce a woman so that you can marry another, do not take back the dowry which you had paid even if what you paid was a large amount of gold. To do this is a slanderous act and a manifest sin.

And if you wish to have (one) wife in place of another and you have given one of them a heap of gold, then take not from it anything; would you take it by slandering (her) and (doing her) manifest wrong?

And if you desire to take one wife in place of another and you have given one of them a treasure, take not aught therefrom. Will you take it by false accusations and manifest sinfulness?

But if ye decide to take one wife in place of another, even if ye had given the latter a whole treasure for dower, Take not the least bit of it back: Would ye take it by slander and manifest wrong?

And how could ye take it (back) while you have gone in unto each other, and they have taken from you a solemn covenant?

And how can you take it back when one of you may have consorted with the other, and they (the women) have taken from you a strong covenant?
And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

And marry not women whom your fathers married, except what has already passed. This surely is indecent and hateful; and it is an evil way.

And marry not those women whom your fathers married, except what hath already happened (of that nature) in the past. Lo! it was ever lewdness and abomination, and an evil way.

Do not marry the women who were previously married to your fathers - existing marriages are exempted and shall not be broken - for it is a gross offense, and an abominable act.

Do not marry, from now on, the ex-wives of your fathers for that custom was sinful, loathsome, and abominable.

And marry not woman whom your fathers married, except what has already passed; this surely is indecent and hateful, and it is an evil way.

And marry not those women whom your fathers married, except what has already passed. It is a thing foul and hateful and an evil way.

And marry not women whom your fathers married, except what is past: It was shameful and odious, - an abominable custom indeed.

Section 4: What Women may be taken in Marriage

Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your brother's daughters, your sister's daughters, your foster mother who gave you suck, your foster milk suckling sisters, your wives' mothers, your step daughters under your guardianship, born of your wives to whom you have gone in - but there is no sin on you if you have not gone in them (to marry their daughters), - the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allah is Oft-Forgiving, Most Merciful.

Forbidden to you are your mothers, and your daughters, and your sisters, and your paternal aunts, and your maternal aunts, and brother's daughters and sister's daughters, and your mothers that have suckled you, and your foster-sisters, and mothers of your wives, and your stepdaughters who are in your guardianship (born) of your wives to whom you have gone in -- but if you have not gone in to them, there is no blame on you -- and the wives of your sons who are of your own loins; and that you should have two sisters together, except what has already passed. Surely Allah is ever Forgiving, Merciful.

Prohibited for you (in marriage) are your mothers, your daughters, your sisters, the sisters of your fathers, the sisters of your mothers, the daughters of your brother, the daughters of your sister, your nursing mothers, the girls who nursed from the same woman as you, the mothers of your wives, the daughters of your wives with whom you have consummated the marriage - if the marriage has not been consummated, you may marry the daughter. Also prohibited for you are the women who were married to your genetic sons. Also, you shall not be married to two sisters at the same time - but do not break up existing marriages. GOD is Forgiver, Most Merciful.

You are forbidden to marry your mothers, daughters, paternal aunts, maternal aunts, nieces, your foster-mothers, your foster-sisters, your mothers-in-law, your step-daughters whom you have brought up and with whose mothers you have had carnal relations. It would not be a sin to marry her if you did not have carnal relations with her mother. You are forbidden to marry the wives of your own sons and to marry two sisters at the same time without any adverse affect to the such relations of the past. God is All-forgiving and All-merciful.

Forbidden to you are your mothers, and your daughters, and your sisters, and your father's sisters and your mother's sisters and your brother's daughters and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto whom ye have gone in - but ye have not gone in unto them, then it is no sin for you (to marry their daughters) - and the wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that ye should have two sisters together, except what hath already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful.

Prohibited for you (in marriage) are your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, and sister's daughters, and your foster-mothers, and your foster-sisters, and the mothers of your wives, and your step-daughters, who are your wards being born of your wives to whom you have gone in - but if you have not gone in unto them, there is no blame on you - and the wives of your sons that are from your loins; and it is forbidden to you to have two sisters together in marriage, except what has already passed; surely ALLAH is Most Forgiving Merciful.

Prohibited to you (For marriage) are:- Your mothers, daughters, sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters; foster-mothers (Who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in; no prohibition if ye have not gone in:- (Those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same time, except for what is past; for Allah is Oft-forgiving, Most Merciful:-
004:024 Khan
Also (forbidden are) women already married, except those (captives and slaves) whom your right hands possess. Thus has Allah ordained for you. All others are lawful, provided you seek (them in marriage) with Mahr (bridal money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr as prescribed; but if after a Mahr is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allah is Ever All-Knowing, All-Wise.

004:024 Maulana
And all married women except those whom your right hands possess (are forbidden); (this is) Allah’s ordinance to you. And lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage, not committing fornication. Then as to those whom you profit by (by marrying), give them their dowries as appointed. And there is no blame on you about what you mutually agree after what is appointed (of dowry). Surely Allah is every Knowing, Wise.

004:024 Pickthal
And all married women (are forbidden unto you) save those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever Knower, Wise.

004:024 Rashad
Also prohibited are the women who are already married, unless they flee their disbelieving husbands who are at war with you. These are GOD's commandments to you. All other categories are permitted for you in marriage, so long as you pay them their due dowries. You shall maintain your morality, by not committing adultery. Thus, whoever you like among them, you shall pay them the dowry decreed for them. You commit no error by mutually agreeing to any adjustments to the dowry. GOD is Omniscient, Most Wise.

004:024 Sarwar
You are forbidden to marry married women except your slave-girls. This is the decree of God. Besides these, it is lawful for you to marry other women if you pay their dower, maintain chastity and do not commit indecency. If you marry them for the appointed time you must pay their dowries. There is no harm if you reach an understanding among yourselves about the dowry, God is All-knowing and All-wise.

004:024 Shakir
And all married women except those whom your right hands possess (this is) Allah's ordinance to you, and lawful for you are (all women) besides those, provided that you seek (them) with your property, taking (them) in marriage not committing fornication. Then as to those whom you profit by, give them their dowries as appointed; and there is no blame on you what you mutually agree after what is appointed, surely Allah is Knowing, Wise.

004:024 Sherali
And forbidden to you are married women, except such as your right hands possess. This has ALLAH enjoined on you. And allowed to you are those beyond that, that you may seek them by means of your property, marrying them properly and not committing fornication. And for the benefit you receive from them, give them their dowries, as fixed, and there is no blame on you what you do by mutual agreement after the fixing of the dowry. Surely ALLAH is All-Knowing, Wise.

004:024 Yusufali
Also (prohibited are) women already married, except those whom your right hands possess: Thus hath Allah ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property.- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and Allah is All-knowing, All-wise.
And Allah desires to turn to you (mercifully). And those who follow (their) lusts desire that you should deviate (with) a great deviation.

And Allah desires to explain things for you, and to guide you through past precedents, and to redeem you. GOD is Omniscient, Most Wise.

And Allah desires to explain to you, and guide you by the examples of those who were before you, and would turn to you in mercy. This (permission) is for those among you who fear sin; but it is better for you that ye practise self-restraint. And Allah is Forgiving, Most Merciful.

And Allah desires to explain to you, and to guide you to the path of those before you and to turn to you (mercifully). And Allah is Knowing, Wise.
If you refrain from committing the gross sins that are prohibited for you, we will remit your sins, and admit you an honorable admittance.

If you shun the great sins which you are forbidden, we will remit from you your evil deeds and make you enter at a noble gate.

If you refrain from committing the gross sins that are prohibited for you, we will remit your sins, and admit you an honorable admittance.

If you avoid violating that which has been prohibited, your (lesser) sins will be forgiven and you will be admitted into an exalted dwelling.

If you shun the great sins which you are forbidden, We will do away with your small sins and cause you to enter an honorable place of entering.

If you keep away from the more grievous of the things which are forbidden you, WE will remove from you your minor evils and admit you to a place of great honour.

If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

If ye do that in rancour and injustice, - soon shall We cast them into the Fire: And easy it is for Allah.

And whoever does that through aggression and injustice, We shall cast him into Fire; and this is easy for Allah.

A man who commits murder out of animosity and injustice will be burnt in hell fire. This is a very easy thing for God to do.

And whoever does that through aggression and injustice, We shall cast him into Fire; and that is easy for Allah.

Anyone who commits these transgressions, maliciously and deliberately, we will condemn him to Hell. This is easy for God to do.

If you refrain from committing the gross sins that are prohibited for you, we will remit your sins, and admit you an honorable admittance.

And whoever does that through aggression and injustice, We shall cast him into Fire; and that is easy for ALLAH.

Believers, do not exchange your property in wrongful ways unless it be a trade by mutual agreement. Do not kill one another. God is All-merciful to you.

O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.

O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you.

O ye who believe! do not devour your property among yourselves falsely, except that it be trading by your mutual consent; and do not kill your people; surely Allah is Merciful to you.

Believers, do not exchange your property in wrongful ways unless it is in trade by mutual agreement. Do not kill one another. God is All-merciful to you.

Do not envy the favors which God has bestowed upon each other by GOD; the men enjoy certain qualities, and the women enjoy certain qualities. You may implore GOD to shower you with His grace. GOD is fully aware of all things.

And whoever does that through aggression and injustice, we will condemn him to Hell. This is easy for God to do.

And whoever does that through aggression and injustice, We shall cast him into Fire; and this is easy to Allah.

And whoever does that through aggression and injustice, We shall cast him into Fire; and that is easy for Allah.

O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily Allah hath been to you Most Merciful!

If any do that in rancour and injustice, WE shall cast him into fire; and this is easy to Allah.

Whoever commits murder out of animosity and injustice will be burnt in hell fire. This is a very easy thing for God to do.

Whoever commits murder out of animosity and injustice will be burnt in hell fire. This is a very easy thing for God to do.

And whoever does that through aggression and injustice, We shall cast him into Fire; and this is easy for Allah.

And whoever does that through aggression and injustice, We shall cast him into Fire; and that is easy for Allah.

O ye who believe! do not devour your property among yourselves falsely, except that it be trading by your mutual consent; and do not kill your people; surely Allah is Merciful to you.

And whoever does that through aggression and injustice, We shall cast him into Fire; and that is easy for Allah.

And whoever does that through aggression and injustice, We shall cast him into Fire; and this is easy to Allah.

O ye who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, and kill not one another. Lo! Allah is ever Merciful unto you.

And whoever does that through aggression and injustice, We shall cast him into Fire; and this is easy to Allah.

O ye who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allah is Most Merciful to you.

And whoever commits these transgressions, maliciously and deliberately, we will condemn him to Hell. This is easy for God to do.
Section 6: Disagreement between Husband and Wife

004:034 Khan
Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husband's absence what Allah orders them to guard (e.g. their chastity, their husband's property, etc.). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them Means (of annoyance): For Allah is Most High, Supreme.

004:034 Maulana
Men are the maintainers of women, with what Allah has made some of them to excel others and with what they spend out of their wealth. So the good women are obedient, guarding the unseen as Allah has guarded. And (as to) those on whose part you fear desertion, admonish them, and leave them alone in the beds and chastise them. So if they obey you, seek not a way against them. Surely Allah is ever Exalted, Great.

004:034 Pickthad
Men are the protectors of women because of the greater preference that God has given to some of them and because they financially support them. Among virtuous women are those who are steadfast in prayer and dependable in keeping the secrets that God has protected. Admonish women who disobey (God's laws), do not sleep with them and beat them. If they obey, you are not permitted to transgress against them. GOD is Most High, Supreme.

004:034 Rashad
The men are made responsible for the women, and GOD has endowed them with certain qualities, and made them the bread earners. The righteous women will cheerfully accept this arrangement, since it is GOD's commandment, and honor their husbands during their absence. If you experience rebellion from the women, you shall first talk to them, then (you may use negative incentives like) deserting them in bed, then you may (as a last alternative) beat them. If they obey you, you are not permitted to transgress against them. GOD is Most High, Supreme.

004:034 Sarwar
Men are the protectors of women because of the greater preference that God has given to some of them and because they financially support them. Among virtuous women are those who are steadfast in prayer and dependable in keeping the secrets that God has protected. Admonish women who disobey (God's laws), do not sleep with them and beat them. If they obey, you are not permitted to transgress against them. GOD is Most High, Supreme.

004:034 Shakir
Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great.

004:034 Sherali
Men are guardians over women because ALLAH has made some of them excel others, and because men spend (to support their families). So virtuous women are obedient, and guard the secrets of their husbands with ALLAH's protection. And as for those on whose part you fear disobedience, admonish them and keep away from them in their beds and chastise them. Then if they obey you, seek not a way against them. Surely, ALLAH is High and Great.

004:034 Yusufali
Men are the protectors and maintainers of women, because Allah has given the one more (strength) than the other, and because they financially support them from their means. Therefore the righteous women are devoutly obedient; and guard in the husband's absence what Allah has enjoined upon them to guard (e.g., their chastity, their husband's property, etc.). As to those women on whose part you fear ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them Means (of annoyance): For Allah is Ever Most High, Most Great.

004:035 Khan
If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from her's; if they both wish for peace, Allah will cause their reconciliation. Indeed Allah is Ever All-Knower, Well-Acquainted with all things.

004:035 Maulana
And if you fear a breach between the two, appoint an arbiter from his people and an arbiter from her people. If they both desire agreement, Allah will effect harmony between them. Surely Allah is ever Knowing, Aware.

004:035 Pickthad
And if ye fear a breach between them twain (the man and wife), appoint an arbiter from his folk and an arbiter from her folk. If they desire amendment Allah will make them of one mind. Lo! Allah is ever Knower, Aware.

004:035 Rashad
If a couple fears separation, you shall appoint an arbitrator from his family and an arbitrator from her family; if they decide to reconcile, GOD will help them get together. GOD is Omniscient, Cognizant.

004:035 Sarwar
If there appears to be discord between a wife and her husband and if they desire reconciliation choose arbiters from the families of both sides. GOD will bring them together; GOD is All-knowing and All-aware.

004:035 Shakir
And if you fear a breach between the two, then appoint judge from his people and a judge from her people; if they both desire agreement, Allah will effect harmony between them, surely Allah is Knowing, Aware.

004:035 Sherali
And if you fear a breach between them, then appoint an arbiter from his folk and an arbiter from her folk. If they (the arbiters) desire reconciliation, ALLAH will effect it between them. Surely, ALLAH is All-Knowing, All-Aware.

004:035 Yusufali
If ye fear a breach between them twain, appoint (two) arbitrers, one from his family, and the other from hers; if they wish for peace, Allah will cause their reconciliation: For Allah hath full knowledge, and is acquainted with all things.
E-commerce and the Internet: Implications for Retailers and Consumers

004:036-038

004:036 Khan  Worship Allah and join none with Him in worship, and do good to parents, kinsfolk, orphans, and those who are in need. Verily, Allah does not like those who are proud and boastful.

004:036 Maulana  And serve Allah, and associate naught with Him, and be good to the parents and to the needy and the neighbour of (your) kin and the alien neighbour, and the companion in the journey and the wayfarer and those whom your right hands possess. Surely Allah loves not such as are proud and boastful.

004:036 Pickthtal  And serve Allah. Ascribe no thing as partner unto Him. (Show) kindness unto parents, and unto kindred, and orphans, and the needy, and unto the neighbour who is of kin (unto you) and the neighbour who is not of kin, and the fellow-traveller and the wayfarer and (the slaves) whom your right hands possess. Lo! Allah loveth not such as are proud and boastful.

004:036 Rashad  You shall worship GOD alone - do not associate anything with Him. You shall regard the parents, the relatives, the orphans, the poor, the related neighbour, the unrelated neighbour, the close associate, the traveling alien, and your servants. GOD does not like the arrogant show-offs.

004:036 Sarwar  Worship God and consider no equal to Him. Be kind to your parents, relatives, orphans, the destitute, your near and distant neighbors, your companions, wayfarers, and your slaves. God does not love the proud and boastful ones,

004:036 Shakir  And serve Allah and do not associate anything with Him and be good to the parents and to the near of kin and the orphans and the needy and the neighbor of (your) kin and the alien neighbor, and the companion in a journey and the wayfarer and those whom your right hands possess; surely Allah does not love him who is proud, boastful;

004:036 Sherali  And worship ALLAH and associate naught with HIM, and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour who is a kinsman and the neighbour who is a stranger, and the companion by your side, and the wayfarer, and those whom your right hands possess. Surely, ALLAH loves not the arrogant and the boastful;

004:036 Yusufali  Serve Allah, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For Allah loveth not the arrogant, the vainglorious;

004:037 Khan  Those who are miserly and enjoin misanthropy on other men and hide what Allah has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.

004:037 Maulana  Who are niggardly and bid people to be niggardly and hide that which Allah has given them out of his grace. And We have prepared for the disbelievers an abasing chastisement --

004:037 Pickthtal  Who hoard their wealth and enjoin avarice on others, and hide that which Allah hath bestowed upon them of His bounty. For disbelievers We prepare a shameful retribution.

004:037 Rashad  The ones who are stingy, exhort the people to be stingy, and conceal what GOD has bestowed upon them from His bounties. We have prepared for the disbelievers a shameful retribution.

004:037 Sarwar  the stingy ones who try to make others stingy or those who hide the favors that God has bestowed on them. We have prepared a humiliating torment for the disbelievers,

004:037 Shakir  Those who are niggardly and bid people to be niggardly and hide what Allah has given them out of His grace; and We have prepared for the unbelievers a disgraceful chastisement.

004:037 Sherali  Who are niggardly and also enjoin people to be niggardly, and hide that which ALLAH has given them of HIS bounty. And WE have prepared for the disbelievers an abasing punishment;

004:037 Yusufali  (Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which Allah hath bestowed on them; for WE have prepared, for those who resist Faith, a punishment that steeps them in contempt;

004:038 Khan  And (also) those who spend of their substance to be seen of men, and believe not in Allah and the Last Day [they are the friends of Shaitan (Satan),] and whoever takes Shaitan (Satan) as an intimate; then what a dreadful intimate he has!

004:038 Maulana  And those who spend their wealth to be seen of men and believe not in Allah nor in the Last Day. And as for him whose companion is the devil, an evil companion is he!

004:038 Pickthtal  And (also) those who spend their wealth in order to be seen of men, and believe not in nor the Last Day. Whoso taketh Satan for a comrade, a bad comrade hath he.

004:038 Rashad  They give money to charity only to show off, while disbelieving in GOD and the Last Day. If one's companion is the devil, that is the worst companion.

004:038 Sarwar  those who spend their property out of a desire to show off and not because of their belief in GOD and the Day of Judgment, and (lastly) those who choose Satan for a friend; what an evil friend!

004:038 Shakir  And those who spend their property (in alms) to be seen of the people and do not believe in Allah nor in the last day; and as for him whose associate is the Shaitan, an evil associate is he!

004:038 Sherali  And as for those who spend their wealth in order to be seen of men, and believe not in ALLAH, nor the Last Day, they are the companions of Satan, an whoso has Satan for a companion, and evil companion is he.

004:038 Yusufali  Not those who spend of their substance, to be seen of men, but have no faith in Allah and the Last Day: If any take the Evil One for their intimate, what a dreadful intimate he is!

004:039 Khan  And what loss have they if they had believed in Allah and in the Last Day, and they spend out of what Allah has given them for sustenance? And Allah is Ever All-Knower of them.

004:039 Maulana  And what (harm) would it do them if they believe in Allah and the Last Day and spend of that which Allah has given them? And Allah is ever Knower of them.

004:039 Pickthtal  What have they (to fear) if they believe in Allah and the Last Day and spend (alms) of that which Allah hath bestowed upon them, when Allah is ever Aware of them (and all they do)?

004:039 Rashad  Why do they not believe in GOD and the Last Day, and give from GOD's provisions to them? GOD is fully aware of them.

004:039 Sarwar  How could it have harmed them if they had believed in God and the Last Day and spent their property for the cause of God? God knows them very well.

004:039 Shakir  And what (harm) would it have done them if they had believed in Allah and the last day and spent (benevolently) of what Allah had given them? And Allah knows them.

004:039 Sherali  And what harm would have befallen them if they have believed in ALLAH and the Last Day and spent out of what ALLAH has given them? And ALLAH knows them well.

004:039 Yusufali  And what burden Were it on them if they had faith in Allah and in the Last Day, and they spent out of what Allah hath given them for sustenance? For Allah hath full knowledge of them.
O ye who believe, do not go near prayer when you are Intoxicated until you know (well) what you say, nor when you are under an obligation to

Section 7: Purification of the Soul

O ye who believe! Approach not As-Salat (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor
when you are in a state of Janaba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without

Surely Allah wrongs not the weight of an atom; but if there is any good (done), He doubles it, and gives from Him a great reward.

Surely Allah wrongs not the weight of an atom; and if it is a good deed, He multiplies it and gives from Himself a great reward.

Surely Allah wrongs not the weight of an atom; and if it is a good deed He multiplies it and gives from Himself a great reward.

Surely Allah wrongs not even anyone so much as the weight of an atom. And if there be a good deed, He multiplies it and gives from Himself a
great reward.

Allah is never unjust in the least degree: If there is any good (done), He doubles it, and giveth from His own presence a great reward.

How will it be when We bring a witness from every nation and have you, (Muhammad), testify against them all?.

How will it be when We bring a witness from every nation and have you, (Muhammad), testify against them all?.

How will it be when We bring a witness from every nation and have you, (Muhammad), testify against them all?.

How will it be when We bring a witness from every nation and have you, (Muhammad), testify against them all?.

Surely Allah wrongs not even of the weight of an atom, but if there is any good deed, He multiplies it and gives from Himself a great reward.
Have you not seen those who were given a portion of the book (the Jews), purchasing the wrong path, and wish that you should go astray from the Right Path?

Seest thou not those to whom a portion of the Book was given? They buy error and desire to make you err from the (right) way.

Seest thou not those unto whom a portion of the Scripture hath been given, how they purchase error, and seek to make you (Muslims) err from the right way?

Have you not those who received a portion of the scripture, and how they choose to stray, and wish that you stray from the path?

Have you seen those who had received a portion of the Book trade misguidance and try to make you too, go astray?

Have you not considered those to whom a portion of the Book has been given? They buy error and desire that you should go astray from the way.

Hast thou not seen those who were given a portion of the Book? They buy error and desire that you too may lose the way.

Hast thou not turned Thy vision to those who were given a portion of the Book? They traffic in error, and wish that ye should lose the right path.

Allah has full knowledge of your enemies, and Allah is Sufficient as a Wali (Protector), and Allah is Sufficient as a Helper.

And Allah best knows your enemies. And Allah is sufficient as a Friend and Allah is sufficient as a Helper.

Allah knoweth best (who are) your enemies. Allah is sufficient as a Guardian, and Allah is sufficient as a Supporter.

GOD knows best who your enemies are. GOD is the only Lord and Master. GOD is the only Supporter.

And Allah best knows your enemies; and Allah suffices as a Guardian and Allah suffices as a Helper.

And ALLAH knows your enemies well. And sufficient is ALLAH as a Friend, and sufficient is ALLAH as a helper.

But Allah hath full knowledge of your enemies: Allah is enough for a protector, and Allah is enough for a Helper.

Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad SAW)" and disobey," and "Hear and let you (O Muhammad SAW) hear nothing." And Ra'ina with a twist of their tongues and as a mockery of the religion (Islam), and if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper, but Allah has cursed them for their disbelief, so they believe not except a few.

Some of those who are Jews alter words from their places and say, We have heard and we disobey; and (say), Hear without being made to hear, and (say), Raina, distorting with their tongues and sandering language. And if they had said, We hear and we obey, and hearken, and unzurna, it would have been better for them and more upright; but Allah has cursed them on account of their disbelief, so they believe not but a little.

Some of those who are Jews change words from their context and say: "We hear and disobey; hear thou as one who heareth not" and "Listen to us!" distorting with their tongues and sandering language. If they had said: "We hear and we obey: hear thou, and look at us" it had been better for them, and more upright. But Allah hath cursed them for their disbelief, so they believe not, save a few.

Among those who are Jewish, some distort the words beyond the truth, and they say, "We hear, but we disobey," and "Your words are falling on deaf ears," and "Raa'ena (be our shepherd)," as they twist their tongues to mock the religion. Had they said, "We hear, and we obey," and "We hear you," and "Unzurna (watch over us)," it would have been better for them, and more righteous. Instead, they have incurred condemnation from GOD due to their disbelief. Consequently, the majority of them cannot believe.

Some Jews take certain words out of context and by twisting their tongues to make a jest out of the true religion, say, "We heard and (in our hearts ) disobeyed. (Muhammad) ra'ina (be kind to us) but they intend thereby (the meaning in their own language): 'Listen! May God turn you deaf.' They should have said, 'We hear and obey. (Muhammad) listen and consider our question.' This would have been better for them and more righteous. God has condemned them for their disbelief, thus, no one, except a few among them, will have faith.

Of those who are Jews (there are those who) alter words from their places and say: We have heard and we disobey and: Hear, may you not be made to hear! and: Raina, distorting (the word) with their tongues and taunting about religion; and if they had said (instead): We have heard and we obey, and hearken, and unzurna, it would have been better for them and more upright; but Allah has cursed them on account of their unbelief, so they do not believe but a little.

There were some among the Jews who pervert words from their proper places . And they say, 'We hear and we disobey' and 'hear us and may GOD's Word never be heard by you,' and they say, 'Ra'ina. They say all this twisting with their tongues and seeking to injure the Faith. And if they had said, 'We hear and we obey,' and 'hear thou,' and 'Unzurna,' it would have been better for them and more upright. But ALLAH has cursed them for their disbelief; so they believe but little.

Of the Jews there are those who displace words from their (right) places, and say: "We hear and we disobey"; and "Hear what is not heard"; and "Ra'ina; with a twist of their tongues and a slander to Faith. If only they had said: 'What hear and we obey'; and 'Do hear'; and 'Do look at us'; it would have been better for them, and more proper; but Allah hath cursed them for their Unbelief; and but few of them will believe.

O ye who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad SAW) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth, eyes, etc.) and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allah is always executed.

O ye who have been given the Book, believe in what We have revealed, verifying that which you have, before We destroy the leaders and turn them on their backs, or curse them as We cursed the Sabbath-breakers. And the command of Allah is ever executed.

O ye unto whom the Scripture hath been given! Believe in what We have revealed confirming that which ye possess, before We destroy countenances so as to confound them, or curse them as We cursed the Sabbath-breakers (of old time). The commandment of Allah is always executed.

O ye who received the scripture, you shall believe in what we reveal herein, confirming what you have, before we banish certain faces to exile, or condemn them as we condemned those who desecrated the Sabbath. GOD's command is done.

People of the Book, have faith in what We have revealed to confirm your Book, before certain faces are changed and turned back. We shall condemn them as We did the people of the Sabbath about whom God's decree had decisively been ordained.

O you who have been given the Book! believe in what We have revealed, verifying what you have, before We alter faces then turn them on their backs, or curse them as We cursed the violaters of the Sabbath, and the command of Allah shall be executed.

O ye people of the Book! believe in what WE have now sent down, fulfilling that which is with you, before WE destroy some of your leaders and turn them on their backs or curse them as WE cursed the people of the Sabbath. And the decree of ALLAH is bound to be fulfilled.

O ye People of the Book! believe in what We have (now) revealed, confirming what was (already) with you, before We change the face and fame of some of (you) beyond all recognition, and turn them hindwards, or curse them as We cursed the Sabbath-breakers, for the decision of Allah Must be carried out.
Yusufali

004:048
Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.

004:052
Those are they whom Allah hath cursed, and he whom Allah hath cursed, thou wilt not find any helper.

Sherali

004:048
Khan

004:052
Those are the men whom Allah hath cursed: And those whom Allah hath cursed, thou wilt not find for him a helper.

004:051
Maulana

004:052
Surely Allah does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He pleases; and whoever ascribes anything with Allah, he deifies indeed a great sin.

004:051
Pickthald

004:052
Surely Allah does not forgive that a partner be ascribed unto Him. He forgiveth (all) that save to whom He will. Whoso ascribes partners to Allah, He hath indeed invented a tremendous sin.

004:051
Rashad

004:052
Surely, ALLAH will not forgive that a partner be associated with HIM; but HE will forgive whatever is short of that to whomsoever HE pleases.

004:051
Sarwar

004:052
And whoso associates partners with ALLAH has indeed devised a very great sin.

004:051
Shakir

004:052
Whoever believes in other gods besides Him has indulged in a great sin.

004:051
Pickthald

004:052
God does not forgive idolatry, but He forgives lesser offenses for whomsoever He wills. Anyone who sets up idols beside GOD, has forged a tremendous offense.

004:051
Rashad

004:052
Gold does not forgive the sin of considering others equal to Him, but He may choose to forgive other sins. Whoever believes in other gods besides Him has indulged in a great sin.

004:051
Sarwar

004:052
It is they who incur God's condemnation, and whomever GOD condemns, you will not find any helper for them. But Allah does sanctify whom He pleases. Never will they fail to receive justice in the least little thing.

004:051
Pickthald

004:052
And whoso associates partners with Allah, he devises indeed a great sin.

004:051
Maulana

004:052
Surely Allah does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He pleases; and whoever ascribes anything with Allah, he deifies indeed a great sin.

004:051
Rashad

004:052
God does not forgive the sin of considering others equal to Him, but He may choose to forgive other sins. Whoever believes in other gods besides Him has indulged in a great sin.

004:051
Sarwar

004:052
It is they who incur God's condemnation, and whomever GOD condemns, you will not find any helper for them. But Allah does sanctify whom He pleases. Never will they fail to receive justice in the least little thing.

004:051
Shakir

004:052
God does not forgive idolatry, but He forgives lesser offenses for whomsoever He wills. Anyone who sets up idols beside GOD, has forged a tremendous offense.

004:051
Pickthald

004:052
Surely Allah does not forgive that a partner be ascribed unto Him. He forgiveth (all) save that to whom He will. Whoso ascribes partners to Allah, He hath indeed invented a tremendous sin.

004:051
Can

004:052
Hast thou not seen those who claim sanctity for themselves? Nay - but Allah sanctifies whom He pleases, and they will not be dealt with injustice even equal to the extent of a Fatila (A scalish thread in the long slit of a date-stone).

004:050
Maulana

004:052
Hast thou not seen those who attribute purity to themselves? Nay, Allah purifies whom He pleases, and they will not be wronged a whit.

004:050
Pickthald

004:052
Hast thou not seen those who praise themselves for purity? Nay, Allah purifieth whom He will, and they will not be wronged even the hair upon a date-stone.

004:050
Rashad

004:052
Have you not noticed those who exalt themselves? Instead, GOD is the One who exalts whomever He wills, without the least injustice.

004:050
Sarwar

004:052
(Muhammad), have you seen those who try to purify themselves? They should know that God only purifies whomever He wants and that the slightest wrong will not be done to such people.

004:049
Shakir

004:052
Have you not considered those who attribute purity to themselves? Nay, Allah purifies whom He pleases; and they shall not be wronged the husk of a date stone.

004:049
Sherali

004:052
Hast thou not seen those who hold themselves to be pure? Nay, it is ALLAH who purifies whomsoever HE pleases, and they will not be wronged a whit.

004:049
Yusufali

004:052
Hast thou not turned Thy vision to those who claim sanctity for themselves? Nay-but Allah Doth sanctify whom He pleaseth; But never will they fail to receive justice in the least little thing.

004:050
Khan

004:052
Look, how they invent a lie against Allah, and enough is that as a manifest sin.

004:050
Maulana

004:052
See how they forge lies against Allah! And sufficient is this as a manifest sin.

004:050
Pickthald

004:052
See, how they invent lies about Allah! That of itself is flagrant sin.

004:050
Rashad

004:052
Note how they fabricate lies about GOD; what a gross offense this is!

004:050
Sarwar

004:052
Consider how they create lies about God? This alone is a grave sin.

004:050
Shakir

004:052
See how they forge the lie against Allah, and this is sufficient as a manifest sin.

004:050
Sherali

004:052
See how they forge a lie against ALLAH ! And sufficient is that as a manifest sin.

004:050
Yusufali

004:052
Behold! how they invent a lie against Allah! but that by itself is a manifest sin!

004:051
Khan

004:052
Section 8: Kingdom granted to Abraham's Descendants

004:051
Maulana

004:052
Hast thou not seen those who were given a portion of the Book? They believe in Jibt and Taghut and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

004:051
Pickthald

004:052
Hast thou not seen those to whom a portion of the Book was given? They believe in sorcery and diviners and say of those who disbelieve: These are better guided in the path than those who believe.

004:051
Rashad

004:052
Hast thou not seen those unto whom a portion of the Scripture hath been given, how they believe in idols and false deities, and how they say of those (idolaters) who disbelieve: "These are more rightly guided than those who believe”?

004:051
Sheraw

004:052
Hast thou not seen those who received a portion of the scripture, and how they believe in idolatry and false doctrine, then say, "The disbelievers are better guided than the believers!"

004:051
Sarwar

004:052
Have you seen how those who had been given a share of the Scripture? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe.

004:051
Shakir

004:052
Have you not seen those to whom a portion of the Book has been given? They believe in idols and false deities and say of those who disbelieve: These are better guided in the path than those who believe.

004:051
Sherali

004:052
Hast thou not seen those who were given a portion of the Book? They believe in evil objects and follow those who transgress, and they say of the disbelievers, 'These are better guided in religion than those who believe.'

004:051
Yusufali

004:052
Hast thou not turned Thy vision to those who were given a portion of the Book? they believe in sorcery and Evil, and say to the Unbelievers that they are better guided in the (right) way Than the believers!

004:052
Khan

004:052
They are those whom Allah has cursed, and he whom Allah curses, you will not find for him (any) helper,

004:052
Maulana

004:052
Those are they whom Allah has cursed. And whomever Allah curses, thou wilt not find a helper for him.

004:052
Pickthald

004:052
Those are they whom Allah hath cursed, and he whom Allah hath cursed, thou (O Muhammad) wilt find for him no helper.

004:052
Rashad

004:052
It is they who incurred GOD's condemnation, and whomever GOD condemns, you will not find any helper for him.

004:052
Sarwar

004:052
God has condemned them. No one can help one who has been condemned by GOD.

004:052
Shakir

004:052
Those are they whom Allah has cursed, and whomever Allah curses you shall not find any helper for him.

004:052
Sherali

004:052
Those are they whom ALLAH has cursed, and he whom ALLAH curses, thou shalt not find him a helper.

004:052
Yusufali

004:052
They are (men) whom Allah hath cursed: And those whom Allah Hath cursed, thou wilt find, have no one to help.
shall they have pure spouses, and We shall admit them to a place of plenty, where rivers flow beneath it. We shall admit them to a blissful shade.

And as for those who believe and do good works, We shall make them enter Gardens wherein flow rivers, to abide in them forever; for them therein are pure mates, and We shall make them enter pleasant shade.

Surely! Those who disbelieve in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins, that they may taste the punishment. Truly, Allah is Ever Most Powerful, All-Wise.

Those who disbelieve in Our Messages, we shall make them enter Fire. As often as their skins are burned, We shall change them for other skins, that they may taste the chastisement. Surely Allah is Ever Mighty, Wise.

Sunnah (Divine Inspiration to those Prophets not written in the form of a book), and We bestowed on them a mighty kingdom.

Surely, those who disbelieve in Our revelations, we will condemn them to the Fire. As soon as the Fire destroys their skins, We will give them new skins so that they may continue to taste the punishment. Surely, ALLAH is Mighty, Wise.

Or do they envy men (Muhammad SAW and his followers) for what Allah has given them of His Bounty? Then We had already given the family of Ibrahim (Abraham) the Book and Al-Hikmah (As-Sunnah - Divine Inspiration to those Prophets not written in the form of a book), and conferred upon them a great kingdom.

Of them were (some) who believed, and of them averted their faces from him; and enough is Hell for a burning fire.

Or do they envy the people for what Allah has given them of His grace? But indeed We have given to Abraham's children the Book and the Wisdom, and We have given them a grand kingdom.

And as for those who believe in him (Muhammad SAW), and of them were (some) who averted their faces from him (Muhammad SAW); and enough is Hell for burning (them).

Those who disbelieve in Our Signs, We shall soon cast into the Fire: as often as their skins are roasted through, We shall change them for fresh skins, that they may continue to taste the punishment. Surely, ALLAH is Almighty, Most Wise.

Those who reject our Signs, We shall make them enter Fire. As often as their skins are burned, We shall change them for other skins, that they may taste the punishment. Surely, ALLAH is Ever Mighty, Wise.

As for those who believe and do good works, We shall make them enter Gardens wherein flow rivers, to abide in them forever. For them therein are pure companions and We shall make them enter a pleasant shade.

And as for those who believe and do good works, We shall make them enter Gardens wherein flow rivers, to abide in them forever. For them therein are pure companions and We shall make them enter pleasant shade.

As for those who believe and lead a righteous life, we will admit them into gardens beneath which rivers flow (Paradise), abiding therein forever. Therein shall have Azwajun Mutahharatan [purified mates or wives (having no menses, stools, urine, etc.)] and We shall admit them to shades wide and ever deepening (Paradise).

And those who believe and do good works, We shall make them enter Gardens wherein flow rivers, to abide in them for ever. For them therein are pure companions and We shall make them enter a pleasant shade.

And for those who believe and do good works, We shall make them enter Gardens wherein flow rivers, to abide in them forever. For them therein are pure companions and We shall make them enter pleasant shade.

And (as for) those who believe and do good deeds, We will make them enter gardens beneath which rivers flow, to abide in them for ever; they shall have therein pure mates, and We shall make them enter a dense shade.

And those who believe and do good works. We shall make them enter Gardens through which streams flow, to abide therein forever; therein shall they have pure spouses, and We shall admit them to a place of plentiful shade.

But those who believe and do deeds of righteousness, We shall soon admit to Gardens, with rivers flowing beneath, their eternal home: Therein shall they have companions pure and holy: We shall admit them to shades, cool and ever deepening.
The Hypocrites: When it is said to them: "Come to what Allah hath revealed, and to the Messenger," thou seest the Hypocrites turn away from thee with aversion. And when it is said to them: "Come to what God has sent down and to His Messenger," you see the Hypocrites turn away from thee with aversion.

The reality of faith: Have you not seen those who assert that they believe in what has been revealed to you and what was revealed before you? They desire to go for judgement (in their disputes) to the Taghut (false judges, etc.) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them astray.

The Prophet must be obeyed: Section 9: The Prophet must be obeyed. Have you seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you, and they wish to go for judgement (in their disputes) to the Taghut (false judges, etc.) while they have been ordered to reject them. But Shaitan (Satan) wishes to lead them astray.

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004:062 Khan  How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allah, "We meant no more than good will and conciliation!"

004:062 Maulana  But how is it that when a misfortune befalls them on account of that which their hands have sent before, they come to thee swearing by Allah: We desired naught but good and concord?

004:062 Pickthel  How would it be if a misfortune smote them because of that which their own hands have sent before (them)? Then would they come unto thee, swearing by Allah that they were seeking naught but harmony and kindness.

004:062 Rashad  How will it be when a disaster hits them, as a consequence of their own works? They will come to you then and swear by GOD: "Our intentions were good and righteous!"

004:062 Sarwar  What would happen if they were to be afflicted by a disaster brought about by their own hands? They would then come to you swearing by God, saying, 'We only wanted to bring about friendship and reconciliation.'

004:062 Shakir  But how will it be when misfortune befalls them on account of what their hands have sent before? Then they will come to you swearing by Allah: We did not desire (anything) but good and concord.

004:062 Surali  Then how is it that when an affliction befalls them because of what their hands have sent on before, they come to thee swearing by ALLAH, saying, 'We meant nothing but the doing of good and conciliation.'

004:062 Yusufali  How then, when they are seized by misfortune, because of the deeds which they hands have sent forth? Then their come to thee, swearing by Allah: "We meant no more than good-will and conciliation!"

004:063  They (hypocrites) are those of whom Allah knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allah, worship Him, obey Him, and be afraid of Him) to reach their innerselves.

004:063 Maulana  These are they, the secrets of whose hearts Allah knoweth. So oppose them and admonish them, and address them in plain terms about their souls.

004:063 Pickthel  Those are they, the secrets of whose hearts Allah knoweth. So turn aside from them and admonish them and speak to them effective words concerning themselves.

004:063 Rashad  GOD is fully aware of their innermost intentions. You shall ignore them, enlighten them, and give them good advice that may save their souls.

004:063 Sarwar  God knows what is in their hearts. (Muhammad), ignore their faults, advise them, and tell them frankly about what is in their souls.

004:063 Shakir  These are they of whom Allah knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves.

004:063 Surali  These are they, the secrets of whose hearts ALLAH knows well. So turn away from them and admonish them and speak to them an effective word concerning themselves.

004:063 Yusufali  Those men-Allah knows what is in their hearts; so keep clear of them, but admonish them, and speak to them a word to reach their very souls.

004:064 Khan  We sent no Messenger, but to be obeyed by Allah's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad SAW) and begged Allah's Forgiveness, and the Messenger had begged forgiveness for them: indeed, they would have found Allah All-Forgiving (One Who accepts repentance), Most Merciful.

004:064 Maulana  And We sent no messenger but that he should be obeyed by Allah's command. And had they, when they wronged themselves, come to thee and asked forgiveness of Allah, and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Most Merciful.

004:064 Pickthel  We sent no messenger save that he should be obeyed by Allah's leave. And if, when they had wronged themselves, they had but come unto thee and asked forgiveness of Allah, and the Messenger had, (also) asked forgiveness for them, they would have found Allah Oft-Forgiving, Merciful.

004:064 Rashad  We did not send any messenger except to be obeyed in accordance with GOD's will. Had they, when they wronged their souls, come to you and prayed to GOD for forgiveness, and the messenger prayed for their forgiveness, they would have found GOD Redeemer, Most Merciful.

004:064 Sarwar  We did not send any Messengers for any reason other than to be obeyed because of the will of God. If they ever do injustice to themselves and come to you (Muhammad) asking for God's forgiveness and if the Messenger also was to ask God to forgive them, they would certainly find God All-forgiving and All-merciful.

004:064 Shakir  And We did not send any messenger but that he should be obeyed by Allah's permission; and had they, when they were unjust to themselves, come to you and asked forgiveness of Allah and the Messenger had (also) asked forgiveness for them, they would have found Allah Oft-returning (to mercy), Merciful.

004:064 Surali  And WE have sent no Messenger but that he should be obeyed by the command of ALLAH. And if they had come to thee, when they had wronged their souls, and asked forgiveness of ALLAH, and the Messenger also had asked forgiveness for them, they would have surely found ALLAH Oft-Returning with compassion, and Merciful.

004:064 Yusufali  We sent not a messenger, but to be obeyed, in accordance with the will of Allah. If they had only, when they were unjust to themselves, come unto thee and asked Allah's forgiveness, and the Messenger had asked forgiveness for them, they would have found Allah indeed Oft-returning, Most Merciful.

004:065 Khan  But no, by your Lord, they can have no Faith, until they make you (O Muhammad SAW) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

004:065 Maulana  But no, by thy Lord! They believe not until they make thee judge in all that is in dispute between them and then do not find in their hearts any demur concerning that which thou decidest and submit with entire submission.

004:065 Pickthel  But no, by thy Lord, they will not be true believers until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission.

004:065 Rashad  Never indeed, by your Lord; they are not believers unless they come to you (Muhammad) asking for God's forgiveness, and if the Messenger also was to ask God to forgive them, they would certainly find God All-forgiving and All-merciful.

004:065 Sarwar  I swear by your Lord that they will not be considered believers until they let you judge their disputes and then they will find nothing in their souls whatsoever in accepting your judgment. They must submit a total submission.

004:065 Shakir  But no! by your Lord! They do not believe (in reality) until they make you a judge of that which has become a matter of disagreement among them, and then do not find any straitness in their hearts as to what you have decided and submit with entire submission.

004:065 Surali  But no, by thy Lord, they will not be true believers until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission.

004:065 Yusufali  But no, by the Lord, they can have no (real) Faith, until they make thee judge in all disputes between them, and find in their souls no resistance against THY decisions, but accept them with the fullest conviction.
O ye who believe! take your precautions, and either go forth in part

Believers, always be well prepared and on your guard. March in small groups or all together.

This is grace from Allah, and sufficient is Allah as the Knower.

Such is the blessing from GOD; GOD is the best Knower.

Such is the Bounty from Allah, and Allah is Sufficient as All

The favors of Go

Such is the grace from Allah and the righteous. And how excellent these companions are!

And whoever obeys Allah and the Messenger (Muhammad SAW), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq radhiallahu'anhu), the martyrs, and the righteous. And how excellent these companions are!

And indeed We should have shown them the Straight Way.

And We would certainly have guided them in the right path.

And We would have granted them a great recompense.

And we would have given them a great reward.

And then We would certainly have given them from Ourselves a great reward.

And We could have made them to go forth, and given them a great reward from Ourselves;

And We should have shown them the Straight Way.

And whoso obeys Allah and the Messenger (Muhammad SAW), then they will be in the company of those on whom Allah has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq radhiallahu'anhu), the martyrs, and the righteous.

And whoever obeys Allah and the Messenger, they are with those upon whom Allah has bestowed favours from among the prophets and the truthful and the faithful and the righteous, and a goodly company are they!

Whoso obeys Allah and the messenger, they are with those unto whom Allah hath shown favour, of the prophets and the saints and the martyrs and the righteous. The best of company are they!

Those who obey GOD and the messenger belong with those blessed by GOD - the prophets, the saints, the martyrs, and the righteous. These are the best company.

One who obeys God and the Messenger is the friend of the Prophets, saints, martyrs, and the righteous ones to whom God has granted His favors. They are the best friends that one can have.

Whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!

And whoever obeys Allah and the Messenger, these are with those upon whom Allah has bestowed favors from among the prophets and the truthful and the martyrs and the good, and a goodly company are they!

Whoever obeys ALLAH and this Messenger shall be among those on whom ALLAH has bestowed HIS blessings - the Prophets, the Truthful, the Martyrs, and the Righteous. And an excellent company are they.

All who obey Allah and the messenger are in the company of those on whom is the Grace of Allah; of the prophets (who teach), the sincere (lovers of Truth), the witnesses (who testify), and the Righteous (who do good): Ah! what a beautiful fellowship!

Such is the Bounty from Allah, and Allah is Sufficient as All-Knower.

Such is the grace from Allah and Allah is sufficient as Knower.

That is bounty from Allah, and Allah sufficeth as Knower.

Such is the blessing from GOD; GOD is the best Knower.

This is grace from Allah, and sufficient is Allah as the Knower.

This grace is from ALLAH, and ALLAH suffices as One Who is All-Knowing.

Such is the bounty from Allah: And sufficient is it that Allah knoweth all.

Section 10: Believers must defend Themselves

O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.

O ye who believe! Take your precautions, then advance the proven ones, or advance all together.

O ye who believe, you shall remain alert, and mobilize as individuals, or mobilize all together.

Believers, always be well prepared and on your guard. March in small groups or all together.

O you who believe! take your precaution, then go forth in detachments or go forth in a body.

O ye who believe! take your precautions for security, then go forth in separate parties or go forth all together.

O ye who believe! Take your precautions, and either go forth in parties or go forth all together.
And why should you not fight in the cause of God and for the rescue of the weak men, women, and children, who cry out, “Our Lord, set us free from this town whose people are oppressors; and raise for us from You one who will protect, and give us from Thy presence some protecting friend!”

And if grace from Allah come to you, he would certainly cry out, as if there had not been any friendship between you and him: “Our Lord, bring us out of this town whose people are oppressors; and raise for us from You one who will help.”

But if you attain a blessing from God, they would say, “I wish I was with them, so I could share in such a great victory.”

But if you receive a favor from God, they would certainly say, “We have been ignored,” as if there was no friendship among us. Would that we had been there with them for we would have had a great success.”

And if grace from Allah come to you, he would certainly cry out, as if there had not been any friendship between you and him: “That I had been with them, then I should have achieved a mighty good fortune.”

And if a bounty from Allah befell you, he would surely cry, as if there were no friendship between you and him: “That I had been with them, then I should have achieved a great success!”

And what reason have you not to fight in the cause of God, and for the weak among men and the women and the children, whose cry is: “Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and give us from Thy presence some protecting friend!”

And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: “Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help.”

And what reason have you that you should not fight in the way of Allah and of the weak among the men and the women and the children, who say: Our Lord, take us out of this town, whose people are oppressors, and grant us from Thee a guardian and a helper.

And why should you not fight in the cause of ALLAH and for the rescue of the weak men, women and children - who say, “Our Lord, take us out of this town, whose people are oppressors, and give us a friend from Thyself and give us from Thyself a helper.”

And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)? - Men, women, and children, whose cry is: “Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!”
Those who believe fight in the Cause of Allah, and those who disbelieve fight in the cause of Taghut (Satan, etc.). So fight you against the friends of Shaitan (Satan); Ever feeble indeed is the plot of Shaitan (Satan).

Those who believe fight in the way of Allah, and those who disbelieve, fight in the way of the devil. So fight against the friends of the devil; surely the struggle of the devil is ever weak.

Those who believe do battle for the cause of Allah; and those who disbelieve do battle for the cause of idols. So fight the minions of the devil.

Lo! the devil's strategy is ever weak.

Those who believe are fighting for the cause of GOD, while those who disbelieve are fighting for the cause of tyranny. Therefore, you shall fight the devil's allies; the devil's power is nil.

The believers fight for the cause of God. The unbelievers fight for the cause of the Satan. So fight against the friends of Satan for the evil plans of Satan are certainly weak.

Those who believe fight in the way of Allah, and those who disbelieve fight in the way of the Shaitan. Fight therefore against the friends of the Shaitan; surely the strategy of the Shaitan is weak.

Those who believe fight in the cause of ALLAH, and those who disbelieve fight in the cause of the Evil One. Fight ye therefore, against the friends of Satan; surely Satan's strategy is weak.

Those who believe fight in the cause of Allah, and those who reject Faith Fight in the cause of Evil: So fight ye against the friends of Satan: feeble indeed is the cunning of Satan.

Section 11: Attitude of the Hypocrites

Have you not seen those who were told to hold back their hands (from fighting) and perform As- Salat (Iqamat-as-Salat), and give Zakat, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allah or even more. They say: 'Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?' Say: 'Short is the enjoyment of this world: the Hereafter is the best for those who do right: Never will ye be dealt with unjustly even equal to the Fatila (a scalish thread in the long slit of a date-stone).

Has thou not seen those to whom it was said: Withhold your hands, and keep up prayer and pay the poor-rate. But when fighting is prescribed for them, lo! a party of them fear men as they ought to fear Allah, or with a greater fear, and say: Our Lord, why has Thou ordained fighting for us? Wouldst Thou not grant us respite to a near term? Say: The enjoyment of this world is short, and the Hereafter is better for him who keeps his duty. And you shall not be wronged a whit.

Hast thou not seen those unto whom it was said: Withhold your hands, establish worship and pay the Zakát. And when fighting was prescribed for them behold! a party of them fear mankind even as their fear of Allah or with greater fear, and say: Our Lord! Why hast Thou ordained fighting for us? If only Thou wouldst give us respite yet a while! Say (unto them, O Muhammad): The comfort of this world is scant; the Hereafter will be better for him who fears Allah, and you shall not be dealt with unjustly even equal to the Fatila (a scalish thread in the long slit of a date-stone).

Have you not seen those who were told to hold back their hands (from fighting) and perform As- Salat (Iqamat-as-Salat), and give Zakat, but when the fighting was prescribed for them, behold! a section of them fear men as they fear Allah or even more. They say: 'Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?' Say: 'Short is the enjoyment of this world: the Hereafter is the best for those who do right: Never will ye be dealt with unjustly even equal to the Fatila (a scalish thread in the long slit of a date-stone).

Have you not seen those to whom it was said: Withhold your hands, establish worship and pay the Zakát. And when fighting was prescribed for them, behold! a section of them fear men as they fear Allah or even more. They say: 'Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?' Say: 'Short is the enjoyment of this world: the Hereafter is the best for those who do right: Never will ye be dealt with unjustly even equal to the Fatila (a scalish thread in the long slit of a date-stone).

Have you not seen those who were told to hold back their hands (from fighting) and perform As- Salat (Iqamat-as-Salat), and give Zakat, but when the fighting was prescribed for them, behold! a section of them fear men as they fear Allah or even more. They say: 'Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?' Say: 'Short is the enjoyment of this world: the Hereafter is the best for those who do right: Never will ye be dealt with unjustly even equal to the Fatila (a scalish thread in the long slit of a date-stone).

Have you not seen those to whom it was said: Withhold your hands, establish worship and pay the Zakát. And when fighting was prescribed for them, behold! a section of them fear men as they fear Allah or even more. They say: 'Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?' Say: 'Short is the enjoyment of this world: the Hereafter is the best for those who do right: Never will ye be dealt with unjustly even equal to the Fatila (a scalish thread in the long slit of a date-stone).

Have you noted those who were told, 'You do not have to withhold your hands, establish worship, and pay the Zakát.' And when fighting was prescribed for them, behold! a section of them fear men as they fear Allah or even more. They say: 'Our Lord! Why have you ordained fighting for us? If only you would give us a little time.' (Muhammad), tell them, "The pleasures of the worldly life are trivial. The life hereafter is best for the pious ones. You will not be treated the slightest bit unjustly.

Have you not seen those who were told to hold back their hands (from fighting) and perform As- Salat (Iqamat-as-Salat), and give Zakat, but when the fighting was prescribed for them, behold! a section of them fear men as they fear Allah or even more. They say: 'Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?' Say: 'Short is the enjoyment of this world: the Hereafter is the best for those who do right: Never will ye be dealt with unjustly even equal to the Fatila (a scalish thread in the long slit of a date-stone).

Have you not seen those to whom it was said: Withhold your hands, establish worship and pay the Zakát. And when fighting was prescribed for them, behold! a section of them fear men as they fear Allah or even more. They say: 'Our Lord! Why have you ordained fighting for us? If only you would give us a little time.' (Muhammad), tell them, "The pleasures of the worldly life are trivial. The life hereafter is best for the pious ones. You will not be treated the slightest bit unjustly.

Have you not seen those to whom it was said: Withhold your hands, establish worship and pay the Zakát. And when fighting was prescribed for them, behold! a section of them fear men as they fear Allah or even more. They say: 'Our Lord! Why have you ordained fighting for us? If only you would give us a little time.' (Muhammad), tell them, "The pleasures of the worldly life are trivial. The life hereafter is best for the pious ones. You will not be treated the slightest bit unjustly.

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Have you not seen those to whom it was said: Withhold your hands, establish worship and pay the Zakát. And when fighting was prescribed for them, behold! a section of them fear men as they fear Allah or even more. They say: 'Our Lord! Why have you ordained fighting for us? If only you would give us a little time.' (Muhammad), tell them, "The pleasures of the worldly life are trivial. The life hereafter is best for the pious ones. You will not be treated the slightest bit unjustly.
Whatever you may be, death will overtake you even if you are in fortresses built up strong and high! And if some good reaches them, they say, "This is from Allah," but if some evil befalls them, they say, "This is from you (O Muhammad SAW)." Say: "All things are from Allah," so what is wrong with these people that they fail to understand any thing?

Wherever you are, death will overtake you, though you are in towers, raised high. And if good befalls them, they say: This is from Allah; and if a misfortune befalls them, they say: This is from thee. Say: All is from Allah. But what is the matter with these people that they make no effort to understand anything?

Wherever you are, death will overtake you, even though ye were in lofty towers. Yet if a happy thing befalleth them they say: This is from Allah; and if an evil thing befalleth them they say: This is of thy doing (O Muhammad). Say (unto them): All is from Allah. What is amiss with these people that they come not to understand a happening?

Wherever you are, death will catch up with you, even if you live in formidable castles. When something good happens to them, they say, "This is from God," and when something bad afflicts them, they blame you. Say, "Everything comes from God." Why do these people misunderstand almost everything?

Wherever you are, death will find you even if you hide yourselves in firmly constructed towers. Whenever people experience good fortune, they say that it is from God but whenever they experience a misfortune, they say it is because of you, (Muhammad). Tell them, "Everything is from God." What is wrong with these people that they do not even try to understand?

Wherever you are, death will overtake you, though you are in towers, and if a benefit comes to them, they say: "This is from Allah; and if a misfortune befalls them, they say: This is from you. Say: All is from Allah, but what is the matter with these people that they do not make approach to understanding what is told (them)?

Wherever you may be, death will overtake you, even if you be in strongly built towers. And if some good befalls them, they say, 'This is from ALLAH;' and if evil befalls them, they say, 'This is from thee.' Say, 'All is from ALLAH.' What has happened to these people that they would not try to understand anything?

Wherever ye are, death will find you out, even if ye are in towers built up strong and high! If some good befalls them, they say, "This is from Allah"; but if evil, they say, "This is from thee" (O Prophet). Say: "All things are from Allah." But what hath come to these people, that they fail to understand a single fact?

Whatever of good reaches you, is from Allah, but whatever of evil befalls you, is from yourself. And We have sent you (O Muhammad SAW) as a Messenger to mankind, and Allah is Sufficient as a Witness.

Whatever good befalls thee (O man) it is from Allah, and whatever of ill befalleth thee it is from thyself. We have sent thee (Muhammad) as a messenger unto mankind and Allah is sufficient as Witness.

Anything good that happens to you is from GOD, and anything bad that happens to you is from you. And we have sent thee as a messenger to the people, and GOD suffices as witness.

Whatever good you may receive is certainly from God and whatever you suffer is from yourselves. We have sent you, (Muhammad), as a Messenger to people. God is a sufficient witness to your truthfulness.

Whatever benefit comes to you (O man!), it is from Allah, and whatever misfortune befalls you, it is from yourself, and We have sent you (O Prophet!), to mankind as a messenger; and Allah is sufficient as a witness.

Whatever of good comes to thee is from ALLAH; and whatever of evil befalleth thee is from thyself. And WE have sent thee (O Muhammad SAW) as a Messenger to all mankind. And sufficient is ALLAH as a Witness.

Whatever good, (O man!) happens to thee, is from Allah; but whatever evil happens to thee, is from thy (own) soul. And WE have sent thee as a messenger to (instruct) mankind. And enough is Allah for a witness.

He who obeys the Messenger (Muhammad SAW), has indeed obeyed Allah, but he who turns away, then we have not sent you (O Muhammad SAW) as a watcher over them.

Whosoever obeys the Messenger, he indeed obeys Allah. And whoever turns away, We have not sent thee as a keeper over them.

Whoso obeyeth the messenger hath obeyed Allah, and whoso turneth away: We have not sent thee as a warder over them.

Whosoever obeyes the messenger is obeying GOD. As for those who turn away, we did not send you as their guardian.

One who obeys the Messenger has certainly obeyed God. You have not been sent to watch over those who turn away from you.

Whoever obeys the Messenger, he indeed obeys Allah, and whoever turns back, so We have not sent you as a keeper over them.

Whoso obeyes the Messenger obeys ALLAH indeed; and whoso turns away, then WE have not sent thee to be a keeper over them.

He who obeys the Messenger, obeys Allah: But if any turn away, We have not sent thee to watch over their (evil deeds).

They say: "We are obedient," but when they leave you (Muhammad SAW), a section of them spend all night in planning other than what you say. But Allah records their nightly (plots): So keep clear of them, and put thy trust in Allah, and enough is Allah as a Disposer of affairs.
And Allah hath power over all things. Whoever recommends and helps a good cause becomes a partner therein: And whoever recommends and helps an evil cause, ALLAH is Powerful over everything. Whoso makes a righteous intercession shall have a share of the reward thereof, and whoever interveneth in an evil cause shall have the consequence thereof. Allah is Ever All Seer of what ye do. Fight then in Allah's cause; this is not imposed on you except In relation to yourself, and rouse the believers to ardor maybe Allah will restrain the fighting of those that disbelieve. GOD is much more powerful, and much more effective. Fight then in Allah's way: thou art not responsible except for thyself; and urge the believers to do the same. It may be that Allah will restrain the fighting of those who disbelieve. And Allah is stronger in might and in punishment. You are responsible only for your own soul, and exhort the believers to do the same. Allah will neutralize the power of those who disbelieve. GOD is much more powerful, and much more effective. Fight then in Allah's cause; Thou art held responsible only for thyself - and rouse the believers. It may be that Allah will restrain the fury of the Unbelievers; for Allah is the strongest in might and in punishment. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allah is Ever All-Able to do (and also an All-Witness to) everything. Whosoever intercedes in a good cause has a share of it, and whoever intercedes in an evil cause has a portion of it. And Allah is ever Keeper over all things. Whoso interveneth in a good cause will have the reward thereof, and whoso interveneth in an evil cause will bear the consequence thereof. Allah overseeth all things. Whoever mediates a good deed receives a share of the credit thereof, and whoever mediates an evil work, incurs a share thereof. GOD controls all things. Whoever intercedes for a good purpose will receive his share of the reward but the intercession for an evil purpose only adds more to one's burden. God has control over all things. Whoever joins himself (to another) in a good cause shall have a share of it, and whoever joins himself (to another) in an evil cause shall have the responsibility of it, and Allah controls all things. Whoso makes a righteous intercession shall have a share thereof, and whoso makes an evil intercession, shall have a like portion thereof; and ALLAH is Powerful over everything. And whoever recommends and helps a good cause becomes a partner therein: And whoever recommends and helps an evil cause, shares in its burden: And Allah hath power over all things.
When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allah is Ever a Careful Account Taker of all things.

And when you are greeted with a greeting, greet with one better than it, or return it. Surely Allah ever takes account of all things.

When ye are greeted with a greeting, greet ye with a better than it or return it. Lo! Allah taketh count of all things.

When greeted with a greeting, you shall respond with a better greeting or at least an equal one. GOD reckons all things.

Answer a greeting in kinder words than those said to you in the greeting or at least as kind. God keeps account of all things.

And when you are greeted with a greeting, greet with a better (greeting) than it or return it; surely Allah takes account of all things.

And when you are greeted with a greeting, greet ye with a better greeting or at least return it. Surely ALLAH takes account of all things.

When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. Allah takes careful account of all things.

Allah! La ilaha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allah?

Allah, there is no god but He -- He will certainly gather you together on the Resurrection day, there is no doubt in it. And who is more true in word than Allah?

God: there is no god except He. He will surely summon you on the Day of Resurrection - the inevitable day. Whose narration is more truthful than GOD's?

Allah exists. He is the only Lord. He will gather you all together on the Day of Judgment which will certainly come. Who is more truthful than God?

Allah, there is no god but He-- He will most certainly gather you together on the resurrection day, there is no doubt in it; and who is more true in word than Allah?

ALLAH is HE besides Whom there is none worthy of worship. HE will certainly continue to assemble you till the Day of Resurrection about which there is no doubt. And who is more truthful in his word than ALLAH?

Allah! There is no god but He: of a surety He will gather you all unto a Day of Resurrection whereof there is no doubt. Who is more true in statement than Allah?

Allah! La ilaha illa Huwa (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection about which there is no doubt. And who is truer in statement than Allah?

Why should ye divide yourselves into two parties in relation to the hypocrites (among you)? GOD is the one who condemned them because of their evil deeds. Desire ye to guide him whom Allah has made to go astray? Whomever GOD sends astray, you can never find a way to guide them.

Do you wish to guide him whom ALLAH has made to go astray? And whomsoever Allah has made astray in error thou canst not find a way for him.

What are you divided into two different parties concerning the hypocrites, when GOD Himself has turned them to disbelief because of their unbelief? Do you wish to guide those whom GOD has caused to go astray? You cannot find guidance for those whom GOD has made to err.

What is the matter with you, then, that you have become two parties about the hypocrites, while Allah has made them return (to unbelief) for what they have earned? Do you wish to guide him whom ALLAH has made to swerve? Whosoever GOD sends astray, you can never find a way to guide them.

Do you wish to guide them whom ALLAH has made to err? And whomsoever Allah causes to err, you shall by no means find a way for him.

What is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allah has made to go astray? And he whom Allah has made to go astray, you will never find for him any way (of guidance).

Why should you, then, be two parties in relation to the hypocrites while Allah has made them return (to disbelief) for what they have earned? Do you desire to guide him whom ALLAH leaves in error? And whomsoever Allah leaves in error thou canst not find a way for him.

Seek ye to guide him whom Allah hath sent astray? He whom Allah sendeth astray, for him thou (O MUhammad) canst not find a road.

Why should you divide yourselves into two groups regarding hypocrites (among you)? GOD is the one who condemned them because of their own behavior. Do you want to guide those who are sent astray by GOD? Whomsoever GOD sends astray, you can never find a way to guide them.

Do you wish to guide those whom GOD has caused to go astray? You cannot find guidance for those whom GOD has made to err. And whomsoever Allah causes to err, you shall by no means find a way for him.

What is the matter with you that you are divided into two parties regarding the Hypocrites? And ALLAH has overthrown them because of what they earned. Desire ye to guide him whom ALLAH has caused to perish? And for him whom ALLAH causes to perish thou shalt not find a way.

Why should ye be divided into two parties about the Hypocrites? Allah hath upset them for their (evil) deeds. Would ye guide those whom ALLAH hath thrown out of the Way? For those whom ALLAH hath thrown out of the Way, never shalt thou find the Way.

They wish that ye reject Faith, as they have rejected (Faith), and thus that you all become equal (like one another). So take not Auliya’ (protectors or friends) from them, till they emigrate in the Way of Allah (to Muhammad SAW). But if they turn back (from Islam), take (hold) of them and kill them wherever you find them, and take neither Auliya’ (protectors or friends) nor helpers from them.

They long that you should disbelieve as they have disbelieved so that you might be on the same level; so take not from among them friends until they flee (their homes) in Allah’s way. Then if they turn back (to hostility), seize them and kill them wherever you find them, and take no friend nor helper from among them,

They wish that you should disbelieve even as they disbelieve, that ye may be upon a level (with them). So choose not friends from them till they forsake their homes in the way of Allah; if they turn back (to enmity) then take them and kill them wherever ye find them, and choose no friend nor helper from among them,

They wish that you disbelieve as they have disbelieved, then you become equal. Do not consider them friends, unless they mobilize along with you in the cause of GOD. If they turn against you, you shall fight them, and you may kill them when you encounter them in war. You shall not accept them as friends, or allies.

They wish you to become unbelievers as they themselves are. Do not establish friendship with them until they have abandoned their homes for the cause of GOD. If they betray you, seize them and slay them wherever you find them. Do not establish friendship with them or seek their help.

They desire that you should disbelieve as they have disbelieved, so that you might be (all) alike; therefore take not from among them friends until they fly (their homes) in Allah’s way; but if they turn back, then seize them and kill them wherever you find them, and take not from among them a friend or a helper.

They wish that you should disbelieve as they have disbelieved, so that you may become alike. Take not, therefore, friends from among them, until they emigrate in the way of ALLAH. And if they turn away, then seize them and kill them wherever you find them; and take no friend nor helper from among them;

They but wish that ye should reject Faith, as they do, and thus be on the same footing (as they): But take not friends from their ranks until they flee in the way of Allah (From what is forbidden). But if they turn renegades, seize them and slay them wherever ye find them; and (in any case) take no friends or helpers from their ranks;
004:090 Sherali
004:090 Khan
Except those who join a group, between you and whom there is a treaty (of peace), or those who approach you with their hearts restraining from fighting you as well as fighting their own people. Had Allah willed, indeed He would have given them power over you, and they would have fought you. So if they withdraw from you, and fight not against you, and offer you peace, then Allah has opened no way for you against them.

004:090 Maulana
Except those who join a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people. And if Allah had pleased, He would have given them power over you, so that they would have fought you. So if they withdraw from you and fight you not and offer you peace, then Allah allows you no way against them.

004:090 Pickthal
Except those who seek refuge with a people between whom and you there is a covenant, or (those who) come unto you because their hearts forbid them to make war on you or make war on their own folk. Had Allah willed He could have given them power over you so that assuredly they would have fought you. So, if they hold aloof from you and wage not war against you and offer you peace, Allah alloweth you no way against them.

004:090 Rashad
Except those who join people with whom you have signed a peace treaty, and those who come to you wishing not to fight you, nor fight their relatives. Had GOD willed, He could have permitted them to fight against you. Therefore, if they leave you alone, refrain from fighting you, and offer you peace, then GOD gives you no excuse to fight them.

004:090 Sarwar
except with those who attach themselves to your allies or come to you with no desire to fight you or their own people. God could have given them power to fight you. Thus, if they retreat, stop fighting and come forward expressing faith in Islam God will not allow you to fight them.

004:090 Shakir
Except those who reach a people between whom and you there is an alliance, or who come to you, their hearts shrinking from fighting you or fighting their own people; and if Allah had pleased, He would have given them power over you, so that they should have certainly fought you; therefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them.

004:090 Sherali
Except those who are connected with a people between whom and you there is a pact, or those who come to you, while their hearts shrink from fighting you or fighting their own people. And if ALLAH had so pleased, HE could have given them power against you, then they would have surely fought you. So, if they hold aloof from you and fight you not, and make you an offer of peace, then ALLAH has allowed you no way of aggression against them.

004:090 Yusufali
Except those who join a group between whom and you there is a treaty (of peace), or those who approach you with hearts restraining them from fighting you as well as fighting their own people. If Allah had pleased, He could have given them power over you, and they would have fought you: Therefore if they withdraw from you but fight you not, and (instead) send you (Guarantees of) peace, then Allah Hath opened no way for you to war against them.

004:091 Khan
You will find others that wish to have security from you and security from their people. Every time they are sent back to temptation, they yield thereto. If they withdraw not from you, nor offer you peace, nor restrain their hands, take (hold) of them and kill them wherever you find them. In their case, We have provided you with a clear warrant against them.

004:091 Maulana
You will find others who desire to be secure from you and secure from their own people. Whenever they are made to return to hostility, they are plunged into it. So if they withdraw not from you, nor offer you peace and restrain their hands, then seize them and kill them wherever you find them. And against these We have given you a clear authority.

004:091 Pickthal
Ye will find others who desire that they should have security from you, and security from their own folk. So often as they are returned to hostility they are plunged therein. If they keep not aloof from you nor offer you peace nor hold their hands, then take them and kill them wherever ye find them. Against such We have given you clear warrant.

004:091 Rashad
You will find others who wish to make peace with you, and also with their people. However, as soon as war erupts, they fight against you. Unless these people leave you alone, offer you peace, and stop fighting you, you may fight them when you encounter them. Against these, we give you a clear authorization.

004:091 Sarwar
You will soon find others who seek security from you as well as from their own people, but when they are invited to return to idol worship, they do so enthusiastically. Thus, if they do not keep away from you nor come forward with a peace proposal nor desist from harming you, apprehend and slay them wherever you find them, for We have given you full control over them.

004:091 Shakir
You will find others who desire that they should be safe from you and secure from their own people; as often as they are sent back to the mischief they get thrown into it headlong; therefore if they do not withdraw from you, and (do not) offer you peace and restrain their hands, then seize them and kill them wherever you find them; and against these We have given you a clear authority.

004:091 Sherali
You will find others who desire to be secure from you and to be secure from their own people. Whenever they are made to revert to hostility, they fall headlong into it. Therefore, if they do not keep aloof from you nor offer you peace nor restrain their hands, then seize them and kill them, wherever you find them. Against these We have given you clear authority.

004:091 Yusufali
Others you will find that wish to gain your confidence as well as that of their people: Every time they are sent back to temptation, they succumb thereto; if they withdraw not from you nor give you (guarantees of) peace besides restraining their hands, seize them and slay them wherever ye get them: In their case We have provided you with a clear argument against them.
It is not for a believer to kill a believer except by mistake, and whosoever kills a believer by mistake, (it is ordained that) he must set free a believing slave and a compensation (blood money, i.e. Diya) be given to the deceased's family, unless they remit it. If the deceased belonged to a people at war with you and he was a believer; the freeing of a believing slave (is prescribed), and if he belonged to a people with whom you have a treaty of mutual alliance, compensation (blood money - Diya) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allah. And Allah is Ever All-Knowing, All-Wise.

And a believer would not kill a believer except by mistake. And he who kills a believer by mistake should free a believing slave, and blood-money should be paid to his people unless they remit it as alms. But if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices). And if he be from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who has not the means should fast for two months successively: a penance from Allah. And Allah is ever Knowing, Wise.

It is not for a believer to kill a believer unless (it be) by mistake. He who hath killed a believer by mistake must set free a believing slave, and pay the blood-money to the family of the slain, unless they remit it as charity. If he (the victim) be of a people hostile unto you, and he is a believer, then (the penalty is) to set free a believing slave. And if he becometh of a folk between whom and you there is a covenant, then the blood-money must be paid unto his folk and (also) a believing slave must be set free. And whoso hath not the wherewithal must fast two consecutive months. A penance from Allah. Allah is Knowers, Wise.

No believer shall kill another believer, unless it is an accident. If one kills a believer by accident, he shall atone by freeing a believing slave, and paying a compensation to the victim's family, unless they forfeit such a compensation as a charity. If the victim belonged to people who are at war with you, though he was a believer, you shall atone by freeing a believing slave. If he belonged to people with whom you have signed a peace treaty, you shall pay the compensation in addition to freeing a believing slave. If you cannot find a slave to free, you shall atone by fasting two consecutive months, in order to be redeemed by GOD. GOD is Knowers, Most Wise.

A believer cannot slay another believer except by mistake for which the retaliation is to set free a believing slave and pay the appointed blood money to the relatives of the deceased unless the relatives wave aside the payment. If the person slain is from your enemies but himself is a believer, the penalty is to set free a believing slave. If the person slain is one of those with whom you have a peace treaty, the penalty is the same as that for a slain believer. If this is not possible, the defendant has to fast for two consecutive months, asking God to accept his repentance. He is All-knowing and All-wise.

And it does not behove a believer to kill a believer except by mistake, and whoever kills a believer by mistake, he should free a believing slave, and blood-money should be paid to his people unless they remit it as alms; but if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave (suffices), and if he is from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who cannot find (a slave) should fast for two months successively: a penance from Allah, and Allah is Knowers, Wise.

It does not behove a believer to slay a believer unless it be by mistake. And who slays a believer by mistake shall free a believing slave, and pay blood-money to be handed over to his heirs, unless they remit it as charity. But if the person slain be of a people hostile to you, and he is a believer, then the penalty is only the freeing of a believing slave, and if he be of a people between whom and you is a pact, then the penalty is blood-money to be handed over to his heirs, and the freeing of a believing slave. But whoso finds not one, then he shall fast for two consecutive months - a mercy from ALLAH. And ALLAH is All-Knowing, Wise.

Never should a believer kill a believer; but (If it so happens) by mistake. (Compensation is due): If one (so) kills a believer, it is ordained that he should free a believing slave, and pay compensation to the deceased's family, unless they remit it freely. If the deceased belonged to a people at war with you, and he was a believer, the freeing of a believing slave (Is enough). If he belonged to a people with whom ye have treaty of Mutual alliance, compensation should be paid to his family, and a believing slave be freed. For those who find this beyond their means, (is prescribed) a fast for two months running: by way of repentance to Allah: for Allah hath all knowledge and all wisdom.

And whoever kills a believer intentionally, his recompense is Hell to abide therein, and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him.

And whoever kills a believer intentionally, his punishment is hell, abiding therein; and Allah is wroth with him and He has cursed him and prepared for him a grievous chastisement.

Whoso slayeth a believer of set purpose, his reward is hell for ever. Allah is wroth against him and He hath cursed him and prepared for him an awful doom.

Anyone who kills a believer on purpose, his retribution is Hell, wherein he abides forever, GOD is angry with him, and condemns him, and has prepared for him a terrible retribution.

The punishment for one who purposely slays a believer will be to live in hell fire forever. God is angry with him and has condemned him. He has prepared for him a great torment.

And whoever kills a believer intentionally, his punishment is hell; he shall abide in it, and Allah will send His wrath on him and curse him and prepare for him a painful chastisement.

If a man kills a believer intentionally, his recompense is Hell, to abide therein (For ever): And the wrath and the curse of Allah are upon him, and a dreadful penalty is prepared for him.
You who believe! When you go to fight in the Cause of Allah, verify (the truth), and say not to anyone who greets you (by embracing Islam): “You are not a believer”, seeking the perishable goods of the worldly life. There are more advantages and strongholds with Allah. Even as he is now, so were you yourselves before till Allah conferred on you His Favours (i.e. guided you to Islam), therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do.

O you who believe, when you go forth (to fight) in Allah’s way, make investigation, and say not to anyone who offers you salutation, Thou art not a believer, seeking the good of this world’s life. But with Allah there are abundant gains. You too were such before, then Allah conferred a benefit on you; so make investigation. Surely Allah is ever Aware of what you do.

O ye who believe! When ye go to war in Allah’s way, make investigation, and do not say to any one who offers you peace: “Thou art not a believer,” seeking the chance profits of this life (so that ye may despoil him). With Allah are plenteous spoils. Even thus (as he now is) were ye before; but Allah hath since then been gracious unto you. Therefore take care to discriminate. Allah is ever Informed of what ye do.

O you who believe, if you strike in the cause of GOD, you shall be absolutely sure. Do not say to one who offers you peace, “You are not a believer,” seeking the spoils of this world. For GOD possesses infinite spoils. Remember that you used to be like them, and GOD blessed you. Therefore, you shall be absolutely sure (before you strike). GOD is fully Cognizant of everything you do.

Believers, if you march with arms for the cause of God, make sure that you know whom to fight. Do not accuse anyone who claims himself to be a Muslim of disbelief just for worldly gains. There is abundant bounty with God. Before, you were also like them, but God bestowed His favours upon you. Thus, make sure that you know whom to fight. God is Well Aware of what you do.

O you who believe! when you go to war in Allah's way, make investigation, and do not say to any one who offers you peace: You are not a believer. Do you seek goods of this world's life! But with Allah there are abundant gains; you too were such before, then Allah conferred a benefit on you; therefore make investigation; surely Allah is aware of what you do.

Ye who believe! when ye go forth to fight in the cause of ALLAH, investigate carefully, and say not to any one who offers you peace: You are not a believer. For GOD has promised good, but He hath bestowed on those who strive a higher rank than to those who stay at home. God is Well Aware of what you do.

O you who believe! when you go to war in Allah's way, make investigation, and do not say to any one who offers you peace: You are not a believer. For GOD has promised good, but He hath bestowed on those who strive a higher rank than to those who stay at home.

O ye who believe! When ye go abroad in the cause of Allah, investigate carefully, and say not to any one who offers you a salutation: “Thou art none of a believer!” Coveting the perishable goods of this life: with Allah are profits and spoils abundant. Even thus were ye yourselves before, till Allah conferred on you His favours: Therefore carefully investigate. For Allah is well aware of all that ye do.

Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), and those who strive hard and fight with their wealth and their lives above those who sit (at home). Unto each, Allah has promised good (Paradise), but Allah has preferred those who strive hard and fight, above those who sit (at home) by a huge reward;

The holders back from among the believers not disabled by injury, and those who strive hard in Allah’s way with their property and their persons, are not equal. Allah has made the strivers with their property and their persons to excel the holders-back (a high degree). And to each Allah has promised good. And Allah has granted to the strivers above the holders-back a mighty reward --

Those of the believers who sit still, other than those who have (a disabling) hurt, are not on an equality with those who strive in the way of Allah with their wealth and lives. Allah hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each Allah hath promised good, but He hath bestowed on those who strive a great reward above the sedentary;

Not equal are the sedentary among the believers who are not handicapped, and those who strive in the cause of GOD with their money and their lives. GOD exalts the strivers with their money and their lives above the sedentary. For both, GOD promises salvation, but GOD exalts the strivers over the sedentary with a great recompense.

Among the believers, those who stay at home without a good reason are not equal to those who strive for the cause of God in person or with their property. To those who strive for His cause in person or with their property, GOD has granted a higher rank than to those who stay at home. God has promised that everyone will receive his proper share of the reward but He will grant a much greater reward to those striving for His cause than to those who stay home (for no reason).

The holders back from among the believers, not having any injury, and those who strive hard in Allah's way with their property and their persons are not equal; Allah has made the strivers with their property and their persons to excel the holders back (a high degree), and to each (class) Allah has promised good; and Allah shall grant to the strivers above the holders back a mighty reward:

Those of the believers who sit at home, excepting the disabled ones, and those who strive in the cause of ALLAH with their wealth and their persons, are not equal. ALLAH has exalted in rank those who strive with their wealth and their persons above those who sit at home. And to each ALLAH has promised good. And ALLAH has exalted those who strive above those who sit at home, by a great reward --

Not equal are those believers who sit (at home) and receive no hurt, and those who strive for His cause in person or with their property, GOD is forgiving, Most Merciful.

O ye who believe! When ye go abroad in the cause of Allah, investigate carefully, and say not to anyone who offers you a salutation: “Thou art none of a believer!” Coveting the perishable goods of this life: with ALLAH are profits and spoils abundant. Even thus were ye yourselves before, till ALLAH conferred on you His favours: Therefore carefully investigate. For ALLAH is well aware of all that ye do.

Not equal are those believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), and those who strive hard and fight, above those who sit (at home) by a huge reward;

The holders back from among the believers not disabled by injury, and those who strive hard in ALLAH’s way with their property and their persons, are not equal. ALLAH has made the strivers with their property and their persons to excel the holders-back (a high degree). And to each ALLAH has promised good. And ALLAH has granted to the strivers above the holders-back a mighty reward --

Those of the believers who sit still, other than those who have (a disabling) hurt, are not on an equality with those who strive in the way of ALLAH with their wealth and lives. ALLAH hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each ALLAH hath promised good, but He hath bestowed on those who strive a great reward above the sedentary;

Not equal are the sedentary among the believers who are not handicapped, and those who strive in the cause of GOD with their money and their lives. GOD exalts the strivers with their money and their lives above the sedentary. For both, GOD promises salvation, but GOD exalts the strivers over the sedentary with a great recompense.

Among the believers, those who stay at home without a good reason are not equal to those who strive for the cause of GOD in person or with their property. To those who strive for His cause in person or with their property, GOD has granted a higher rank than to those who stay at home. GOD has promised that everyone will receive his proper share of the reward but GOD will grant a much greater reward to those striving for His cause than to those who stay home (for no reason).

The holders back from among the believers, not having any injury, and those who strive hard in ALLAH’s way with their property and their persons are not equal; ALLAH has made the strivers with their property and their persons to excel the holders back (a high degree), and to each (class) ALLAH has promised good; and ALLAH shall grant to the strivers above the holders back a mighty reward:

Those of the believers who sit at home, excepting the disabled ones, and those who strive in the cause of ALLAH with their wealth and their persons, are not equal. ALLAH has exalted in rank those who strive with their wealth and their persons above those who sit at home. And to each ALLAH has promised good. And ALLAH has exalted those who strive above those who sit at home, by a great reward --

Not equal are those believers who sit (at home) and receive no hurt, and those who strive for His cause in person or with their property, GOD is forgiving, Most Merciful.

O ye who believe! When ye go abroad in the cause of GOD, investigate carefully, and say not to anyone who offers you a salutation: “Thou art none of a believer!” Coveting the perishable goods of this life: with GOD are profits and spoils abundant. Even thus were ye yourselves before, till GOD conferred on you His favours: Therefore carefully investigate. For GOD is well aware of all that ye do.

Not equal are those believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), and those who strive hard and fight, above those who sit (at home) by a huge reward;

The holders back from among the believers not disabled by injury, and those who strive hard in GOD’s way with their property and their persons, are not equal. GOD has made the strivers with their property and their persons to excel the holders-back (a high degree). And to each GOD has promised good. And GOD has granted to the strivers above the holders-back a mighty reward --

Those of the believers who sit still, other than those who have (a disabling) hurt, are not on an equality with those who strive in the cause of GOD with their wealth and lives. GOD hath conferred on those who strive with their wealth and lives a rank above the sedentary. Unto each GOD hath promised good, but GOD hath bestowed on those who strive a great reward above the sedentary;

Not equal are the sedentary among the believers who are not handicapped, and those who strive in the cause of GOD with their money and their lives. GOD exalts the strivers with their money and their lives above the sedentary. For both, GOD promises salvation, but GOD exalts the strivers over the sedentary with a great recompense.

Among the believers, those who stay at home without a good reason are not equal to those who strive for the cause of GOD in person or with their property. To those who strive for His cause in person or with their property, GOD has granted a higher rank than to those who stay at home. GOD has promised that everyone will receive his proper share of the reward but GOD will grant a much greater reward to those striving for His cause than to those who stay home (for no reason).

The holders back from among the believers, not having any injury, and those who strive hard in GOD’s way with their property and their persons are not equal; GOD has made the strivers with their property and their persons to excel the holders back (a high degree), and to each (class) GOD has promised good; and GOD shall grant to the strivers above the holders back a mighty reward:
004:097 Section 14: Muslims who remained with the Enemy

004:097 Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what condition were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination!

004:097 Maulana (As for) those whom the angels cause to die while they are unjust to themselves, (the angels) will say: What were you doing? They will say: We were weak in the earth. (They will) say: Was not Allah's earth spacious, so that you could have migrated therein? So these it is whose refuge is hell -- and it is an evil resort.

004:097 Pickthal Lo! as for those whom the angels take (in death) while they wrong themselves, (the angels) will ask: In what were ye engaged? They will say: We were oppressed in the land. (The angels) will say: Was not Allah's earth spacious that ye could have migrated therein? As for such, their habitation will be hell, an evil journey's end;

004:097 Rashad Those whose lives are terminated by the angels, while in a state of wronging their souls, the angels will ask them, "What was the matter with you?" They will say, "We were oppressed on earth." They will say, "Was GOD's earth not spacious enough for you to emigrate therein?" For these, the final abode is Hell, and a miserable destiny.

004:097 Sarwar When the angels take away from their bodies the souls of those who have wronged themselves, they will ask them, "How did you live?" They will reply, "We lived on earth in weakness and oppression." The angels will say, "Was not God's land vast enough for you to go wherever you could live in peace?" The dwelling of these people will be hell fire, a terrible destination.

004:097 Shakir Surely (as for) those whom the angels cause to die while they are unjust to their souls, they shall say: In what state were you? They shall say: We were weak in the earth. They shall say: Was not Allah's earth spacious, so that you should have migrated therein? So these it is whose abode is hell, and it is an evil resort.

004:097 Sherali Verily, those whom the angels cause to die while they are wronging their own souls, the angels will say to them: 'What were you after?' They will say: 'We were treated as weak in the land.' The angels will say, 'Was not ALLAH's earth spacious enough so that you could have emigrated therein?' It is these whose abode shall be Hell, and an evil destination it is;

004:097 Yusufali When angels take the souls of those who die in sin against their souls, they say: 'In what (plight) Were ye?' They reply: 'Weak and oppressed Were we in the earth.' They say: 'Was not the earth of Allah spacious enough for you to move yourselves away (From evil)!' Such men will find their abode in Hell - What an evil refuge! -

004:098 Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

004:098 Maulana Except the weak from among the men and the women and the children who have not the means, nor can they find a way (to escape);

004:098 Pickthal Except the feeble among men, and the women, and the children, who are unable to devise a plan and are not shown a way.

004:098 Rashad Exempted are the weak men, women, and children who do not possess the strength, nor the means to find a way out.

004:098 Sarwar As for the really weak and oppressed men, women, and children who were not able to find any means of obtaining their freedom or of having the right guidance,

004:098 Shakir Except the weak from among the men and the children who have not in their power the means nor can they find a way (to escape);

004:098 Sherali Except such weak ones among men, women and children, as are incapable of adopting any plan or of finding any way to escape.

004:098 Yusufali Except those who are (really) weak and oppressed - men, women, and children - who have no means in their power, nor (a guide-post) to their way.

004:099 For these there is hope that Allah will forgive them, and Allah is Ever Oft Pardoning, Oft-Forgiving.

004:099 Maulana So these, it may be that Allah will pardon them. And Allah is ever Pardoning, Forgiving.

004:099 Pickthal As for such, it may be that Allah will pardon them. Allah is ever Clement, Forgiving.

004:099 Rashad These may be pardoned by GOD. GOD is Pardoner, Forgiver.

004:099 Sarwar perhaps God will forgive them; He is All-merciful and All-forgiving.

004:099 Shakir So these, it may be, Allah will pardon them, and Allah is Pardoning, Forgiving.

004:099 Yusufali As to these, maybe ALLAH will efface their sins; for ALLAH is the Effacer of sins, Most Forgiving.

004:099 For these, there is hope that Allah will forgive: For Allah doth blot out (sins) and forgive again and again.

004:100 He who emigrates (from his home) in the Cause of Allah, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant unto Allah and His Messenger, and death overtakes him, his reward is then surely incumbent upon Allah. And Allah is Ever Oft-Pardoning, Most Merciful.

004:100 Maulana And whoever flees in Allah's way, he will find in the earth many a place of escape and abundant resources. And whoever goes forth from his home fleeing to Allah and His Messenger, then death overtakes him, his reward is indeed with Allah. And Allah is ever Forgiving, Merciful.

004:100 Pickthal Whoso migrateth for the cause of Allah will find much refuge and abundance in the earth, and whoso forsaketh his home, a fugitive unto Allah and His messenger, and death overtaketh him, his reward is then incumbent on Allah. Allah is ever Forgiving, Merciful.

004:100 Rashad Anyone who emigrates in the cause of GOD will find on earth great bounties and richness. Anyone who gives up his home, emigrating to GOD and His messenger, then death catches up with him, his recompense is reserved with GOD. GOD is Forgiver, Most Merciful.

004:100 Sarwar One who abandons his home for the cause of God will find many places of refuge in the vast land and one who dies, after having abandoned his home to get near to God and His Messenger, will receive his reward from God. God is All-forgiving and All-merciful.

004:100 Shakir And whoever flies in Allah's way, he will find in the earth many a place of refuge and abundant resources, and whoever goes forth from his house flying to Allah and His Messenger, and then death overtakes him, his reward is indeed with Allah and Allah is Forgiving, Merciful.

004:100 Sherali And whoso emigrates from his country in the way of ALLAH will find in the earth an abundant place of refuge and plentyfulness. And whoso goes forth from his home, emigrating in the cause of ALLAH and HIS Messenger, and death overtakes him, his reward lies on ALLAH, and ALLAH is Most Forgiving, Merciful.

004:100 Yusufali He who forsakes his home in the cause of Allah, finds in the earth Many a refuge, wide and spacious: Should he die as a refugee from home for Allah and His Messenger, His reward becomes due and sure with Allah: And Allah is Oft-forgiving, Most Merciful.
And when you (Muslims) travel in the land, there is no sin on you if you shorten your Salat (prayer) if you fear that the disbelievers may attack you, verily, the disbelievers are ever unto you open enemies.

And when you journey in the earth, there is no blame on you if you shorten the prayer, if you fear that those who disbelieve will give you trouble. Surely the disbelievers are an open enemy to you.

When ye go forth in the land, it is no sin for you to curtail (your) worship if ye fear that those who disbelieve may attack you. In truth the disbelievers are an open enemy to you.

When you travel through the earth, there is no blame on you if you shorten your prayers, for fear the Unbelievers May attack you: For the Unbelievers are unto you open enemies.

When you (O Messenger Muhammad SAW) are among them, and lead them in As-Salat (the prayer), let one party of them stand up [in Salat (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which has not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers.

When you are among them and leade the prayer for them, let a party of them stand up with thee, and let them take their arms. Then when they have performed their prostration, let them go to your rear, and let another party who have not prayed come forward and pray with thee, and let them take their precautions and their arms. Those who disbelieve long that you may neglect your arms and your baggage, that they may attack you with a sudden united attack. And there is no blame on you, if you are inconvenienced on account of rain or if you are sick, to put away your arms; and take your precautions. Surely Allah has prepared abasing chastisement for the disbelievers.

When you are with them, and leadest the Prayer for them, let only a party of them stand with thee, and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another party come that hath not worshipped and let them worship with thee, and let them take their precaution and their arms. Those who disbelieve long for you to neglect your arms and your baggage that they may attack you once for all. It is no sin for you to lay aside your arms, if rain impedeth you or ye are sick. But take your precaution. Lo! Allah prepareth for the disbelievers shameful punishment.

When ye travel in the earth, there is no blame on you if you shorten your Salat (the prayer), let one party of them stand up [in Salat (prayer)] with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers.

When thou (O Muhammad) art among them and arrangest (their) worship for them, let only a party of them stand with thee (to worship) and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another party come that hath not worshipped and let them worship with thee, and let them take their precaution and their arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allah has prepared a humiliating torment for the disbelievers.

When you are among them and keep up the prayer for them, let a party of them stand up with you, and let them take their arms; then when they have prostrated themselves let them go to your rear, and let another party who have not prayed come forward and pray with you, and let them take their precautions and their arms; (for) those who disbelieve desire that you may be careless of your arms and your baggage, so that they may then turn upon you with a sudden united attack, and there is no blame on you, if you are annoyed with rain or if you are sick, that you lay down your arms, and take your precautions; surely Allah has prepared a disgraceful chastisement for the unbelievers.

When thou art among them and leadest the Prayer for them, let a party of them stand with thee, and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another group that has not yet prayed, join you, carrying their arms with due precaution. The unbelievers would love to see you neglect your weapons and your equipment, in order to attack you once and for all. You commit no error, if you are hampered by rain or injury, by putting down your weapons, so long as you remain alert. GOD has prepared for the disbelievers a shameful retribution.

When you are among them and leade the prayer for them, let a party of them stand up with thee, and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another group that has not yet prayed, join you, carrying their arms with due precaution. The unbelievers would love to see you neglect your weapons and your equipment, in order to attack you once and for all. You commit no error, if you are hampered by rain or injury, by putting down your weapons, so long as you remain alert. GOD has prepared for the disbelievers a shameful retribution.

When you are among them and leade the prayer for them, let a party of them stand up with thee, and let them take their arms. Then when they have performed their prostrations let them fall to the rear and let another group that has not yet prayed, join you, carrying their arms with due precaution. The unbelievers would love to see you neglect your weapons and your equipment, in order to attack you once and for all. You commit no error, if you are hampered by rain or injury, by putting down your weapons, so long as you remain alert. GOD has prepared for the disbelievers a shameful retribution.

When thou art among them, and standest to lead them in prayer, Let one party of them stand up (in prayer) with thee, Taking their arms with them: When they finish their prostrations, let them Take their position in the rear. And let the other party come up which hath not yet prayed - and let them pray with thee, Taking all precaution, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For the Unbelievers Allah hath prepared a humiliating punishment.
And contend not on behalf of such as betray their own souls; for Allah loveth not one given to perfidy and crime:

And plead not on behalf of those who are dishonest to themselves. Surely, ALLAH loves not one who is treacherous and sinful.

And argue not on behalf of those who deceive themselves. Verily, Allah does not like anyone who is a betrayer of his trust, and indulges in crime.

When you have finished the prayer remember Allah standing and sitting and reclining. But when you are secure, from danger, keep up (regular) prayer. Prayer indeed has been enjoined on the believers at fixed hours.

When ye have performed the act of worship, remember Allah, standing, sitting and reclining. And when ye are in safety, observe proper worship. Worship at fixed times hath been enjoined on the believers.

When you complete your prayer, remember God all the time while standing, sitting, or reclining. When you are safe, say your prayers properly. It is a constant duty of the believers.

Then when you have finished the prayer, remember Allah standing and sitting and reclining; but when you are secure (from danger) keep up prayer; surely prayer is a timed ordinance for the believers.

When ye pass (Congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times.

Do not defend those who deceive themselves; God does not love those who are treacherous and sinful.

And ask forgiveness of ALLAH. Lo! ALLAH is ever Forgiving, Most Merciful.

Seek forgiveness from God. He is Al All-Knowing, Wise.

And seek forgiveness of ALLAH, most Merciful.

And you have none. And ALLAH is ever Knowing, Wise.

You shall implore GOD for forgiveness. GOD is Forgiver, Most Merciful.

When you have finished As-Salat (the prayer - congregational), remember Allah standing, sitting down, and lying down on your sides, but when you are free from danger, perform As-Salat (Jumat-as- Salat). Verily, the prayer is enjoined on the believers at fixed hours.

When ye have performed the act of worship, remember Allah, standing, sitting and reclining. And when ye are in safety, observe proper worship. Worship at fixed times hath been enjoined on the believers at fixed times.

Once you complete your Contact Prayer (Salat), you shall remember GOD while standing, sitting, or lying down. Once the war is over, you shall observe the Contact Prayers (Salat); the Contact Prayers (Salat) are decreed for the believers at specific times.

When ye have finished the Prayer, remember ALLAH, standing and sitting, and lying on your sides. And when you are secure from danger, then observe Prayer in the prescribe form; verily Prayer is enjoined on the believers to be performed at fixed hours.

When ye have finished the Prayer, remember ALLAH, standing and sitting, and lying on your sides. And when you are secure from danger, then observe Prayer in the prescribe form; verily Prayer is enjoined on the believers to be performed at fixed hours.

When you have finished the Prayer, remember ALLAH, standing and sitting, and lying on your sides. And when you are secure from danger, then observe Prayer in the prescribe form; verily Prayer is enjoined on the believers to be performed at fixed hours.

And seek forgiveness of Allah, certainly, Allah is Ever Oft-Forgiving, Most Merciful.

And take the forgiveness of Allah, surely Allah is ever Forgiving, Merciful.

And seek forgiveness of ALLAH. Lo! ALLAH is ever Forgiving, Merciful.

And seek forgiveness of ALLAH, Lo! ALLAH is ever Forgiving, Merciful.

And seek forgiveness of ALLAH, Lo! ALLAH is ever Forgiving, Merciful.

Seek forgiveness from God. He is All-forgiving and All-merciful.

And ask forgiveness of ALLAH; surely Allah is Forgiving, Merciful.

And ask forgiveness from God. He is All-forgiving and All-merciful.

And ask forgiveness of Allah; surely Allah is Forgiving, Merciful.

And ask forgiveness of ALLAH. Surely, ALLAH is Most Forgiving, Merciful.

But seek the forgiveness of Allah; for ALLAH is Oft-forgiving, Most Merciful.

And do not be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e. Paradise) that for which they hope not, and Allah is Ever All-Knowing, All-Wise.

And be not weak-hearted in pursuit of the enemy. If you suffer they (too) suffer as you suffer, and you hope from Allah what they hope not. And Allah is ever Knowing, Wise.

Relent not in pursuit of the enemy. If ye are suffering, lo! they suffer even as ye suffer and ye hope from Allah that for which they cannot hope.

Allah is ever Knowing, Wise.

Do not neglect the pursuit of the enemy. If you have suffered, they too have suffered but you can, at least, expect from God what they can never expect. God is All-knowing and All-wise.

And do not waver in pursuing the enemy. If you suffer, they also suffer. However, you expect from GOD what they never expect. GOD is Omnisicient, Most Wise.

And be not weak hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allah what they do not hope; and Allah is Knowing, Wise.

And seek forgiveness of Allah, while they have none. And ALLAH is All-Knowing, Wise.

And ask forgiveness of ALLAH. Surely, ALLAH is Most Forgiving, Merciful.

And slacken not in seeking these people. If you suffer, they too suffer even as you suffer. But you hope from ALLAH what they hope not. And ALLAH is All-Knowing, Wise.

And slacken not in following up the enemy: If ye are suffering hardships, they are suffering similar hardships; but ye have Hope from GOD what they cannot expect. God is All-Knowing, Wise.

When ye pass (Congregational) prayers, celebrate Allah's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times.

And do not waver in pursuing the enemy: if you are suffering (hardships) as you are suffering, but you have a hope from Allah (for the reward, i.e. Paradise) that for which they hope not, and Allah is Ever All-Knowing, All-Wise.

And be not weak in the pursuit of the enemy; if you are suffering, lo! they suffer even as ye suffer and ye hope from Allah that for which they cannot hope.

And seek forgiveness of Allah, certainly, Allah is Ever Oft-Forgiving, Most Merciful.

And ask the forgiveness of Allah, surely Allah is ever Forgiving, Merciful.

And seek forgiveness of ALLAH, Lo! ALLAH is ever Forgiving, Merciful.

And seek forgiveness of ALLAH, Lo! ALLAH is ever Forgiving, Merciful.

And seek forgiveness of ALLAH, Lo! ALLAH is ever Forgiving, Merciful.

And seek forgiveness of ALLAH, Lo! ALLAH is ever Forgiving, Merciful.

And seek forgiveness of ALLAH, Lo! ALLAH is ever Forgiving, Merciful.

And seek forgiveness of ALLAH, Lo! ALLAH is ever Forgiving, Merciful.

When you have finished As-Salat (the prayer - congregational), remember Allah standing, sitting down, and lying down on your sides, but when you are free from danger, perform As-Salat (Jumat-as- Salat). Verily, the prayer is enjoined on the believers at fixed hours.

When ye have performed the act of worship, remember Allah, standing, sitting and reclining. And when ye are in safety, observe proper worship. Worship at fixed times hath been enjoined on the believers at fixed times.
And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin.

And whoever earns sin, he earns it against his own soul; and Allah is Knowing, Wise.

And whoever commits a sin or does wrong to himself and then seeks forgiveness from God, will find God Forgiving, Merciful.

And whoever earns sin, he earns it only against himself. And Allah is ever Knowing, Wise.

And whoever does evil or wrongs his soul, then asks forgiveness of ALLAH, he shall find Allah Forgiving, Most Merciful.

And whoever does evil or wrongs himse

And whoever does evil or wrongs himself but afterwards seeks Allah's Forgiveness, he will find Allah Oft-Forgiving, Most Merciful.

And whoever earns sin, he earns it only against himself. And Allah is ever Knowing, Wise.

And whoever commits a sin, commits it only against himself. And Allah is ever Knowing, Wise.

They hide themselves from men and do not hide themselves from Allah, and He is with them when they meditate by night words which please Him not, and Allah encompasses what they do.

They seek to hide their designs from men, but they cannot hide them from ALLAH; and HE is present with them when they plot at night about matters which HE does not approve. And ALLAH encompasses what they do.

They may hide (Their crimes) from men, but they cannot hide (Them) from Allah, seeing that He is in their midst when they plot by night, in words that He cannot approve: And Allah Doth compass round all that they do.

But if any sin.

And whoever commits a fault or a sin and ascribes it to an innocent person, he only burdens himself with slander and a grave sin.

One who makes a mistake or commits a sin and ascribes it to an innocent person, he only burdens himself with slander and a grave sin.

And whoever commits a fault or a sin, then accuses of it one innocent, he indeed takes upon himself the burden of a calumny and a manifest sin.

And whoever earns sin, he earns it against his own soul: for Allah is full of knowledge and wisdom.
Section 17: Secret Counsels of the Hypocrites

Had not the Grace of Allah and His Mercy been upon you (O Muhammad SAW), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allah has sent down to you the Book (The Qur'an), and Al-Hikmah (Islamic laws, knowledge of legal and illegal things i.e. the Prophet's Sunnah - legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allah unto you (O Muhammad SAW).

And were it not for Allah's grace upon thee and His mercy, a party of them had certainly designed to ruin thee. And they ruin only themselves, and they will not harm thee at all. Allah reveals unto thee the Script and wisdom, and teacheth thee that which thou knewest not. The grace of Allah toward thee hath been infinite.

But for the grace of Allah upon thee (Muhammad), and His mercy, a party of them had resolved to mislead thee, but they will mislead only themselves and they will hurt thee not at all. Allah revealeth unto thee the Script and wisdom, and teacheth thee that which thou knewest not. The grace of Allah toward thee hath been infinite.

If it were not for GOD'S grace towards you, and His mercy, some of them would have misled you. They only mislead themselves, and they can never harm you in the least. GOD has sent down to you the scripture and wisdom, and He has taught you what you never knew. Indeed, GOD's blessings upon you have been great.

Were it not for the favor and mercy of God, some of them would have certainly tried to make you (Muhammad) go astray. However, they cannot lead any one astray but themselves nor can they harm you. God has revealed the Book to you, has given you wisdom, and has taught you what you did not know. Certainly God's favor to you have been infinite.

And were it not for Allah's grace upon you and His mercy a party of them had certainly designed to bring you to perdition and they do not bring (aught) to perdition but their own souls, and they shall not harm you in any way, and Allah has revealed to you the Book and the wisdom, and He has taught you what you did not know. Indeed, God's grace upon you has been very great.

But for the grace of ALLAH upon thee and His mercy, a party of them had resolved to bring about thy ruin. And they ruin none but themselves and they cannot harm thee at all. And ALLAH has sent down to thee the Book and wisdom and has taught thee what thou knewest not, and great is ALLAH's grace on thee.

But for the Grace of Allah to thee and his Mercy, a party of them would certainly have plotted to lead thee astray. But (in fact) they will only lead their own souls astray, and to thee they can do no harm in the least. For Allah hath sent down to thee the Book and wisdom and taught thee what thou Knewest not (before): And great is the Grace of Allah unto thee.

There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allah's Cause), or Ma'rif (Islamic Monotheism and all the good and righteous deeds which Allah has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allah, We shall give him a great reward.

There is no good in most of their secret conferences except (in) him who enjoins charity or goodness or reconciliation between people. And whoever does this, seeking Allah's pleasure, We shall give him a mighty reward.

There is no good in much of their secret conferences save (in) him who enjoins almsgiving and kindness and peace-making among the people. Whoso doeth that, seeking the good pleasure of Allah, We shall bestow on him a vast reward.

There is nothing good about their private conferences, except (in) him who enjoins charity or righteousness or making peace among the people. Anyone who does this, in response to GOD'S teachings, we will grant him a great recompense.

There is nothing good in much of their secret talks except for that which is for charity, justice, or for reconciliation among people to seek thereby the pleasure of God for which We will give a great reward.

There is no good in most of their secret counsels except (in his) who enjoins charity or goodness or reconciliation between people; and whoever does this seeking Allah's pleasure, We will give him a mighty reward.

There is no good in many of their conferences except the conferences of such as enjoin charity, or goodness or the making of peace among men. And whoso does that, seeking the pleasure of ALLAH, WE shall soon bestow on him a great reward.

In most of their secret talks there is no good: But if one exorts to a deed of charity or justice or conciliation between men, (Secrecy is permissible): To him who does this, seeking the good pleasure of Allah, We shall soon give a reward of the highest (value).

And whoever contradicts and opposes the Messenger (Muhammad SAW) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell - what an evil destination.

And whoever acts hostilely to the Messenger after guidance has become manifest to him and follows others than the way of the believers, We turn him to that to which he (himself) turns and make him enter hell; and it is an evil resort.

And whoso opposes the messenger after the guidance (of Allah) hath been manifested unto him, and followeth other than the believer's way, We appoint for him that unto which he himself hath turned, and expose him unto hell - a hapless journey's end!

As for him who opposes the messenger, after the guidance has been pointed out to him, and follows other than the believers' way, we will direct him in the direction he has chosen, and commit him to Hell; what a miserable destiny!

Whoever gives the Messenger a hard time, even after having received clear guidance, and follows a path other than that of the believers, will be left alone. We will cast him into hell, a terrible destination.

And whoever acts hostilely to the Messenger after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter hell; and it is an evil resort.

And whoso opposes the Messenger after guidance has become manifest to him, and follows a way other than that of the believers, WE shall let him pursue the way he is pursuing and shall cast him into Hell, and an evil destination it is.

If anyone contends with the Messenger even after guidance has been plainly conveyed to him, and follows a path other than that becoming to men of Faith, We shall leave him in the path he has chosen, and land him in Hell,- what an evil refuge!
Section 18: Idolatry condemned

Verily! Allah forgives not (the sin of) setting up partners in worship with Him, but He forgives whom He pleases sins other than that, and whoever sets up partners in worship with Allah, has indeed strayed far away.

Surely Allah forgives not setting up partners with Him, and He forgives all besides this to whom He pleases. And whoever sets up a partner with Allah, He indeed goes far astray.

Lo! Allah pardoneth not that partners should be ascribed unto Him. He pardoneth all save that to whom He will. Whoso ascribeth partners unto Allah hath wandered far astray.

GOD does not forgive idol worship (if maintained until death), and He forgives lesser offenses for whomever He wills. Anyone who idolizes any idol beside GOD has strayed far astray.

God will not forgive the sin of considering something equal to Him, but He may forgive the other sins of whomever He wants. One who considers anything equal to God has certainly gone far away from the right path.

Satan gives them promises and tempts them to develop longings which can never be realized.

Satan shall not forgive that anything be associated with HIM as partner, but HE will forgive what is short of that to whomsoever HE pleases.

Whoever joins other gods with God, he indeed goes far astray.

And whoso associates anything with ALLAH has indeed strayed far away.

Allah forgiveth not (The sin of) joining other gods with Him, but He forgiveth whom He pleases other sins than this: one who joins other gods with Allah, Hath strayed far, far away (from the right).

They (all those who worship others than Allah) invoke nothing but female deities besides Him (Allah), and they invoke nothing but Shaitan (Satan), a persistent rebel!

Besides Him they call on nothing but female divinities and they call on nothing but a rebellious devil,

They invoke in His stead only females; they pray to none else than Satan, a rebel

They even worship female gods besides Him; as a matter of fact, they only worship a rebellious devil.

They (the pagans) only worship idols and Satan, the persistent rebel.

They do not call besides Him on anything but idols, and they do not call on anything but a rebellious Shaitan.

They invoke besides HIM none but lifeless objects, and they invoke none but Satan the rebellious,

(The Pagans), leaving Him, but upon female deities: They call but upon satan the persistent rebel!

Allah cursed him. And he (Shaitan (Satan)) said: "I will take an appointed portion of your slaves;

Whom ALLAH has cursed. He said, 'I will assuredly take a fixed portion from Thy servants an appointed portion;"

God has condemned him, and he said, 'I will surely recruit a definite share of Your worshipers.

God condemned Satan when he said, 'I will certainly take my revenge from Your servants.

Allah has cursed him; and he said: Most certainly I will take of Thy servants an appointed portion:

Whom ALLAH has cursed. He said, 'I will assuredly take a fixed portion from THY servants;

Allah did curse him, but he said: 'I will take of Thy servants a portion Marked off;

Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allah.” And whoever takes Shaitan (Satan) as a Wali (protector or helper) instead of Allah, has surely suffered a manifest loss.

And certainly I will lead them astray and excite in them vain desires and bid them so that they will slit the ears of the cattle, and bid them so that they will alter Allah’s creation. And whoever takes the devil for a friend, forsaking Allah, he indeed suffers a manifest loss.

And surely I will lead them astray, and surely I will arouse desires in them, and surely I will command them and they will cut the cattle’ ears, and surely I will command them and they will change Allah’s creation. Whoso chooses Satan for a patron instead of Allah is verily a loser and his loss is manifest.

I will mislead them, I will entice them, I will command them to (forbid the eating of certain meats by) marking the ears of livestock, and I will command them to distort the creation of GOD.” Anyone who accepts the devil as a lord, instead of GOD, has incurred a profound loss.

I will lead them astray, induce in their hearts prolonged, worldly desires, command them to pierce the ears of their animals, sacrificed for the idols, and order them to change the religion of God.” One who accepts Satan as his guardian, instead of God, has certainly incurred a great loss upon himself.

And most certainly I will lead them astray and excite in them vain desires, and bid them so that they shall slit the ears of the cattle, and most certainly I will bid them so that they shall alter Allah’s creation; and whoever takes the Shaitan for a guardian rather than Allah he indeed shall suffer a manifest loss.

And assuredly I will lead them astray and assuredly I will arouse in them vain desires, and assuredly I will incite them and they will cut the ears of cattle; and assuredly I will incite them and they will alter ALLAH's creation.’ And whoever takes Satan for a friend instead of ALLAH, he certainly suffers a manifest loss.

'I will mislead them, and I will create in them false desires; I will order them to slit the ears of cattle, and to deface the (fair) nature created by Allah.” Whoever, forsaking Allah, takes Satan for a friend, hath of a surety suffered a loss that is manifest.

He [Shaitan (Satan)] makes promises to them, and arouses in them false desires; and Shaitan’s (Satan’s) promises are nothing but deceptions.

He promises them and excites vain desires in them. And the devil promises them only to deceive.

He promises them and excites vain desires in them, and Satan promises them only to beguile.

Satan gives them false promises and tempts them to develop longings which can never be realized.

He gives them promises and excites vain desires in them; and the Shaitan does not promise them but to deceive.

Satan makes promises, and creates in them false desires; but satan's promises are nothing but deception.
004:121
004:121 Khan  The dwelling of such (people) is Hell, and they will find no way of escape from it.
004:121 Maulana  These – their refuge is hell, and they will find no way of escape from it.
004:121 Pickthal  For such, their habitation will be hell, and they will find no refuge therefrom.
004:121 Rashad  These have incurred Hell as their final abode, and can never evade it.
004:121 Sarwar  Such people will dwell in hell fire from which they will not be able to escape.
004:121 Shakir  These are they whose abode is hell, and they shall not find any refuge from it.
004:121 Sherali  For such, their abode shall be Hell, and they shall find no way of escape from it.
004:121 Yusufali  They (his dupes) will have their dwelling in Hell, and from it they will find no way of escape.

004:122
004:122 Khan  But those who believe (in the Oneness of Allah - Islamic Monotheism) and do deeds of righteousness, We shall admit them to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allah's Promise is the Truth, and whose words can be truer than those of Allah? (Of course, none).
004:122 Maulana  And those who believe and do good, We shall make them enter Gardens in which rivers flow, to abide therein for ever. It is Allah's promise in truth. And who is more truthful in word than Allah?
004:122 Pickthal  But as for those who believe and do good works We shall bring them into Gardens underneath which rivers flow, wherein they abide for ever. It is a promise from Allah in truth; and who can be more truthful than Allah in utterance?
004:122 Rashad  As for those who believe and lead a righteous life, we will admit them into gardens with flowing streams, wherein they live forever. Such is the truthful promise of GOD. Whose utterances are more truthful than GOD's?
004:122 Sarwar  We will admit the rightly leading believers to Paradise wherein streams flow and they will live therein forever. God's promise is true for no one is more truthful than Him.
004:122 Shakir  And (as for) those who believe and do good, We will make them enter into gardens beneath which rivers flow, to abide therein for ever; (it is) a promise of Allah, true (indeed), and who is truer of word than Allah?
004:122 Sherali  But as for those who believe and do good works, WE will admit them into Gardens, beneath which streams flow, wherein they will abide forever. It is ALLAH's unfailling promise; and who can be more truthful than ALLAH in word?
004:122 Yusufali  But those who believe and do deeds of righteousness, we shall soon admit them to gardens, with rivers flowing beneath, -to dwell therein for ever. Allah's promise is the truth, and whose word can be truer than Allah's?

004:123
004:123 Khan  It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allah.
004:123 Maulana  It will not be in accordance with your vain desires nor the vain desires of the People of the Book. Whoever does evil, will be requited for it and will not find for himself besides Allah a friend or a helper.
004:123 Pickthal  It will not be in accordance with your desires, nor the desires of the People of the Scripture. He who doeth wrong will have the recompense thereof, and will not find against Allah any protecting friend or helper.
004:123 Rashad  It is not in accordance with your wishes, or the wishes of the people of the scripture: anyone who commits evil pays for it, and will have no helper or supporter against GOD.
004:123 Sarwar  Believers and People of the Book, wishes alone can never provide you with salvation. Whoever commits evil will be punished accordingly and no one besides God will be his guardian or helper.
004:123 Shakir  (This) shall not be in accordance with your vain desires nor in accordance with the vain desires of the followers of the Book; whoever does evil, he shall be requited with it, and besides Allah he will find for himself neither a guardian nor a helper.
004:123 Sherali  It shall not be according to your desires, nor according to the desires of the People of the Book. Whoso does evil shall be requited for it; and he shall find for himself no friend or helper besides ALLAH.
004:123 Yusufali  Not your desires, nor those of the People of the Book (can prevail): whoever works evil, will be requited accordingly. Nor will he find, besides Allah, any protector or helper.

004:124
004:124 Khan  And whoever does righteous good deeds, male or female, and is a true believer in the Oneness of Allah (Muslim), such will enter Paradise and not the least injustice, even to the size of a Naqira (speck on the back of a date-stone), will be done to them.
004:124 Maulana  And whoever does good deeds, whether male or female, and he (or she) is a believer -- these will enter the Garden, and they will not be dealt with a whit unjustly.
004:124 Pickthal  And whoso doeth good works, whether of male or female, and he (or she) is a believer, such will enter Paradise and they will not be wronged the dint in a date-stone.
004:124 Rashad  As for those who lead a righteous life, male or female, while believing, they enter Paradise; without the slightest injustice.
004:124 Sarwar  Any believer, male or female, who acts righteously, will enter Paradise and will not suffer the least bit of injustice.
004:124 Shakir  And whoever does good deeds whether male or female and he (or she) is a believer—these shall enter the garden, and they shall not be dealt with a jot unjustly.
004:124 Sherali  But whoso does good works, whether male or female, and he or she is a believer, such shall enter heaven, and shall not be wronged even as much as the little hollow in the back of a date-stone.
004:124 Yusufali  If any do deeds of righteousness, - be they male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them.
They ask your legal instruction concerning women, say: Allah instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards Mahr and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans. And whatever good you do, Allah is Ever Aware of it.

And they ask thee a decision about women. Say: Allah makes known to you His decision concerning widowed women, whom you give not what is appointed for them, while you are not inclined to marry them, nor to the weak among children, and that you should deal justly with orphans. And whatever good you do, Allah is surely ever Knower of it.

They consult thee concerning women. Say: Allah giveth you decree concerning them, and the Scripture which hath been recited unto you (giveth decree), concerning female orphans and those unto whom ye give not that which is ordained for them though ye desire to marry them, and (concerning) the weak among children, and that ye should deal justly with orphans. Whatever good ye do, lo! Allah is ever Aware of it.

They consult you concerning women: say, "GOD enlightens you regarding them, as recited for you in the scripture. You shall restore the rights of orphaned girls whom you cheat out of their due dowries when you wish to marry them: you shall not take advantage of them. The rights of orphaned boys must also be protected as well. You shall treat the orphans equitably. Whatever good you do, GOD is fully aware thereof."

(Muhammad), they ask you concerning women. Tell them, "God will instruct you about them, besides that which can be read in the Book, about widows with children, whom you wanted to marry without giving them their due rights and He will instruct you about the rights of the weak and oppressed children. God commands you to maintain justice with the orphans. God knows all about whatever good you do. And who is better in religion than he who submits his whole self to Allah, does good, and follows the way of Abraham the true in Faith? For Allah did take Abraham for a friend.

And to Allah belongs all that is in the heavens and that is in the earth; and Allah encompasses all things.

And whatever is in the heavens and whatever is in the earth is Allah's; and Allah encompasses all things.

To GOD belongs all that is in the heavens and on earth: And GOD encompasses all things.

And who has a better religion than he who submits himself entirely to GOD? And he is the doer of good (to others) and follows the faith of Ibrahim, the upright one, and Allah took Ibrahim as a friend.

And who is better in faith than he who submits himself entirely to ALLAH, and he is a doer of good and follows the religion of Abraham? And ALLAH took Abraham for a special friend.

And to ALLAH belongs all that is in the heavens and that is in the earth; and ALLAH encompasses all things.

But to Allah belong all things in the heavens and on earth: And He it is that Encompasseth all things.

And whatever you do, Allah is Ever Encompassing all things.

And whoever obeys Allah and His Messenger, then He will cause a great Progeny to enter him, and will guide you by His Light and the Light of the Book, which hath been given unto you (O Muhammad), saying: "Fear Allah, stand firm for justice, and follow the tradition of Abraham the upright one, and Allah chose Abraham as a special friend, and He took Abraham for a friend. And who can be better in religion than he who submits his whole self to Allah, does good, and follows the way of Abraham the upright one? Allah (Himself) chose Abraham as a beloved friend.

And who is better in religion than he who submits to Allah while doing good (to others) and followeth the tradition of Abraham, the upright one? And Allah took Abraham for a friend.

And who is better in religion than he who surrendereh his purpose to Allah while doing good (to men) and followeth the tradition of Abraham, the upright one? Allah (Himself) chose Abraham for a friend.

And who is better in religion than he who submits himself entirely to Allah while doing good (to others) and follows the faith of Abraham, the upright one? And Allah took Abraham for a friend.

And who is better in religion than he who submits himself entirely to GOD, leads a righteous life, according to the creed of Abraham: monotheism? GOD has chosen Abraham as a beloved friend.
And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allah is Ever Well-Acquainted with what you do.

And if a woman fears ill-usage from her husband or desertion no blame is on them if they effect a reconciliation between them. And reconciliation is better. And avarice is met with in (men’s) minds. And if you do good (to others) and keep your duty, surely Allah is ever aware of what you do.

If a woman wants ill treatment from her husband, or desertion, it is no sin for them twain if they make terms of peace between themselves. Peace is better. But greed hath been made present in the minds (of men). If ye do good and keep from evil, lo! Allah is ever Informed of what ye do.

Selfishness is a human trait, and if you do good and lead a righteous life, GOD is fully Cognizant of everything you do.

If a woman is afraid of her husband's ill treatment and desertion, it will be no sin for both of them to reach a reconciliation. Reconciliation is good enough though men's souls are swayed by greed. If you act responsibility and be pious, God is Well-Aware of what you do.

And if a woman fears ill usage or desertion on the part of her husband, there is no blame on them, if they effect a reconciliation between them, and reconciliation is better, and avarice has been made to be present in the (people’s) minds; and if you do good (to others) and guard (against evil), then surely Allah is aware of what you do.

And you cannot keep perfect balance between wives, even though you wish (it), but be not disinclined (from one) with total disinclination. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much to one of them (by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allah by keeping away from all that is wrong, then Allah is Ever Oft-Forgiving, Most Merciful.

And you cannot do justice between wives, even though you wish (it), but be not disinclined (from one) with total disinclination, so that you leave her in suspense. And if you are reconciled and keep your duty, surely Allah is ever Forgiving, Merciful.

You will never be able to make both independent out of HIS abundance, and ALLAH is Bountiful, Wise.

Ye will not be able to deal equally between (your) wives, however much ye wish (to do so). But turn not altogether away (from one), leaving her as in suspense. If ye do good and keep from evil, lo! Allah is ever Forgiving, Merciful.

You can never be equitable in dealing with more than one wife, no matter how hard you try. Therefore, do not be so biased as to leave one of them hanging (neither enjoying marriage, nor left to marry someone else). If you correct this situation and maintain righteousness, GOD is Forgiver, Most Merciful.

You will never be able to maintain justice among your wives and love them all equally, no matter how hard you try. Do not give total preference to one of them, leaving the other as if in suspense. If you do bring about reconciliation and maintain piety, God is All-forgiving and All-merciful.

And you have it not in your power to do justice between wives, even though you may wish (it), but be not disinclined (from one) with total disinclination, so that you leave her as it were in suspense; and if you effect a reconciliation and guard (against evil), then surely Allah is Forgiving, Merciful.

And if a woman fears cruelty or desertion (on her husband's part), there is no sin on both of them if they make terms of peace between themselves. Peace is better. But greed hath been made present in the minds (of men). If ye do good and keep from evil, lo! Allah is ever Informed of what ye do.

Reconciliation is better. And avarice is met with in (men’s) minds. And if you do good (to others) and keep your duty, surely Allah is ever aware of what you do.

And if a woman fears ill-usage from her husband or desertion no blame is on them if they effect a reconciliation between them. And reconciliation is better. And avarice is met with in (men’s) minds. And if you do good (to others) and keep your duty, surely Allah is ever aware of what you do.

And if they separate, Allah will provide abundance for all from His all-reaching bounty: for Allah is He that careth for all and is Wise.
004:131 Khan
And to Allah belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allah, and keep your duty to Him. But if you disbelieve, then unto Allah belongs all that is in the heavens and all that is in the earth, and Allah is Ever Rich (Free of all wants), Worthy of all praise.

004:131 Maulana
And to Allah belongs whatever is in the heavens and whatever is in the earth. And certainly We enjoined those who were given the Book before you and (We enjoin) you too to keep your duty to Allah. And if you disbelieve, surely to Allah belongs whatever is in the heavens and whatever is in the earth. And Allah is ever Self-sufficient, Praiseworthy.

004:131 Pickthal
Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And We charged those who received the Scripture before you, and (We charge) you, that ye keep your duty toward Allah. And if ye disbelieve, lo! unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, and Allah is ever Absolute, Owner of Praise.

004:131 Rashad
To GOD belongs everything in the heavens and the earth, and we have enjoined on those who received the scripture before you, and enjoined on you, that you shall reverence GOD. If you disbelieve, then to GOD belongs everything in the heavens and the earth. GOD is in no need, Praiseworthy.

004:131 Sarwar
To God belongs all that is in the heavens and the earth. We have told you and the People of the Book to have fear of God. If you all refuse to believe in Him, know that to God belongs all that is in the heavens and the earth. God is Self-sufficient and Praiseworthy.

004:131 Shakir
And whatever is in the heavens and whatever is in the earth is Allah's and certainly We enjoined those who were given the Book before you and (We enjoin) you too that you should be careful of (your duty to) Allah; and if you disbelieve, then surely whatever is in the heavens and whatever is in the earth is Allah's and Allah is Self-sufficient, Praise-worthy.

004:131 Sherali
And to ALLAH belongs whatever is in the heavens and whatever is in the earth. And WE have assuredly commanded those who were given the Book before you and you (O Muslims) also to fear ALLAH. But if you disbelieve, then remember that to ALLAH belongs whatever is in the heavens and whatever is in the earth, and ALLAH is Self-Sufficient, Praiseworthy.

004:131 Yusufali
To Allah belong all things in the heavens and on earth. Verily we have directed the People of the Book before you, and you (o Muslims) to fear Allah. But if ye deny Him, lo! unto Allah belong all things in the heavens and on earth, and Allah is free of all wants, worthy of all praise.

004:132 Khan
And to Allah belongs all that is in the heavens and all that is in the earth. And Allah is Ever All-Sufficient as a Disposer of affairs.

004:132 Maulana
And to Allah belongs whatever is in the heavens and whatever is in the earth. And Allah suffices as having charge of affairs.

004:132 Pickthal
Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. And Allah is sufficient as Defender.

004:132 Rashad
To GOD belongs everything in the heavens and the earth, and GOD is the only Protector.

004:132 Sarwar
To God belongs all that is in the heavens and the earth. God is a totally Sufficient Guardian.

004:132 Shakir
And whatever is in the heavens and whatever is in the earth is Allah's, and Allah is sufficient as a Protector.

004:132 Sherali
And to ALLAH belongs whatever is in the heavens and whatever is in the earth, and sufficient is ALLAH as a Guardian.

004:132 Yusufali
Yea, unto Allah belong all things in the heavens and on earth, and enough is Allah to carry through all affairs.

004:133 Khan
If He wills, He can take you away, O people, and bring others. And Allah is Ever All-Potent over that.

004:133 Maulana
If He please, He will take you away, O people, and bring others. And Allah is ever Powerful to do that.

004:133 Pickthal
If He will, He can remove you, O people, and produce others (in your stead). Allah is Able to do that.

004:133 Rashad
If He wills, He can annihilate you, O people, and substitute others in your place. GOD is certainly able to do this.

004:133 Sarwar
Had God wanted He could have destroyed you all and replaced you by another people; He has the power to do so.

004:133 Shakir
If He please, He can make you pass away, O people! and bring others; and Allah has the power to do this.

004:133 Sherali
If HE please, HE can take you away, O people, and bring others in your stead; and ALLAH has the full power to do that.

004:133 Yusufali
If it were His will, He could destroy you, O mankind, and create another race; for He hath power this to do.

004:134 Khan
Whoever desires a reward in this life of the world, then with Allah (Alone and none else) is the reward of this worldly life and of the Hereafter. And Allah is Ever All-Hearer, All- Seer.

004:134 Maulana
Whoever desires the reward of this world -- then with Allah is the reward of this world and the Hereafter. And Allah is ever Hearing, Seeing.

004:134 Pickthal
Whoso desireth the reward of the world, (let him know that) with Allah is the reward of the world and the Hereafter. Allah is ever Hearer, Seer.

004:134 Rashad
Anyone who seeks the materials of this world should know that GOD possesses both the materials of this world and the Hereafter. GOD is Hearer, Seer.

004:134 Sarwar
Be it known to those who want worldly rewards that God holds the rewards for this life as well as the life to come. God is All- hearing and All- seeing.

004:134 Shakir
Whoever desires the reward of this world, then with Allah is the reward of this world and the hereafter; and Allah is Hearing. Seeing.

004:134 Sherali
Whoso desires the reward of this world, then let him know that with ALLAH is the reward of this world and of the hereafter; and ALLAH is All- Hearing, All- Seen.

004:134 Yusufali
If any one desires a reward in this life, in Allah's (gift) is the reward (both) of this life and of the hereafter: for Allah is He that heareth and seeth (all things).
O ye who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you may avoid justice, and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do.

O ye who believe, be maintainers of justice, bearers of witness for Allah, even though it be against your own selves or (your) parents or near relatives -- whether he be rich or poor, Allah has a better right over them both. So follow not (your) low desires, lest you deviate. And if you distort or turn away from (truth), surely Allah is Ever Aware of what you do.

O ye who believe! Be ye staunch in justice, witnesses for Allah, even though it be against yourselves or (your) parents or (your) kindred, whether (the case be of) a rich man or a poor man, for Allah is nearer unto both (them ye are). So follow not passion lest ye lapse (from truth) and if ye lapse or fall away, then lo! Allah is ever Informed of what ye do.

O ye who believe, you shall be absolutely equitable, and observe GOD, when you serve as witnesses, even against yourselves, or your parents, or your relatives. Whether the accused is rich or poor, GOD takes care of both. Therefore, do not be biased by your personal wishes. If you deviate or disregard (this commandment), then GOD is fully Cognizant of everything you do.

Believers, be the supporters of justice and the testify to what you may have witnessed, for the sake of God, even against yourselves, parents, and relatives; whether it be against the rich or the poor. God must be given preference over them. Let not your desires cause you to commit injustice. If you deviate from the truth in your testimony, or decline to give your testimony at all, know that God is Well Aware of what you do.

O you who believe! be maintainers of justice, bearers of witness of Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is nearer to them both in compassion; therefore do not follow (your) low desires, lest you deviate; and if you swerve or turn aside, then surely Allah is aware of what you do.

O ye who believe ! be strict in observing justice and be witnesses for ALLAH, even though it be against yourselves or against your parents or kindred. Whether he, against whom witness is borne, be rich or poor, ALLAH is more regardsful of them both than you are. Therefore follow not your low desires that you may be able to act equitably. And if you hide the truth or evade it, then know that ALLAH is Well-Aware of what you do.

O ye who believe! stand out firmly for justice, as witnesses to Allah, even against yourselves, or your parents, or your kin, and whether it be against (right) rich or poor: for Allah can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily Allah is well-acquainted with all that ye do.

O you who believe! Believe in Allah, and His Messenger (Muhammad SAW), and the Book (the Qur'an) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him), and whosoever disbelieves in Allah, His Angels, His Books, His Messengers, and the Last Day, then indeed he has strayed far away.

O you who believe, believe in Allah and His Messenger and the Book which He has revealed to his Messenger and the Book which He revealed before. And whoever disbelieves in Allah and His angels and His Books and His messengers and the Last Day, he indeed strays far away.

O ye who believe! Believe in Allah and His Messenger and the Scripture which He hath revealed unto His messenger, and the Scripture which He revealed aforetime. Whoso disbelieveth in Allah and His angels and His scriptures and His messengers and the Last Day, he verily hath wandered far astray.

O you who believe! you shall believe in GOD and His Messenger, and the scripture He has revealed through His messenger, and the scripture He has revealed before that. Anyone who refuses to believe in GOD, and His angels, and His scriptures, and His messengers, and the Last Day, has indeed strayed far astray.

Believers, have faith in God and His Messenger, the Book which is revealed to him, and the Bible which has been revealed before. Whoever refuses to believe in God, His angels, Books, Messengers and the Day of Judgment, has gone far away from the right path.

O ye who believe! believe in Allah and His Messenger and the Book which He has revealed to His Messenger and the Book which He revealed before; and whoever disbelieves in Allah and His angels and His messengers and the last day, he indeed strays off into a remote error,.

O ye who believe ! believe in ALLAH and HIS Messenger and in the Book which HE had revealed unto HIS messenger, and the Book which HE revealed before it. And whoso disbelieveth in ALLAH and HIS angels, and HIS Books and HIS Messengers and the Last Day, has surely strayed far away.

O ye who believe! Believe in Allah and His Messenger, and the scripture which HE hath sent to His Messenger and the scripture which HE sent to those before (him). Any who denieth Allah, His angels, His Books, His Messengers, and the Day of Judgment, hath gone far, far astray.

Verily, those who believe, then believe, then believe (again), and (again) disbelieve, and go on increasing in disbelief; Allah will not forgive them, nor guide them on the (Right) Way.

Those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will never forgive them nor guide them on the (Right) way.

Lo! those who believe, then disbelieve and then (again) believe, then disbelieve, and then increase in disbelief, Allah will never pardon them, nor will He guide them unto a way.

Surely, those who believe, then disbelieve, then believe, then disbelieve, then plunge deeper into disbelief, GOD will not forgive them, nor will He guide them in any way.

God will not forgive or guide to the right path those who first believe, then disbelieve, again believe and disbelieve, and then increase their disbelief.

Surely (as for) those who believe then disbelieve, again believe and again disbelieve, then increase in disbelief, Allah will not forgive them nor guide them in the (right) path.

Those who believe, then disbelieve then again believe, then disbelieve and then increase in disbelief, ALLAH will never forgive them nor will HE guide them to the right way.

Those who believe, then reject faith, then believe (again) and (again) reject faith, and go on increasing in unbelief, Allah will not forgive them nor guide them nor guide them on the way.

Give to the hypocrites the tidings that there is for them a painful torment.

Give news to the hypocrites that for them is a painful chastisement.

Bear unto the hypocrites the tidings that for them there is a painful torment.

Inform the hypocrites that they have incurred painful retribution.

Tell the hypocrites that for them there will be a painful torment.

Announce to the hypocrites that they shall have a painful chastisement.

Give to the hypocrites the tidings that for them is a grievous punishment.

To the Hypocrites give the glad tidings that there is for them (but a grievous penalty).
Those who take disbelievers for Auliya’ (protectors or helpers or friends) instead of believers, do they seek honour, power and glory with them? Verily, then to Allah belongs honour, power and glory.

Those who who chose disbelievers for friends rather than believers. Do they seek for might from them? Might surely belongs wholly to Allah.

They are the ones who ally themselves with disbelievers instead of believers. Are they seeking dignity with them? All dignity belongs with GOD alone.

Do those who establish friendship with the disbelievers instead of the believers seek honor? Let them know that all honor belongs to God.

Those who take the unbelievers for guardians rather than believers. Do they seek honor from them? Then surely all honor is for Allah.

Yea, to those who take for friends unbelievers rather than believers: is it honor they seek among them? Nay,- all honour is with Allah.

And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell,

And indeed He has revealed to you in the Book that when you hear Allah’s messages disbelieved in and mocked at, sit not with them until they enter into some other discourse, for then indeed you would be like them. Surely Allah will gather together the hypocrites and the disbelievers all in hell --

He hath already revealed unto you in the Scripture that, when ye hear the revelations of Allah rejected and derided, (ye) sit not with them (who disbelieve and mock) until they engage in some other conversation. Lo! in that case (if ye stayed) ye would be like unto them. Lo! Allah will gather hypocrites and disbelievers, all together, into hell;

He has instructed you in the scripture that: if you hear GOD’s revelations being mocked and ridiculed, you shall not sit with them, unless they delve into another subject. Otherwise, you will be as guilty as they are. GOD will gather the hypocrites and the disbelievers together in Hell.

And indeed He has revealed to you in the Book that when you hear Allah's communications disbelieved in and mocked at do not sit with them until they enter into some other discourse; surely then you would be like them; surely Allah will gather together the hypocrites and the unbelievers all in hell.

And HE has already revealed to you in the Book that when you hear the Signs of God being denied and mocked at, sit not with those who indulge in such talk until they engage in some other talk; for in that case you would be like them. Surely ALLAH will assemble the hypocrite and the disbelievers in Hell, all together.

Already has He sent you Word in the Book, that when ye hear the signs of Allah held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. For Allah will collect the hypocrites and those who defy faith - all in Hell:-

Those (hyprocrites) who wait and watch about you; if you gain a victory from Allah, they say: "Were we not with you," but if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allah will judge between you (all) on the Day of Resurrection. And never will Allah grant to the unbelievers a way (to triumphs) over the believers.

They watch you and wait; if you attain victory from GOD, they say: "Were we not with you?" But if the disbelievers get a turn, they say: "Did we not the mastery of you, and did we not protect you from the believers?" GOD will judge between you on the Day of Resurrection. And GOD will never permit the disbelievers to prevail over the believers.

Those who wait for (some misfortune to befall) you then If you have a victory from Allah they say: "Were we not with you? And i. there IS a chance for the unbelievers, they say: Did we not acquire the mastery over you and defend you from the believers? So Allah shall Judge between you on the day of resurrection, and Allah will by no means give the unbelievers a way against the believers.

Those who wait (for misfortunes) for you. Then if you have a victory from Allah they say: Were we not with you? And if there is a chance for the disbelievers, they say: Did we not prevail over you and defend you from the believers? So Allah will judge between you on the day of Resurrection. And Allah will by no means give the disbelievers a way against the believers. Surely Allah will judge between you on the Day of Resurrection, and Allah will by no means give the disbelievers a way against the believers.

Those who take disbelievers as friends rather than believers. Do they seek honour at their hands? Surely, all honour belongs to ALLAH. Those who choose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! all power appertaineth to Allah.

And indeed they will be with disbelievers all in Hell:

Do those who take disbelievers as friends rather than believers. Do they seek honour at their hands? Surely, all honour belongs to ALLAH. Those who chose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! all power appertaineth to Allah.

They who chose disbelievers for friends rather than believers. Do they seek for might from them? Might surely belongs wholly to Allah.

And there IS a chance for the disbelievers, they say: Did we not the mastery of you, and did we not protect you from the believers? GOD will judge between you on the Day of Resurrection. And GOD will never permit the disbelievers to prevail over the believers.

Those who chose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! all power appertaineth to Allah.

Those who establish friendship with the disbelievers instead of the believers seek honor? Let them know that all honor belongs to God.

Those who chose disbelievers for friends rather than believers. Do they seek for might from them? Might surely belongs wholly to Allah.

They who chose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! all power appertaineth to Allah.

And there IS a chance for the disbelievers, they say: Did we not the mastery of you, and did we not protect you from the believers? GOD will judge between you on the Day of Resurrection. And GOD will never permit the disbelievers to prevail over the believers.

Those (hyprocrites) who wait and watch about you; if you gain a victory from Allah, they say: "Were we not with you," but if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allah will judge between you (all) on the Day of Resurrection. And never will Allah grant to the unbelievers a way (to triumphs) over the believers.

Those who take disbelievers as friends rather than believers. Do they seek honour at their hands? Surely, all honour belongs to ALLAH. Those who chose disbelievers for their friends instead of believers! Do they look for power at their hands? Lo! all power appertaineth to Allah.

And there IS a chance for the disbelievers, they say: Did we not the mastery of you, and did we not protect you from the believers? GOD will judge between you on the Day of Resurrection. And GOD will never permit the disbelievers to prevail over the believers.
004:142 Section 21: End of the Hypocrites

004:142 Verily, the hypocrites seek to deceive Allah, but it is He Who deceives them. And when they stand up for As-Salat (the prayer), they stand with laziness and to be seen of men, and they do not remember Allah but little.

004:142 Maulana The hypocrites seek to deceive Allah, and He will require their deceit to them. And when they stand up for prayer, they stand up sluggishly -- they do it only to be seen of men and remember Allah but little,

004:142 Pickthal Lo! the hypocrites seek to beguile Allah, but it is He Who beguileth them. When they stand up to worship they perform it languidly and to be seen of men, and are mindful of Allah but little;

004:142 Rashad The hypocrites think that they are deceiving GOD, but He is the One who leads them on. When they get up for the Contact Prayer (Salat), they get up lazily. That is because they only show off in front of the people, and rarely do they think of GOD.

004:142 Sarwar The hypocrites try to deceive God but He, in fact, deceives them. They stand up in prayer lazily just to show that they pray, but, in truth they remember God very little.

004:142 Shakir Surely the hypocrites strive to deceive Allah, and He shall require their deceit to them, and when they stand up to pray they stand up sluggishly; they do it only to be seen of men and do not remember Allah save a little.

004:142 Sherali The hypocrites seek to deceive ALLAH, but HE will give a great reward. And when they stand up for Prayer, they stand up lazily and to be seen of men, and they remember ALLAH but little.

004:142 Yusufali The Hypocrites - they think they are over-reaching Allah, but He will over-reach them: When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they hold Allah in remembrance;

004:143 (They are) swaying between this and that, belonging neither to these nor to those, and he whom Allah sends astray, you will not find for him a way to (the truth - Islam).

004:143 Maulana Wavering between that (and this) -- (belonging) neither to these nor to those. And whomsoever Allah leaves in error, thou wilt not find a way for him:

004:143 Pickthal Swaying between this (and that), (belonging) neither to these nor to those. He whom Allah causeth to go astray, thou (O Muhammad) wilt not find a way for him:

004:143 Rashad They waver in between, neither belonging to this group, nor that group. Whomever GOD sends astray, you will never find a way to guide him.

004:143 Sarwar They are hesitant people belonging to neither side. You can find no other way for one whom God has caused to go astray.

004:143 Shakir Wavering between that (and this), (belonging) neither to these nor to those; and whomsoever Allah causes to err, you shall not find a way for him.

004:143 Sherali Wavering between this and that, belonging neither to these nor to those. And he whom ALLAH causes to perish, for him thou shalt not find a way of escape.

004:143 Yusufali (They are) distracted in mind even in the midst of it,- being (sincerely) for neither one group nor for another whom Allah leaves straying,- never wilt thou find for him the way.

004:144 O you who believe! Take not for Auliya' (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allah a clear proof against you?

004:144 Maulana O you who believe, take not the unbelievers for friends rather than the believers. Do you desire that you should give to Allah a manifest proof against yourselves?

004:144 Pickthal O ye who believe! Choose not disbelievers for (your) friends in place of believers. Would ye give Allah a clear warrant against you?

004:144 Rashad O you who believe, you shall not ally yourselves with the disbelievers, instead of the believers. Do you wish to provide GOD with a clear proof against you?

004:144 Sarwar Believers, do not make unbelievers your intimate friends and supporters rather than believers. Do you want to establish clear evidence against yourselves before God?

004:144 Shakir O you who believe! do not take the unbelievers for friends rather than the believers; do you desire that you should give to Allah a manifest proof against yourselves?

004:144 Sherali O ye who believe, take not disbelievers for friends, in preference to believers. Do you mean to give ALLAH a manifest proof against yourselves?

004:144 Yusufali O ye who believe! Take not for friends unbelievers rather than believers: Do ye wish to offer Allah an open proof against yourselves?

004:145 Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.

004:145 Maulana The hypocrites are surely in the lowest depths of the Fire, and thou wilt find no helper for them,

004:145 Pickthal Lo! the hypocrites (will be) in the lowest deep of the Fire, and thou wilt find no helper for them;

004:145 Rashad The hypocrites will be committed to the lowest pit of Hell, and you will find no one to help them.

004:145 Sarwar The hypocrites will be placed in the lowest bottom of the fire and none of you will ever find a helper for them, except

004:145 Shakir Surely the hypocrites are in the lowest stage of the fire and you shall not find a helper for them.

004:145 Sherali The hypocrite shall surely be in the lowest depths of the Fire; and thou shalt find no helper for him.

004:145 Yusufali The Hypocrites will be in the lowest depths of the Fire: no helper wilt thou find for them:-

004:146 Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allah, and purify their religion for Allah (by worshipping none but Allah, and do good for Allah's sake only, not to show-off), then they will be with the believers. And Allah will grant to the believers a great reward.

004:146 Maulana Save those who repent and amend hold fast to Allah and are sincere in their obedience to Allah -- these are with the believers. And Allah will soon grant the believers a mighty reward.

004:146 Pickthal Save those who repent and amend and hold fast to Allah and make their religion pure for Allah (only). Those are with the believers. And Allah will bestow on the believers an immense reward.

004:146 Rashad Only those who repent, reform, hold fast to GOD, and devote their religion absolutely to GOD alone, will be counted with the believers. GOD will bless the believers with a great recompense.

004:146 Sarwar those (hypocrites) who have repented, put their trust in God, and sincerely followed only His religion will live with the believers to whom God will give a great reward.

004:146 Shakir Except those who repent and amend and hold fast to Allah and are sincere in their religion to Allah, these are with the believers, and Allah will grant the believers a mighty reward.

004:146 Sherali Except those who repent and amend and hold fast to ALLAH and are sincere in their obedience to ALLAH - these are among the believers. And ALLAH will soon bestow a great reward upon the believers.

004:146 Yusufali Except for those who repent, mend (their lives) hold fast to Allah, and purify their religion as in Allah's sight: if so they will be (numbered) with the believers. And soon will Allah grant to the believers a reward of immense value.
Allah does not like that the evil should be uttered in public except by him who has been wronged. And Allah is Ever All-Hearer, All-Knower.

Allah loves not the public utterance of hurtful speech, except by one who has been wronged. And Allah is ever Hearing, Knowing.

God does not love public accusation unless one is truly wronged. God is All-hearing and All-knowing.

Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing.

Allah likes not the uttering of unseemly speech in public, except on the part of one who is being wronged. Verily, ALLAH is All-Hearing, All-Knowing.

Allah loves not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He who heareth and knoweth all things.

Whether ye publish a good deed or keep it secret or pardon an evil then surely Allah is Ever Forgiving, Omnipotent.

Whether you make public a good deed or keep it secret or pardon an evil, Allah surely is Ever Forgiving, Powerful.

What concern hath Allah for your punishment if ye are thankful (for His mercies) and believe (in Him)? Allah is Ever Responsive, Aware.

Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing.

Why should Allah chastise you if you are grateful and believe? And Allah is ever Multiplier of rewards, Knowing.

What concern hath Allah for your punishment if ye are thankful (for His mercies) and believe (in Him)? Allah was ever Responsive, Aware.

What will GOD gain from punishing you, if you became appreciative and believed? GOD is Appreciative, Omniscent.

Why should God punish you if you give thanks and believe in Him? God is All-rewarding and All-forgiving.

Why should Allah chastise you if you are grateful and believe? And Allah is the Multiplier of rewards, Knowing.

Why should ALLAH punish you, if you are thankful and if you believe? And ALLAH is Appreciating, All-Knowing.

What can Allah gain by your punishment, if ye are grateful and ye believe? Nay, it is Allah that recogniseth (all good), and knoweth all things.

Part 6.

Allah does not like that the evil should be uttered in public except by him who has been wronged. And Allah is Ever All-Hearer, All-Knower.

Allah loves not the public utterance of hurtful speech, except by one who has been wronged. Allah is ever Hearing, Knower.

GOD does not like the utterance of bad language, unless one is treated with gross injustice. GOD is Hearer, Knower.

God does not love public accusation unless one is truly wronged. God is All-hearing and All-knowing.

Allah does not love the public utterance of hurtful speech unless (it be) by one to whom injustice has been done; and Allah is Hearing, Knowing.

Allah loves not the uttering of unseemly speech in public, except on the part of one who is being wronged. Verily, ALLAH is All-Hearing, All-Knowing.

Allah loves not that evil should be noised abroad in public speech, except where injustice hath been done; for Allah is He who heareth and knoweth all things.

Whether you make public a good deed or keep it secret or pardon an evil, ALLAH is certainly the Effacer of sins, All-Powerful.

Whether ye publish a good deed or conceal it or cover evil with pardon, verily Allah doth blot out (sins) and hath power (in the judgment of values).

Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil … verily, Allah is Ever Oft-Pardoning, All-Powerful.

Whether you make public a good deed or keep it secret or pardon an evil then surely Allah is Pardoning, Powerful.

Whether you make public a good deed or keep it secret or pardon an evil then surely Allah is Pardoning, Powerful.

Whether ye publish a good deed or conceal it or cover evil with pardon, verily Allah doth blot out (sins) and hath power (in the judgment of values).

Verily, those who disbelieve in Allah and His Messengers and wish to make distinction between Allah and His Messengers (by believing in Allah and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.

Verily, those who disbelieve in Allah and His Messengers try to create differences between God and His Messengers (by rejecting their message). They say, "We believe in some but not in others." Thus, they try to find a middle way

Surely those who disbelieve in Allah and His messengers and (those who) desire to make a distinction between Allah and His messengers and say: We believe in some and disbelieve in others, and desire to take a course in between --

Surely those who disbelieve in Allah and His Messengers, and wish to take a course midway, say: We believe in some but reject some," and wish to follow a path in between;

These really are the disbelievers

These it is that are truly unbelievers, and We have prepared for the unbelievers a disgraceful chastisement.

Such are disbelievers in truth; and for disbelievers We prepare a shameful doom.

These are truly unbelievers; and for them We have prepared a humiliating torment.

And those who believe in Allah and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards, and Allah is Ever Oft-Forgiving, Most Merciful.

And those who believe in Allah and His messengers and make no distinction between any of them, to them He will grant their rewards. And Allah is ever Forgiving, Merciful.

These are truly disbelievers; and for them We have prepared a shameful retribution.

But those who believe in Allah and His messengers and make no distinction between any of them, unto them Allah will give their wages; and Allah was ever Forgiving, Merciful.

As for those who believe in GOD and His messengers, and make no distinction among them, He will grant them their recompense. GOD is Forgiver, Most Merciful.

As for those who believe in God and make no distinction between His Messengers, they will receive His reward. God is All-forgiving and All-merciful.

And those who believe in Allah and His messengers and do not make a distinction between any of them-- Allah will grant them their rewards; and Allah is Forgiving, Merciful.

And those who believe in ALLAH and in all his Messengers and make no distinction between any of them, to such HE will soon give their rewards. And ALLAH is Most Forgiving, Merciful.

To those who believe in Allah and His messengers and make no distinction between any of the messengers, we shall soon give their (due) rewards: for Allah is Oft-Forgiving, Most Merciful.
That they rejected Faith; that they uttered against Mary a grave false
defiance of right; that they said, "Our hearts are the wrapp (with coverings, i.e. we do not understand what the Messengers say) - the People of the Book ask thee to bring down to them a Book from heaven; so indeed they demanded of Musa a greater thing than that, for they said: Show us Allah manifestly; so the lightning overtook them on account of their injustice. Then they took the calf (for a god), after clear signs had come to them, but We pardoned this; and We gave Musa manifest proofs of authority.

And for their despair of Allah and for their killing the Prophets unjustly, and of their saying, "Our minds are wrapped (with coverings, i.e. we do not understand what the Messengers say)" - nay, Allah has set a seal upon their hearts because of their disbelief, so they believe not but a little.

And for their covenant we raised over them (the towering height) of Mount (Sinai); a manifestation of Our might, and a lesson to the nations after them. We raised Mount Sinai above them, as we too had raised the mountain (Sinai) above them at (the taking of the covenant); And WE took from them a firm covenant.

And for the people of the Book we raised Mount Sinai above them, because of Our solemn promise to them. Also, We told them to profess themselves when entering the gate (of the holy house) and not to commit transgression on the Sabbath. We made a solemn covenant with them.

Then because of their breaking of their covenant, and their disbelief in the revelations of Allah, and their slaying of the prophets wrongfully, and their saying: Our hearts are hardened - Nay, but Allah set a seal upon them owing to their unbelief, so they shall not believe except a few.

And for their breaking of the Sabbath, and for their disbelief in the revelations of Allah, and for their slaying of the prophets wrongfully, and their saying: Our hearts are wrapped in covers, - nay, but ALLAH has sealed them because of their disbelief, so they believe not but little.

And for their covenant we raised over them (the towering height) of Mount (Sinai); and (on another occasion) we said: "Enter the gate with humility;" and We commanded them: "Transgress not (by doing worldly works on) the Sabbath (Saturday)." And We took from them a firm covenant.

And We lifted the mountain (Sinai) over them at (the taking of the covenant); And WE took from them a firm covenant. And We said to them, "Enter the gate humbly." And we said to them, "Do not despise the Sabbath, and We took from them a solemn covenant. Then they took the calf (for worship after clear signs had come to them), but WE pardoned even that. And WE gave Musa a manifest authority.

The people of the Book ask thee to bring down to them a book from heaven; so indeed they demanded of Musa a greater thing than that, for they said: Show us Allah manifestly; so the lightning overtook them on account of their injustice. Then they took the calf (for a god), after clear signs had come to them, but We pardoned this; and We gave Musa clear authority.

The followers of the Book ask you to bring down to them a book from heaven; so indeed they demanded of Musa a greater thing than that, for they said: Show us Allah manifestly; so the lightning overtook them on account of their injustice. Then they took the calf (for a god), after clear signs had come to them, but We pardoned this; and We gave Musa clear authority.

The people of the Book ask thee to bring down to them a book from heaven; so indeed they demanded of Musa a greater thing than that, for they said: Show us Allah manifestly; so the lightning overtook them on account of their injustice. Then they took the calf (for a god), after clear signs had come to them, but We pardoned this; and We gave Musa clear authority.

The people of the Scripture ask of thee that thou shouldst cause an (actual) Book to descend upon them from heaven. They asked a greater thing of Moses aforesight, for they said: Show us Allah plainly. The storm of lightning seized them for their wickedness. Then (even after that) they chose the calf (for worship after clear proofs of (Allah's Sovereignty) had come unto them. And We forgave them that! And We bestowed on Moses evident authority.

And for their covenant we raised over them (the towering height) of Mount (Sinai); a manifestation of Our might, and a lesson to the nations after them. We raised Mount Sinai above them, as we too had raised the mountain (Sinai) above them at (the taking of the covenant); And WE took from them a firm covenant. And We said to them, "Enter the gate humbly." And we said to them, "Do not despise the Sabbath, and We took from them a solemn covenant. Then they took the calf (for worship after clear signs had come to them), but WE pardoned even that. And WE gave Musa a manifest authority.

And We lifted the mountain (Sainai) above them because of Our solemn promise to them. Also, We told them to profess themselves when entering the gate (of the holy house) and not to commit transgression on the Sabbath. We made a solemn covenant with them.

And for the people of the Book we raised Mount Sinai above them, because of Our solemn promise to them. Also, We told them to profess themselves when entering the gate (of the holy house) and not to commit transgression on the Sabbath. We made a solemn covenant with them.

And we raised Mount Sinai above them, as we too had raised the mountain (Sinai) above them at (the taking of the covenant); And WE took from them a firm covenant.

And for th
And because of their saying (in boast), "We killed Messiah 'Isa (Jesus), son of Maryam (Mary), the Messenger of Allah," - but they killed him not, nor crucified him, but the resemblance of 'Isa (Jesus) was put over another man (and they killed that man), and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Isa (Jesus), son of Maryam (Mary)].

And for their saying: We have killed the Messiah, Jesus, son of Mary, the messenger of Allah, and they killed him not, nor did they cause his death on the cross, but he was made to appear to them as such. And certainly those who differ therein are in doubt about it. They have no knowledge about it, but only follow a conjecture, and they killed him not for certain:

And because of their saying: We slew the Messiah, Jesus son of Mary, Allah's messenger - they slew him not nor crucified him, but it appeared so unto them; and lo! those who disagree concerning it are in doubt thereof; they have no knowledge thereof save pursuit of a conjecture; they slew him not for certain.

And for claiming that they killed the Messiah, Jesus, son of Mary, the messenger of GOD. In fact, they never killed him, they never crucified him - they were made to think that they did. All factions who are disputing in this matter are full of doubt concerning this issue. They possess no knowledge; they only conjecture. For certain, they never killed him.

And their statement that they murdered Jesus, son of Mary, the Messenger of God, when, in fact, they could not have murdered him or crucified him. They, in fact, murdered someone else by mistake. Even those who disputed (the question of whether or not Jesus was murdered) did not have a shred of evidence. All that they knew about it was mere conjecture. They certainly could not have murdered Jesus.

And their saying: Surely we have killed the Messiah, Isa son of Mariam, the messenger of Allah; and they did not kill him nor did they crucify him, but it appeared to them so (like Isa) and most surely those who differ therein are only in a doubt about it; they have no knowledge respecting it, but only follow a conjecture, and they killed him not for sure.

And for their saying, 'We did slay the Messiah, Jesus, son of Mary, the Messenger of ALLAH;' whereas they slew him not, nor did they bring about his death upon the cross, but he was made to appear to them like one crucified; and those who differ therein are certainly in a state of doubt about it; they have no certain knowledge thereof, but only pursue a conjecture; and they did not arrive at a certainty concerning it.

That they said (in boast), "We killed Christ Jesus the son of Mary, the Messenger of Allah," - but they killed him not, nor crucified him, but so it was made to appear to them, and those who differ therein are full of doubts, with no (certain) knowledge; they only conjecture to follow, for of a surety they killed him not:-

But Allah raised him ['Isa (Jesus)] up (with his body and soul) unto Himself (and he is in the heavens). And Allah is Ever All-Powerful, All-Wise.

Nay, Allah exalted him in His presence. And Allah is ever Mighty, Wise.

Instead, GOD raised him up to Himself. Allah was ever Mighty, Wise.

God raised him up to Himself. God is Majestic and All-wise.

Nay! Allah took him up to Himself, and Allah is Mighty, Wise.

On the contrary, ALLAH exalted him to Himself. And ALLAH is Mighty, Wise.

Nay, Allah raised him up unto Himself; and Allah is Exalted in Power, Wise:-

And there is none of the people of the Scripture (Jews and Christians), but must believe in him ['Isa (Jesus), son of Maryam (Mary), as only a Messenger of Allah and a human being, before his ['Isa (Jesus) or a Jew's or a Christian's) death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Isa (Jesus)] will be a witness against them.

And there is none of the People of the Book but will believe in this before his death; and on the day of Resurrection he will be a witness against them.

There is not one of the People of the Scripture but will believe in him before his death, and on the Day of Resurrection he will be a witness against them.-

Everyone among the people of the scripture was required to believe in him before his death. On the Day of Resurrection, he will be a witness against them.

There will be no one among the People of the Book who will not believe (a belief of no value) in him (Jesus) before their deaths. On the Day of Judgment, (Jesus) will testify against them.

And there is not one of the followers of the Book but most certainly believes in this before his death, and on the day of resurrection he (Isa) shall be a witness against them.

And there is none among the People of the Book but will continue to believe in it before his death; and on the Day of Resurrection, he (Jesus) shall be a witness against them.

And there is none of the People of the Book but must believe in him before his death; and on the Day of Judgment he will be a witness against them:-

For the wrong-doing of the Jews, We made unlawful to them certain good foods which has been lawful to them, and for their hindering many from Allah's Way;

For the iniquity of the Jews, We forbade them the good things which had been made lawful for them, and for their hindering many (people) from Allah's way.

Because of the wrongdoing of the Jews We forbade them good things which were (before) made lawful unto them, and because of their much hindering from Allah's way,

Due to their transgressions, we prohibited from Allah's way,

We made unlawful for the Jews certain pure things which had been lawful for them before, because of the injustice which they had committed, their obstructing many people from the way of GOD,

Wherefore for the iniquity of those who are Jews We disallow to them the good things which had been made lawful for them and for their hindering many (people) from Allah's way.

So, because of the transgression of the Jews, WE forbade them pure things which had been allowed to them, and also because of their hindering many men from ALLAH's way,

For the iniquity of the Jews We made unlawful for them certain (foods) good and wholesome which had been lawful for them;- in that they hindered many from Allah's Way:-
And their taking of Riba (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery, etc.). And We have prepared for the disbelievers among them a painful torment.

And for their taking usury -- though indeed they were forbidden it -- and their devouring the property of people falsely. And We have prepared for the disbelievers from among them a painful chastisement.

And of their taking usury when they were forbidden it, and of their devouring people's wealth by false pretences, We have prepared for those of them who disbelieve a painful doom.

And for practicing usury, which was forbidden, and for consuming the people's money illicitly. We have prepared for the disbelievers among them a painful retribution.

their taking usury which was prohibited for them, and their consuming people's property unjustly. For the unbelievers among them, We have prepared a painful torment.

And their taking usury though indeed they were forbidden it and their devouring the property of people falsely, and We have prepared for the unbelievers from among them a painful chastisement.

And because of their taking interest although they had been forbidden it, and because of their devouring peoples wealth wrongfully. And WE have prepared for those of them, who disbelieve, a painful punishment.

That they took usury, though they were forbidden; and that they devoured men's substance wrongfully;-- we have prepared for those among them who reject faith a grievous punishment.

But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad SAW) and what was sent down before you, and those who perform As-Salat (Iqamat-as-Salat), and give Zakát and believe in Allah and in the Last Day, it is they to whom We shall give a great reward.

But the firm in knowledge among them and the believers believe in that which has been revealed to thee and that which was revealed before thee, and those who keep up prayer and give the poor-rate and the believers in Allah and the Last Day -- these is it to whom We shall give a mighty reward.

But those of them who are firm in knowledge and the believers believe in what has been sent down to thee, and that which was revealed before thee, especially the diligent in prayer and those who pay the poor-dues, the believers in Allah and the Last Day. Upon these We shall bestow immense reward.

As for those among them who are well founded in knowledge, and the believers, they believe in what was revealed to you, and in what was revealed before you. They are observers of the Contact Prayers (Salat), and givers of the obligatory charity (Zakát); they are believers in GOD and the Last Day. We grant these a great recompense.

However, the learned among them (the Jews) and the faithful believe in what God has revealed to you (Muhammad) and to the others before you and those who are steadfast in prayer, pay their religious tax, and believe in God and the Day of Judgment. They all will receive a great reward from Us.

But those among them who are firmly grounded in knowledge, and the believers, believe in what has been sent down to thee and what was sent down before thee, and especially those that observe Prayer and those who pay the Zakát and those who believe in ALLAH and the Last Day. To these WE will surely give a mighty reward.

But those among them who are well-grounded in knowledge, and the believers, believe in what hath been revealed to thee and what was revealed before thee: And (especially) those who establish regular prayer and practise regular charity and believe in Allah and in the Last Day: To them shall We soon give a great reward.

You have inspired you (O Muhammad SAW) as We inspired Noah and the Prophets after him: We sent inspiration to Abraham, Isma'il, Ishaq, Ya'qub (Jacob), and to Dawud (David) We gave the Zabur (Psalms).

Surely WE have sent revelation to thee as WE sent it to Nuh (Noah) and the prophets after him: WE have inspired Ibrahim (Abraham), Isma'il (Ishmael), Ishaque (Isaac), Ya'qub (Jacob), and Al-Asbat [the twelve sons of Yaqub (Jacob)], Iesa (Jesus), Ayub (Job), Yunus (Jonah), Harun (Aaron), and Sulaiman (Solomon), and to Dawud (David) We gave the Zabur (Psalms).

Surely We have revealed to thee as We revealed to Noah and the prophets after him, and We revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and We gave to David a scripture.

Lo! We inspire thee as We inspired Noah and the prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaron and Solomon, and as We imparted unto David the Psalms;

We have inspired you, as we inspired Noah the prophets after him. And we inspired Abraham, Ismail, Isaac, Jacob, the Patriarchs, Jesus, Job, Jonah, Aaron, and Solomon. And we gave David the Psalms.

We have sent revelations to you just as were sent to Noah and the Prophets who lived after him and to Abraham, Ishmael, Isaac, Jacob, his descendants, Jesus, Job, Jonah, Aaron, and Solomon. We gave the Psalms to David.

Surely We have revealed to you as We revealed to Nuh, and the prophets after him, and We revealed to Ibrahim and Ismail and Ishaq and Yaqoub (Jacob) and the tribes, and Isa and Ayub and Yunus and Haroun and Sulaimain and We gave to Dawood

Surely, WE have sent revelation to thee, as WE sent revelation to Noah and the prophets after him; and WE sent revelation to Abraham and Ishmael and Isaac and Jacob and his children and to Jesus and Job and Jonah and Aaron and Solomon, and WE gave David a Book.

We have sent thee inspiration, as WE sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and solomon, and to David We gave the Psalms.

And Messengers WE have mentioned to you before, and Messengers WE have not mentioned to you, - and to Musa (Moses) Allah spoke directly.

And (We sent) messengers WE have mentioned to thee before and messengers WE have not mentioned to thee. And to Moses Allah addressed His word speaking (to him) --

And messengers WE have mentioned unto thee before and messengers WE have not mentioned unto thee; and Allah spake directly unto Moses; Messengers We have told you about, and messengers we never told you about. And GOD spake to Moses directly.

We have sent revelations to the Messengers mentioned to you before and also to Messengers who have not been mentioned to you. God spake to Moses in words.

And (We sent) messengers WE have mentioned to you before and messengers we have not mentioned to you; and to Musa, Allah addressed His Word, speaking (to him):

Of some messengers WE have already told thee the story; of others WE have not; - and to Moses Allah spoke direct;--
004:165 Khan  Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the Messengers. And Allah is Ever All-Powerful, All-Wise.

004:165 Maulana  Messengers, bearers of good news and warners, so that the people may have no plea against Allah after the (coming of) messengers. And Allah is ever Mighty, Wise.

004:165 Pickthtal  Messengers of good cheer and of warning, in order that mankind might have no argument against Allah after the messengers. Allah was ever Mighty, Wise.

004:165 Rashad  Messengers to deliver good news, as well as warnings. Thus, the people will have no excuse when they face GOD, after all these messengers have come to them. GOD is Almighty, Most Wise.

004:165 Sarwar  The Messengers were sent to give people the glad news (of God's mercy) and warn them (of His punishment) so that the human being would not have any objections against God, after the coming of the Messengers, (that they did not have any knowledge of His mercy and punishment). God is Majestic and All-wise.

004:165 Shakir  (We sent) messengers as the givers of good news and as warners, so that people should not have a plea against Allah after the (coming of) messengers; and Allah is Mighty, Wise.

004:165 Sherali  Messengers, bearers of glad tidings and Warners, so that people may have no plea against ALLAH after the coming of Messengers. And ALLAH is Mighty, Wise.

004:165 Yusufali  Messengers who gave good news as well as warning, that mankind, after (the coming) of the messengers, should have no plea against Allah: For Allah is Exalted in Power, Wise.

004:166 But Allah bears witness to that which He has sent down (the Qur'an) unto you (O Muhammad SAW), He has set it down with His Knowledge, and the angels bear witness. And Allah is All-Sufficient as a Witness.

004:166 Maulana  But Allah bears witness by which He has revealed it with His knowledge, and the angels (also) bear witness. And Allah is sufficient as a witness.

004:166 Pickthtal  But Allah (Himself) testifieth concerning that which He hath revealed unto thee; in His knowledge hath He revealed it; and the angels also testify. And Allah is sufficient Witness.

004:166 Rashad  But GOD bears witness concerning what He has revealed to you; He has revealed it with His knowledge. And the angels bear witness as well, but GOD suffices as witness.

004:166 Sarwar  God testifies that whatever He has revealed to you (Muhammad) He has revealed it on purpose and the angels also testify to it but God's testimony alone is Sufficient.

004:166 Shakir  But Allah bears witness by what He has revealed to you that He has revealed it with His knowledge, and the angels bear witness (also); and Allah is sufficient as a witness.

004:166 Sherali  But ALLAH bears witness by means of the revelation which HE has sent down to thee, that HE has sent it down full of HIS knowledge, and the angels also bear witness; and sufficient is ALLAH as a Witness.

004:166 Yusufali  But Allah beareth witness that what He hath sent unto thee He hath sent from His (own) knowledge, and the angels bear witness: But enough is Allah for a witness.

004:167 Verily, those who disbelieve [by concealing the truth about Prophet Muhammad SAW and his message of true Islamic Monotheism written with them in the Taurat (Torah) and the Injeel (Gospel)] and prevent (mankind) from the Path of Allah (Islamic Monotheism), they have certainly strayed far away. (See V.7:157)

004:167 Maulana  Those who disbelieve and hinder (others) from Allah's way, they indeed have erred, going far astray.

004:167 Pickthtal  Lo! those who disbelieve and hinder (others) from the way of Allah, they verily have wandered far astray.

004:167 Rashad  Surely, those who disbelieve and repel from the way of GOD have strayed far astray.

004:167 Sarwar  Those who have rejected the faith and have obstructed people from the way of God, have certainly gone far away from the right path.

004:167 Shakir  Surely (as for) those who disbelieve and hinder (men) from Allah's way, they indeed have strayed off into a remote path.

004:167 Sherali  Those who disbelieve and hinder others from the way of ALLAH, have certainly strayed far away.

004:167 Yusufali  Those who reject Faith and keep off (men) from the way of Allah, have verily strayed far, far away from the Path.

004:168 Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad SAW and his message of true Islamic Monotheism written with them in the Taurat (Torah) and the Injeel (Gospel)], Allah will not forgive them, nor will He guide them to any way, nor will they have any argument against Allah.

004:168 Maulana  Those who disbelieve and act unjustly, Allah will never forgive them, nor guide them to a path,

004:168 Pickthtal  Lo! those who disbelieve and deal in wrong, Allah will never forgive them, neither will He guide them unto a road,

004:168 Rashad  Those who disbelieve and transgress, GOD will not forgive them, nor will He guide them in any way;

004:168 Sarwar  God will not forgive those who have rejected the faith and committed injustice, nor will He guide them to any way

004:168 Shakir  Surely (as for) those who disbelieve and act unjustly Allah will not forgive them nor guide them to a path

004:168 Sherali  Surely, those who have disbelieved and have acted unjustly, ALLAH will not forgive them, nor will HE show them any way.

004:168 Yusufali  Those who reject Faith and do wrong,- Allah will not forgive them nor guide them to any way-

004:169 Except the way of Hell, to dwell therein forever, and this is ever easy for Allah.

004:169 Maulana  Except the path of hell, to abide in it for a long time. And that is easy to Allah.

004:169 Pickthtal  Except the road of hell, wherein they will abide for ever. And that is ever easy for Allah.

004:169 Rashad  except the way to Hell, wherein they abide forever. This is easy for GOD to do.

004:169 Sarwar  other than that of hell wherein they will live forever. For God this is not in the least bit difficult.

004:169 Shakir  Except the path of hell, to abide in it for ever, and this is easy to Allah.

004:169 Sherali  Except the way of Hell, wherein they shall abide for a long, long period. And that is easy for ALLAH.

004:169 Yusufali  Except the way of Hell, to dwell therein for ever. And this to Allah is easy.
O mankind! Verily, there has come to you the Messenger (Muhammad SAW) with the truth from your Lord, so believe in him, it is better for you. But if you disbelieve, then certainly to Allah belongs all that is in the heavens and the earth. And Allah is Ever All-Knowing, All-Wise.

O mankind! The messenger hath come unto you with the Truth from your Lord. Therefore believe; (it is) better for you. But if ye disbelieve, still, lo! unto Allah belongeth whatsoever is in the heavens and the earth. And Allah is ever Knowing, Wise.

O mankind! The message hath come unto you with the Truth from your Lord. Therefore you shall believe, for it is better for you. And if you disbelieve, then surely to Allah belongs whatever is in the heavens and the earth. And Allah is ever Knowing, Wise.

O people, the message has come to you with the truth from your Lord. Therefore, you shall believe for your own good. If you disbelieve, then to GOD belongs everything in the heavens and the earth. GOD is Omniscient, Most Wise.

Mankind, the Messenger has come to you from your Lord in all Truth. It is for your own good to believe in him, but if you disbelieve, then surely whatever is in the heavens and the earth. God is All-knowing and All-wise.

O people! surely the Messenger has come to you with the truth from your Lord, therefore believe, (it shall be) good for you and if you disbelieve, then surely whatever is in the heavens and the earth is Allah's; and Allah is Knowing, Wise.

O mankind! the message has indeed come to you with the truth from your Lord; believe therefore, it will be better for you. But if you disbelieve, verify, to ALLAH belongs whatever is in the heavens and in the earth. And ALLAH is All-Knowing, Wise.

O Mankind! The Messenger hath come to you in truth from Allah: believe in him: It is best for you. But if ye reject Faith, to Allah belong all things in the heavens and on earth: And Allah is All-knowing, All-wise.

O people of the Scripture! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a Messenger of Allah, and His Word which He bestowed on Mary, and a spirit proceeding from Him: So believe in Allah and His messengers, and say not, "Three"! Cease! (it is) better for you! For Allah is the (only) One Ilah (God), Glory be to Him (Far Exalted is He!) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allah is All-Sufficient as a Disposer of affairs.

O people of the Book, exceed not the limits in your religion or speak anything about Allah, but the truth. The Messiah, Jesus, son of Mary, is only a messenger of Allah and His word which He communicated to Mary and a mercy from Him. So believe in Allah and His messengers. And say not, Three, Desist, it is better for you. Allah is only one God. Far be it from His glory to have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is Allah as having charge of affairs.

O people of the Scripture! Do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three" - Cease! (it is) better for you! - Allah is only One Allah. Far is it removed from His Transcendent Majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.

O people of the scripture, do not transgress the limits of your religion, and do not say anything about GOD except the truth. The Messiah, Jesus, son of Mary, is only a messenger of Allah, and His word that He had sent to Mary, and a revelation from Him. Therefore, you shall believe in GOD and His messengers. You shall not say, "Trinity." You shall refrain from this for your own good. GOD is only one God. Be He glorified; He is much too glorious to have a son. To Him belongs everything in the heavens and everything on earth. GOD suffices as Lord and Master.

People of the Book! do not exceed the limits of devotion in your religion or say anything about God which is not the Truth. Jesus, son of Mary, is only a messenger of GOD, His Word, and a spirit from Him whom He conveyed to Mary. So have faith in God and His messengers. Do not say that there are three gods. It is better for you to stop believing in the Trinity. There is only One God. He is too glorious to give birth to a son. To God belongs all that is in the heavens and the earth. God alone is a Sufficient Guardian for all.

O followers of the Book! do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Isa son of Marium (Mary), was (no more than) a Messenger of Allah and His Word which He communicated to Marium and a spirit from Him; believe therefore in Allah and His messengers, and say not, "Three"! - Cease! (it is) better for you! - Allah is only One Allah. Far is it removed from His Transcendent Majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.

O people of the book! do not transgress the limits of your religion, and do not speak anything about GOD except the truth. The Messiah, Jesus, son of Mary, was a messenger of GOD and His word that He had sent to Mary, and a revelation from Him. Therefore, you shall believe in GOD and His messengers. You shall not say, "Trinity." You shall refrain from this for your own good. GOD is only one God. Be He glorified; He is much too glorious to have a son. To Him belongs everything in the heavens and everything on earth. GOD suffices as Lord and Master.

O People of the Book! do not exaggerate in your religion nor utter aught concerning Allah save the truth. The Messiah, Jesus son of Mary, was only a messenger of Allah, and His word which He conveyed unto Mary, and a spirit from Him. So believe in Allah and His messengers, and say not "Three"! - Cease! (it is) better for you! - Allah is only One Allah. Far is it removed from His Transcendent Majesty that He should have a son. His is all that is in the heavens and all that is in the earth. And Allah is sufficient as Defender.

O people of the scripture, do not transgress the limits of your religion, and do not say anything about GOD except the truth. The Messiah, Jesus, son of Mary, is only a messenger of Allah, and His word that He had sent to Mary, and a revelation from Him. Therefore, you shall believe in GOD and His messengers. You shall not say, "Trinity." You shall refrain from this for your own good. GOD is only one God. Be He glorified; He is much too glorious to have a son. To Him belongs everything in the heavens and everything on earth. GOD suffices as Lord and Master.

O People of the Book! do not exceed the limits of devotion in your religion or say anything about God which is not the Truth. Jesus, son of Mary, is only a messenger of GOD, His Word, and a spirit from Him whom He conveyed to Mary. So have faith in God and His messengers. Do not say that there are three gods. It is better for you to stop believing in the Trinity. There is only One God. He is too glorious to give birth to a son. To God belongs all that is in the heavens and the earth. God alone is a Sufficient Guardian for all.

O followers of the Book! do not exceed the limits in your religion, and do not speak (lies) against Allah, but (speak) the truth; the Messiah, Isa son of Marium (Mary), was (no more than) a Messenger of Allah and His Word which He communicated to Marium and a spirit from Him; believe therefore in Allah and His messengers, and say not, Three. Desist, it is better for you; Allah is only one Allah; far be it from His glory that He should have a son, whatever is in the heavens and whatever is in the earth is His, and Allah is sufficient for a Protector.

O People of the Book ! do not exceed the limits in your religion, and do not say anything about Allah but the truth. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of Allah, and a fulfillment of His word which HE has sent down to Mary, and a mercy from HIM. So believe in ALLAH and HIS Messengers, and say not, 'They are three.' Desist, it will be better for you. Verily, ALLAH is the only One God. Holy is HE, far above having a son. To HIM belongs whatever is in the heavens and whatever is in the earth. And sufficient is ALLAH as a Guardian.

O People of the Book! Commit no excesses in your religion: Nor say of Allah aught but the truth. Christ Jesus the son of Mary was (no more than) a messenger of Allah, and His Word, which He bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His messengers. Say not "Trinity"; desist: it will be better for you: for Allah is one Allah: Glory be to Him: (far exalted is He) above having a son. To HIM belong all things in the heavens and on earth. And enough is Allah as a Disposer of affairs.

The Messiah will never be proud to reject to be a slave to Allah, nor the angels who are near to (Allah). And whosoever rejects His worship and is proud, then He will gather them all together unto Himself.

The Messiah disdains not to be a servant of Allah, nor do the angels who are near to Him. And whoever disdains His worship and is proud, He will gather them all together unto Himself.

Surely, the Messiah disdains not to be a servant of ALLAH, nor do the angels who are near to Him, and whoso disdains to worship HIM and is proud, HE will gather them all unto Himself.

Christ disdained not to serve and worship Allah, nor do the angels, those nearest (to Allah); those who disdain His worship and are arrogant, He will gather them all together unto Himself (to answer).
So, as for those who believed (in the Oneness of Allah - Islamic Monotheism) and did deeds of righteousness, He will give their (due) rewards, and more out of His Bounty. But as for those who refuse His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allah any protector or helper.

Then as for those who believe and do good, He will pay them fully their rewards and give them more out of His grace. And as for those who disdain and are proud, He will chastise them with a painful chastisement, and they will find for themselves besides Allah no friend nor helper.

Then, as for those who believed and did good works, unto them will He pay their wages in full, adding unto them of His bounty; and as for those who were scornful and proud, them will He punish with a painful doom. And they will not find for them, against Allah, any protecting friend or helper.

Then as for those who believe and do good, He will pay them fully their rewards and give them more out of His grace. And as for those who disdain and are proud, He will chastise them with a painful chastisement, and they will find for themselves besides Allah no friend nor helper.

Then, as for those who believed and did good works, HE will give them their rewards in full and will give them more out of HIS grace: but as for those who disdain and are proud, HE will punish them with a painful punishment. And they shall find for themselves beside ALLAH no friend, nor helper.

But to those who believe and do deeds of righteousness, He will give their (due) rewards,– and more, out of His bounty: But those who are disdainful and arrogant, He will punish with a grievous penalty; Nor will they find, besides Allah, any to protect or help them.

O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad SAW) from your Lord, and We sent down to you a manifest light (this Qur'an).

O people, manifest proof has indeed come to you from your Lord and We have sent down to you a clear light.

O mankind! Now hath a proof from your Lord come unto you, and We have sent down unto you a clear light;

O people, a proof has come to you from your Lord; we have sent down to you a profound beacon.

Mankind, an undeniable proof has certainly come to you and We have sent you a shining light.

O people! surely there has come to you manifest proof from your Lord and We have sent to you clear light.

O ye people, manifest proof has indeed come to you from your Lord, and WE have sent down to you a clear Light.

O mankind! verily there hath come to you a convincing proof from your Lord: For We have sent unto you a light (that is) manifest.

So, as for those who believed in Allah and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by a Straight Path.

Then as for those who believe in Allah and hold fast by Him, He will admit them to His mercy and grace, and guide them to Himself on a right path.

As for those who believe in Allah, and hold fast unto Him, them He will cause to enter into His mercy and grace, and will guide them unto Him by a straight road.

Those who believe in GOD, and hold fast to Him, He will admit them into mercy from Him, and grace, and will guide them to Him in a straight path.

Those who believe in God and seek His protection will receive His mercy, favors, and His guidance to the right path.

Then as for those who believe in Allah and hold fast by Him, He will cause them to enter into His mercy and grace and guide them to Himself on a right path.

Then, as for those who believe in ALLAH and hold fast to HIM, HE will surely admit them to HIS mercy and grace and will guide them along a straight path leading to Himself.

Then those who believe in Allah, and hold fast to Him,- soon will He admit them to mercy and grace from Himself, and guide them to Himself by a straight way.
004:176
They ask you for a legal verdict. Say: "Allah directs (thus) about Al-Kalalah (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half of the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allah makes clear to you (His Law) lest you go astray. And Allah is the All-Knower of everything."

004:176
They ask thee for a decision. Say: Allah gives you a decision concerning the person who has neither parents nor children. If a man dies (and) he has no son and he has a sister, hers is half of what he leaves, and he shall be her heir if she has no son. But if there be two (sisters), they shall have two-thirds of what he leaves. And if there be brethren, men and women, then for the male is the like of the portion of two females. Allah makes clear to you, lest you err. And Allah is Knower of all things.

004:176
They ask thee for a pronouncement. Say: Allah hath pronounced for you concerning distant kindred. If a man die childless and he have a sister, hers is half the heritage, and he would have inherited from her had she died childless. And if there be two sisters, then theirs are two-thirds of the heritage, and if they be brethren, men and women, unto the male is the equivalent of the share of two females. Allah expoundeth unto you, so that ye err not. Allah is Knower of all things.

004:176
They consult you; say, "GOD advises you concerning the single person. If one dies and leaves no children, and he had a sister, she gets half the inheritance. If she dies first, he inherits from her, if she left no children. If there were two sisters, they get two-thirds of the inheritance. If the siblings are men and women, the male gets twice the share of the female." GOD thus clarifies for you, lest you go astray. GOD is fully aware of all things.

004:176
(Omuhammad), they seek your verdict. Tell them, "GOD commands this concerning your kindred: If a man dies childless but has a sister, she will receive half of the legacy. If a woman dies childless, her brother will receive the whole legacy. If a childless man leaves only two sisters, both will receive two-thirds of the legacy. If the heirs are both sisters and brothers, the share of a male will be twice as much as the share of the female. God explains His Laws to you so that you will not go astray. God knows all things.

004:176
They ask you for a decision of the law. Say: Allah gives you a decision concerning the person who has neither parents nor offspring; if a man dies (and) he has no son and he has a sister, she shall have half of what he leaves, and he shall be her heir she has no son; but if there be two (sisters), they shall have two-thirds of what he leaves; and if there are brethren, men and women, then the male shall have the like of the portion of two females; Allah makes clear to you, lest you err; and Allah knows all things.

004:176
They ask thee for a decision. Say, "ALLAH gives HIS decision concerning 'Kalalah.' If a man dies leaving no child and he has a sister, then she shall have half of what he leaves; and he shall inherit her if she has no child. But if there be two sisters, then they shall have two-thirds of what he leaves. And if the heirs be brethren - both men and women - then the male shall have as much as the portion of two females. ALLAH explains this to you lest you go astray and ALLAH knows all things well.'

004:176
This they ask thee for a legal decision. Say: Allah directs (thus) about those who leave no descendants or ascendants as heirs. If it is a man that dies, leaving a sister but no child, she shall have half the inheritance: If (such a deceased was) a woman, who left no child, her brother takes her inheritance: If there are two sisters, they shall have two-thirds of the inheritance (between them): if there are brothers and sisters, (they share), the male having twice the share of the female. Thus doth Allah make clear to you (His law), lest ye err. And Allah hath knowledge of all things.

005:000
Section 1: Perfection of Religion in Islam
005:001
O ye who believe! Fulfill (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihram for Haji or 'Umrah (pilgrimage). Verily, Allah commands that which He wills.
005:001
O ye who believe, fulfill the obligations. The cattle quadrupeds are allowed to you except that which is recited to you, not violating the prohibition against game when you are on the pilgrimage. Surely Allah orders what He pleases.
005:001
O ye who believe! Fulfil your indentures. The beast of cattle is made lawful unto you (for food) except that which is announced unto you (herein), game being unlawful when ye are on the pilgrimage. Lo! Allah ordaineth that which pleaseth Him.
005:001
O ye who believe, you shall fulfill your covenants. Permitted for you to eat are the livestock, except those specifically prohibited herein. You shall not permit hunting throughout Hajj pilgrimage. GOD decrees whatever He wills.
005:001
Believers, stand by your contracts (and obligations). Of all animals, cattle has been made lawful for you as food with certain exceptions. Hunting is not lawful for you during ihram (a part of the rituals during pilgrimage). God decrees as He wills.
005:001
O ye who believe! Fulfill the obligations. The cattle quadrupeds are allowed to you except that which is recited to you, not violating the prohibition against game when you are entering upon the performance of the pilgrimage; surely Allah orders what He desires.
005:001
O ye who believe! fulfill (all) obligations. Lawful unto you (for food) are all four-footed animals, with the exceptions named: But animals of the chase are forbidden while ye are in the sacred precincts or in pilgrim garb: for Allah doth command according to His will and plan.
O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, etc. [Marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security], nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihram (of Hajj or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-al-Haram (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment.

O you who believe, violate not the signs of Allah, nor the Sacred Month, nor the offerings, nor the victims with garlands, nor those repairing to the Sacred House seeking the grace and pleasure of their Lord. And when you are free from pilgrimage obligations, then hunt. And let not hatred of a people -- because they hindered you from the Sacred Mosque -- incite you to transgress. And help one another in righteousness and piety, and help not one another in sin and aggression, and keep your duty to Allah. Surely Allah is Severe in retribution (evil).

O ye who believe! Profane not Allah's monuments nor the Sacred Month nor the offerings nor the garlands, nor those repairing to the Sacred House, seeking the grace and pleasure of their Lord. But when ye have left the sacred territory, then go hunting (if ye will). And let not your hatred of a folk who (once) stopped your going to the inviolable place of worship seduce you to transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in requiting (evil).

O you who believe, do not violate the rites instituted by GOD, nor the Sacred Months, nor the animals to be offered, nor the garlands marking them, nor the people who head for the Sacred Shrine (Ka`bah) seeking blessings from their Lord and approval. Once you complete the pilgrimage, you may hunt. Do not be provoked into aggression by your hatred of people who once prevented you from going to the Sacred Masjid. You shall cooperate in matters of righteousness and piety; do not cooperate in matters that are sinful and evil. You shall observe GOD. GOD is strict in enforcing retribution.

Believers, do not disrespect the reminders of God, the sacred months, the animals brought for sacrifice, or what is marked for sacrificial offering or the people heading to the precinct of the Sacred House to seek the favor and pleasure of their Lord. Once the restrictions of ihram are over, you may hunt. Do not let the hostility of a group of people keep you away from the Sacred Mosque or make you express animosity. Co-operate with each other in righteousness and piety, not in sin and hostility. Have fear of God; He is stern in His retribution.

O you who believe! do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their Lord; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people-- because they hindered you from the Sacred Mosque-- incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be careful of (your duty to) Allah; surely Allah is severe in requiring (evil).

O ye who believe! profane not the Signs of ALLAH, nor the Sacred Month, nor the animals brought as an offering, nor the animals of sacrifice wearing collars nor those repairing to the Sacred House, seeking grace from their Lord and HIS pleasure. And when you put off the pilgrims' garb and are clear of the Sacred Territory, you may hunt. And let not the enmity of a people, that they hindered you from the Sacred Mosque, incite you to transgress. And help one another in righteousness and in piety; but help not one another in sin and transgression. And fear ALLAH; Surely ALLAH is Severe in punishment.

O ye who believe! Violate not the sanctity of the symbols of Allah, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the bounty and good pleasure of their Lord. But when ye are clear of the sacred precincts and of pilgrim garb, ye may hunt and let not the hatred of some people in (once) shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear Allah: for Allah is strict in punishment.
Forbidden to you (for food) are: Al-Maytatah (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols, etc., or on which Allah's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone altars). (Forbidden) also is to use arrows seeking luck or decision, (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved have given up all hope of your religion, so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above-mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful.

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

Prohibited for you are animals that die of themselves, blood, the meat of pigs, and animals dedicated to other than GOD. (Animals that die of themselves include those) strangled, struck with an object, fallen from a height, gored by a wild beast unless you save your animal before it dies - and animals sacrificed on altars. Also prohibited is dividing the meat through a game of chance; this is an abomination. Today, the disbelievers have given up concerning (the eradication of) your religion; do not fear them and fear Me instead. Today, I have completed your religion, perfected My blessing upon you, and I have decreed Submission as the religion for you. If one is forced by famine (to eat prohibited food), without being deliberately sinful, then GOD is Forgiver, Merciful.

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

It is unlawful for you to consume the following as food: an animal that has not been properly slaughtered, blood, pork, an animal slaughtered and consecrated in the name of someone other than God, an animal killed by strangulation or a violent blow, an animal killed by falling down, an animal which has been gored to death, an animal partly eaten by a wild beast before being properly slaughtered, an animal which has been sacrificed on the stone blocks (which pagans worshipped), and any flesh divided by casting superstitious and gambling arrows (a pagan tradition), which is a sin. Today, the unbelievers have lost hope about your religion. Do not be afraid of them but have fear of Me. On this day I have perfected your religion, completed My favors to you, and have chosen Islam as your religion. If anyone not (normally) inclined to sin is forced by hunger to eat unlawful substances instead of proper food, he may do so to spare his life. God is All-forgiving and All-merciful.

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

Forbidden to you is the flesh of an animal which dies of itself, and blood and the flesh of swine; and that on which is invoked the name of any other than ALLAH; and that which has been strangled; and that which has been beaten to death; and that which has been killed by a fall and that which has been gored to death; and that of which a wild animal has eaten, except that which you have properly slaughtered; and that which has been slaughtered at an altar as an offering to idols. And forbidden is also this that you swear by the divine arrows, (all) that is Fisqun (disobedience of Allah and sin). This day have those who disbelieve have given up all hope of your religion, so fear them not, but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, Allah is indeed Oft-forgiving, Most Merciful.
They ask thee what is lawful for them (as food). Say: "Lawful unto you are At-Tayyibat [all kinds of Halal (lawful-good) foods which Allah has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits, etc.)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allah; so eat of what they catch for you, but pronounce the Name of Allah over it, and fear Allah. Verily, Allah is Swift in reckoning."

They consult you concerning what is lawful for them; say, "Lawful for you are all good things, including what trained dogs and falcons catch for you." You train them according to GOD's teachings. You may eat what they catch for you, and mention GOD's name thereupon. You shall observe GOD. GOD is most efficient in reckoning.

They ask thee what is made lawful for them. Say: (all) good things are made lawful for you. And those beasts and birds of prey which ye have trained as hounds are trained, ye teach them that which Allah taught you; so eat of that which they catch for you and mention the name of Allah over it; and keep your duty to Allah. Surely Allah is Swift in reckoning.

This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful to you in marriage) are chaste women from the believers and chaste women from the followers of previous scripture, provided you pay them their due Mahr (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in the Oneness of Allah and in all the other Articles of Faith [i.e. His (Allah's), Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work, and in the Hereafter he will be among the losers.

Made lawful to you this day are At-Tayyibat [all kinds of Halal (lawful) foods, which Allah has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.)]. The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due Mahr (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in the Oneness of Allah and in all the other Articles of Faith [i.e. His (Allah's), Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work, and in the Hereafter he will be among the losers.

This day are (all) good things made lawful for you. You may eat of what they catch for you and mention the name of Allah over it; and be careful of (your duty to) Allah; surely Allah is swift in reckoning.

This day are (all) good things made lawful for you. The food of the People of the Book is lawful for you and yours is lawful to them. And yours is lawful to them their dowries, contracting valid marriage and not committing fornication, nor taking secret paramours. And whoever rejects faith, certainly, his work indeed is vain; and in the Hereafter he will be among the losers.

This day (all) good things are made lawful for you. And what you have taught the beasts and birds of prey, training them to hunt -- you teach them of what Allah has taught you; so eat of that which they catch for you and mention the name of Allah over it; and keep your duty to Allah. Surely Allah is Swift in reckoning.

On this day, all pure things are made lawful for you (as food). The food of the People of the Book is lawful for you and your food is lawful for them. And so are the chaste from among the believing women and the chaste from among those who have been given the Book before you, when you give them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret. And whoever denies faith, his work is indeed vain; and in the Hereafter he is of the losers.

This day (all) the good things are allowed to you; and the food of those who have been given the Book is lawful for you and your food is lawful for them. And so are the chaste from among the believing women and the chaste from among those who have been given the Book before you, when you give them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret. And whoever denies faith, his work is indeed vain; and in the Hereafter he is of the losers.

This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People of the Book, revealed before your time,- when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues if any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).
fear Allah, for Allah knoweth well the secrets of your hearts. And call in remembrance the favor of Allah unto you, and His covenant, which He ratified with you, when ye said: “We hear and we obey.” Keep your duty to Allah. Surely Allah knows what is in the breasts.

And remember the favor of Allah on you and His covenant with which He bound you when ye said: “We hear and we obey.” And keep your duty to Allah. Lo! He knoweth what is in the breasts.

O ye who believe! When ye rise up for Prayer, wash your faces, and your hands up to the elbows, and wipe your heads, and (wash) your feet up to the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the forest, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.

O ye who believe! When ye rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the forest, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.

O ye who believe! When ye rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the forest, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.

And if ye have had intercourse with women and ye cannot find water, betake yourselves to pure earth and wipe your faces and your hands therewith, Allah desires not to place a burden on you but He wishes to purify you, and that He may complete His favor on you, so that ye may be appreciative.

O ye who believe! When ye rise up for prayer, wash your faces, and your hands up to the elbows, and lightly rub your heads and (wash) your feet up to the ankles. And if ye are unclean, purify yourselves. And if ye are sick or on a journey, or one of you cometh from the forest, or ye have had contact with women, and ye find not water, then go to clean, high ground and rub your faces and your hands with some of it. Allah would not place a burden on you, but He would purify you and would perfect His grace upon you, that ye may give thanks.

Verily, Allah is All-Knower of the secrets of (your) breasts. And fear Allah. Verily, Allah's Favour upon you and His Covenant with which He bound you when you said: “We hear and we obey.” And fear Allah. And remember Allah's covenant with which He bound you when you said: “We hear and we obey.” And keep your duty to Allah. Lo! He knoweth what is in the breasts.

And remember Allah's grace upon you and His covenant by which He bound you when ye said: We hear and we obey. And keep your duty to Allah. Lo! He knoweth what is in the breasts.

And remember GOD's grace upon you and His covenant by which He bound you when ye said: We hear and we obey. And keep your duty to Allah. Lo! He knoweth what is in the breasts.

And remember GOD's blessing upon you, and His covenant that He covenanted with you: you said, "We hear and we obey." You shall observe GOD; GOD is fully aware of the innermost thoughts.

And remember GOD's favors to you and the firm covenant that He has made with you. You said because of this covenant, “We have heard (the words of the Lord) and have obeyed Him.” Have fear of God; He knows well all that the hearts contain.

And remember the favor of Allah on you and His covenant with which He bound you firmly, when you said: We have heard and we obey, and be careful of (your duty to) Allah, surely Allah knows what is in the breasts.

And remember ALLAH'S favour upon you and the covenant which HE made with you, when you said, ’We hear and we obey.’ And fear ALLAH. Surely ALLAH knows well what is in your minds.

And call in remembrance the favour of Allah unto you, and His covenant, which He ratified with you, when ye said: "We hear and we obey": And fear Allah, for Allah knoweth well the secrets of your hearts.
O ye who believe! Remember Allah's favor unto you when some people desired (made a plan) to stretch out their hands against you, but He withheld their hands from you; and keep your duty to Allah. And on Allah let the believers rely.

Believers, be steadfast for the cause of Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve from justice and depart from justice. Be just: that is next to piety; and fear Allah. For Allah is well-acquainted with all that ye do.

They who disbelieve and deny our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.

GOD promises those who believe and lead a righteous life forgiveness and a great reward.

To those who believe and do good deeds hath Allah promised forgiveness and a great reward.

And as for those who disbelieve and reject Our signs, they are the people of Hell.

Those who reject faith and deny our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.

O ye who believe! Remember the Favour of Allah unto you when some people desired (made a plan) to stretch out their hands against you, but (Allah) withheld their hands from you. So fear Allah. And in Allah let believers put their trust.

And as for those who disbelieve and reject Our revelations, these are the companions of the name.

And as for those who disbelieve and reject Our signs, they are the people of Hell.

And as for those who disbelieve and reject our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.

And as for those who disbelieve and reject Our revelations, these are the companions of the flaming fire.

And as for those who disbelieve and reject our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.

And as for those who disbelieve and reject Our signs, they are the people of Hell.

And as for those who disbelieve and reject Our signs, they are the people of Hell.

And as for those who disbelieve and reject our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.

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Section 3: Christian Violation of the Covenant

Indeed Allah took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allah said: "I am with you if you perform As-Salat (Iqamat-as-Salat) and give Zakat and believe in My Messengers; honour and assist them, and lend to Allah a good loan. Verily, I will remit your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieves, he has indeed gone astray from the Straight Path."

And certainly Allah made a covenant with the Children of Israel, and We raised up among them twelve chieftains. And Allah said: Surely I am with you. If ye establish worship and pay the poor-rate and believe in My messengers and support them, and lend unto Allah a kindly loan, I will certainly cover your evil deeds, and cause you to enter Gardens under which rivers flow. But whoever among you disbelieves after that, he indeed strays from the right way.

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

God certainly made a solemn covenant with the children of Israel and raised among them twelve elders. God said to them, "I am with you if you will be steadfast in your prayers, pay (zakat) religious tax, believe in My Messengers, support them with reverence, and give a generous loan for the cause of God." We shall expiate your bad deeds and admit you to the gardens wherein streams flow. Whichever of you turns to disbelief after this has certainly gone astray (from the right path)."

And certainly Allah made a covenant with the children of Israel, and We raised among them twelve leaders; and Allah said: Surely I am with you, if you observe the Contact Prayers (Salat), give the obligatory charity (Zakat), and believe in My messengers and respect them, and continue to lend GOD a loan of righteousness. I will then remit your sins, and admit you into gardens with flowing streams. Anyone who disbelieves after this, has indeed strayed off the right path.

God certainly made a solemn covenant with the children of Israel and raised among them twelve elders. God said to them, "I am with you if you will be steadfast in your prayers, pay zakat religious tax, believe in My Messengers, support them with reverence, and give a generous loan for the cause of God." We shall expiate your bad deeds and admit you to the gardens wherein streams flow. Whichever of you turns to disbelief after this has certainly gone astray (from the right path)."

And indeed ALLAH did take a covenant from the Children of Israel; and WE raised among them twelve patriarchs. And GOD said, "Surely, I am with you, if you observe Prayer and pay the Zakaaat, and believe in MY Messengers and support them, and lend to ALLAH a goodly loan, I will remove your evils from you and admit you into Gardens beneath which streams flow. But whoso from among you disbelieves thereafter does indeed stray away from the right path.

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

So because of their breach of their covenant, We cursed them, and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to di

But forgive them, and overlook (their misdeeds). Forgive and ignore them. GOD loves those who do good (to others).

And truly I will wipe out from you your evils, and admit you to Gardens under which streams flow, but whoever disbelieves from among you that, he indeed shall lose the right way.

But on account of their breaking their covenant We cursed them and made their hearts hard as stone. Now they displace the words of God and have forgotten their share of the guidance that they had received. Still you receive news of the treachery of all excepting a few of them. You shall pardon them, and disregard them. GOD loves those who are benevolent.

God certainly made a solemn covenant with the children of Israel, and We raised among them twelve elders. And Allah said: "I am with you, if you observe Prayer and pay the Zakaat, and believe in My Messengers and respect them, and lend to ALLAH a loan of righteousness. I will then remit your sins, and admit you into gardens with flowing streams. Anyone who disbelieves after this, has indeed strayed off the right path."

And because of their breaking their covenant, We have cursed them and made hard their hearts. They change the words from their context and forget a part of that whereof they were admonished. Thou wilt not cease to discover treachery from all save a few of them. But bear with them and pardon them. Lo! Allah loveth the kindly.

But forgive them, and overlook (their misdeeds). Verily, Allah loves Al-Muhsinun (good doers - see V.2:112).

For their disregard of their solemn covenant with God, We condemned the Israelites and made their hearts hard as stone. Now they displace the words of God and have forgotten their share of the guidance that they had received. Still you receive news of the treachery of all but a few of them. Forgive and ignore them. God loves the righteous ones.

But on account of their breaking their covenant We cursed them and made their hearts hard; they altered the words from their places and they neglected a portion of what they were reminded of; and you shall always discover treachery in them excepting a few of them; so pardon them and turn away; surely Allah loves those who do good to others.

So, because of their breaking of the covenant, WE have cursed them and have hardened their hearts. They pervert the words from their proper places and have forgotten a good part of that with which they were exhorted. And thou wilt not cease to discover treachery on their part, except a few of them. So pardon them and show forbearance. Surely ALLAH loves those who do good to others.

But because of their breach of their covenant, We cursed them, and made their hearts grow hard; they change the words from their (right) places and forget a good part of the message that was sent them, nor wilt thou cease to find them- barring a few - ever bent on (new) deceits: but forgive them, and overlook (their misdeeds): for Allah loveth those who are kind.
And from those who call themselves Christians, We took their covenant, but they forgot their share of the guidance that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allah's Book, disobeyed Allah's Messengers and His Orders and transgressed beyond bounds in Allah's disobedience), and Allah will inform them of what they used to do.

And with those who say, We are Christians, We made a covenant, but they neglected a portion of that whereof they were reminded so We stirred up enmity and hatred among them to the day of Resurrection. And Allah will soon inform them of what they did.

And with those who say: "Lo! we are Christians," We made a covenant, but they forgot a part of that whereof they were admonished. Therefore We have stirred up enmity and hatred among them till the Day of Resurrection, when Allah will inform them of their handiwork.

Also from those who said, "We are Christian," we took their covenant. But they disregarded some of the commandments given to them. Consequently, we condemned them to animosity and hatred among themselves, until the Day of Resurrection. GOD will then inform them of everything they had done.

We had made a solemn covenant with those who call themselves Christians, but they forgot their share of the guidance that was sent to them. We have induced hatred and animosity among them which will remain with them until the Day of Judgment when God will tell them about what they had done.

And with those who say, We are Christians, We made a covenant, but they neglected a portion of what they were reminded of, therefore We excited amongst them enmity and hatred to the day of resurrection; and Allah will inform them of what they did.

And from those also who say, 'We are Christians,' WE took a covenant, but they too have forgotten a good part of that with which they were exhorted. So WE have caused enmity and hatred among them till the Day of Resurrection. And ALLAH will soon let them know what they have been doing.

From those, too, who call themselves Christians, We did take a covenant, but they forgot a good part of the message that was sent them: so we estranged them, with enmity and hatred between the one and the other, to the day of judgment. And soon will Allah show them what it is they have done.

O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad SAW) explaining to you much of that which you used to hide from the Scripture and passing over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allah a light (Prophet Muhammad SAW) and a plain Book (this Qur'an).

O People of the Book, indeed Our Messenger has come to you, making clear to you much of that which you concealed of the Book and passing over much. Indeed, there has come to you from Allah, a Light and a clear Book,

O People of the Scripture! Now hath Our messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much. Now hath come unto you light from Allah and plain Scripture,

O people of the scripture, our messenger has come to you to proclaim for you many things you have concealed in the scripture, and to pardon many other transgressions you have committed. A beacon has come to you from GOD, and a profound scripture.

People of the Book, Our Messenger has come to you. He tells you about the many things that you had been hiding of the Book and forgives you much. A light and a clarifying Book has come to you from God

O followers of the Book! indeed Our Messenger has come to you making clear to you much of what you concealed of the Book and passing over much; indeed, there has come to you light and a clear Book from Allah;

O people of the Book! there has come to you Our Messenger who makes clear to you much of what you have kept hidden of the Book and forgives many of your faults. There has come to you indeed from ALLAH a Light and a clear Book.

O people of the Book! Therehath come to you our Messenger, revealing to you much that ye used to hide in the Book, and passing over much (that is now unnecessary): There hath come to you from Allah a (new) light and a perspicuous Book.

O people of the Scripture and His Orders and transgressed beyond bounds in Allah's disobedience), and Allah will inform them of what they used to do.

Whereby Allah guides such as follow His pleasure into the ways of peace, and brings them out of darkness into light by His will, and guides them to the right path.

Whereby Allah guideth him who seeketh His good pleasure unto paths of peace. He bringeth them out of darkness unto light by His decree, and guideth them unto a straight path.

With it, GOD guides those who seek His approval. He guides them to the paths of peace, leads them out of darkness into the light by His leave, and guides them in a straight path.

to show the way of peace to those who seek His pleasure, to bring them out of darkness into light through His will and to guide them to the right path.

With it Allah guides him who will follow His pleasure into the ways of safety and brings them out of utter darkness into light by His will and guides them to the right path.

Thereby does ALLAH guide those who seek His pleasure on the paths of peace, and leads them out of every kind of darkness into light by HIS Will and guides them to the right path.

Wherewith Allah guideth all who seek His good pleasure to ways of peace and safety, and leadeth them out of darkness, by His will, unto the light,- guideth them to a path that is straight.
Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam (Mary). Say (O Muhammad SAW): "Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allah is Able to do all things.

They indeed disbelieve who say: Surely, Allah -- He is the Messiah, son of Mary, Say: Who then could control anything as against Allah when He wished to destroy the Messiah, son of Mary, and his mother and all those on the earth? And Allah's is the kingdom of the heavens and the earth and what is between them. He creates what He pleases. And Allah is Possessor of power over all things.

They indeed have disbelieved who say: Lo! Allah is the Messiah, son of Mary. Say: Who then can do aught against Allah, if He had willed to destroy the Messiah son of Mary, and his mother and everyone on earth? Allah's is the Sovereignty of the heavens and the earth and all that is between them. He creates what He wills. And Allah is Able to do all things.

Pagans indeed are those who say that GOD is the Messiah, the son of Mary. Say, "Who could oppose GOD if He willed to annihilate the Messiah, son of Mary, and his mother, and everyone on earth?" To GOD belongs the sovereignty of the heavens and the earth, and everything between them. He creates whatever He wills. GOD is Omnipotent.

Those who have said that the Messiah, son of Mary, is God, have, in fact, committed themselves to disbelief. (Muhammad), ask them, "Who can prevent God from destroying the Messiah, his mother and all that is in the earth?" To God belongs all that is in the heavens, the earth, and all that is between them. God creates whatever He wants and He has power over all things.

Certainly they disbelieve who say: Surely, Allah -- He is the Messiah, son of Marium. Say: Who then could control anything as against Allah when He wished to destroy the Messiah son of Marium and his mother and all those on the earth? And Allah's is the kingdom of the heavens and the earth and what is between them; He creates what He pleases; and Allah has power over all things.

They indeed have disbelieved who say, 'Surely ALLAH - He is the Messiah, son of Mary.' Say, 'Who then has any power against ALLAH, if HE desired to destroy the Messiah, son of Mary, and his mother and all those that are in the earth?' And to ALLAH belongs the Kingdom of the heavens and the earth and what is between them, HE creates what HE pleases and ALLAH has power over all things.

In blasphemery indeed are those that say that Allah is Christ the son of Mary. Say: 'Who then hath the least power against Allah, if His will were to destroy Christ the son of Mary, his mother, and all every - one that is on the earth? For to Allah belongeth the dominion of the heavens and the earth, and all that is between them. He createth what He pleaseth. For Allah hath power over all things.'

And (both) the Jews and the Christians say: "We are the children of Allah and His loved ones." Say: "Why then does He punish you for your sins? Nay, you are but human beings, of those He has created. He forgives whom He wills and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and all that is between them, and to Him is the return (of all).

And the Jews and the Christians say: We are the sons of Allah and His beloved ones. Say: Why does He then chastise you for your sins? Nay, you are mortals from among those whom He has created. He forgives whom He pleases and chastises whom He pleases. And Allah's is the kingdom of the heavens and the earth and what is between them, and to Him is the eventual coming.

The Jews and Christians say: We are sons of Allah and His loved ones. Say: Why then doth He chastise you for your sins? Nay, ye are but mortals of His creating. He forgiveth whom He will, and chastiseth whom He will. Allah's is the Sovereignty of the heavens and the earth and all that is between them, and unto Him is the journeying.

The Jews and the Christians said, "We are GOD's children and His beloved." Say, "Why then does He punish you for your sins? You are just humans like the other humans He created." He forgives whomever He wills and punishes whomever He wills. To GOD belongs the sovereignty of the heavens and the earth, and everything between them, and to Allah's is the final destiny.

The Jews and Christians call themselves the beloved sons of God. (Muhammad), ask them, "Why does God punish you for your sins? In fact, you are mere human beings whom He has created. He forgives and punishes whomever He wants. To Him belongs all that is in the heavens, the earth, and all that is between them and to Him do all things return.

And the Jews and the Christians say: We are the sons of Allah and His beloved ones. Say: Why does He then chastise you for your faults? Nay, you are mortals from among those whom He has created, He forgives whom He pleases and chastises whom He pleases; and Allah's is the kingdom of the heavens and the earth and what is between them, and to Him is the eventual coming.

They indeed have disbelieved who say. 'Surely ALLAH - He is the Messiah, son of Mary.' Say, 'Who then has any power against ALLAH, if HE desired to destroy the Messiah, son of Mary, and his mother and all those that are in the earth?' And to ALLAH belongs the Kingdom of the heavens and the earth and what is between them, HE creates what HE pleases and ALLAH has power over all things.

The Jews and Christians call themselves the beloved sons of God. (Muhammad), ask them, "Why does God punish you for your sins? In fact, you are mere human beings whom He has created. He forgives and punishes whomever He wants. To Him belongs all that is in the heavens, the earth, and all that is between them and unto Him is the final goal (of all)

O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad SAW) making (things) clear unto you, after a break in (the series of) Messengers, lest you say, 'There came unto us no bearer of glad tidings and no Warner.' But now hath come unto you a bearer of glad tidings and a Warner (from evil). And Allah hath power over all things.

O people of the Book! indeed Our Messenger has come to you explaining to you after a cessation of the messengers, lest you say: There came not to us a bearer of glad tidings nor a warner. So indeed there has come to you a giver of good news and a Warner; and Allah has power over all things.

O People of the Book! now hath come unto you, making (things) clear unto you, Our Messenger, after the break in (the series of) our messengers, lest ye should say: 'There came unto us no bearer of glad tidings and no Warner.' So a bearer of glad tidings and a Warner has indeed come to you. And ALLAH has power over all things.

O people of the Book! Indeed Our Messenger has come to you explaining to you after a cessation of the (mission of the) messengers, lest you say: There came not to us a bearer of good news nor a Warner. Say: 'Who then can control anything as against Allah, if He were to destroy the Messiah, son of Mary, and his mother and all those on the earth? And Allah's is the kingdom of the heavens and the earth and all that is between them. He creates what He wills. And Allah is Able to do all things.'

O People of the Book! there indeed has come to you Our Messenger, after a break in the series of Messengers, who makes things clear to you lest you should say. 'There has come to us no bearer of glad tidings and no Warner.' So a bearer of glad tidings and a Warner has indeed come to you. And ALLAH has power over all things.

O People of the Book! Now hath come unto you, making (things) clear unto you, Our Messenger, after the break in (the series of) our messengers, lest ye should say: 'There came unto us no bearer of glad tidings and no Warner (from evil)'. But now hath come unto you a bearer of glad tidings and a Warner (from evil). And Allah hath power over all things.
"O my people! Enter the holy land (Palestine) which Allah has assigned to you, and turn not back (in flight) for then you will be returned as losers."

"O my people, enter the Holy Land which Allah has ordained for you and turn not your backs, for then you will turn back losers."

"O my people! Go into the holy land which Allah hath ordained for you. Turn not in flight, for surely ye turn back as losers:"

"O my people, enter the holy land that God has decreed for you. Do not return to disbelief lest you become lost."

"O my people! In this land are a people of great strength, and we shall never enter it, till they leave it; when they leave, then we will enter.""
"If you do stretch your hand against me to slay me, I will surely kill you." He said, "GOD accepts only from those who are Al-Muttaqun (the pious - see V.2:2)."

But recite unto them with truth the tale of the two sons of Adam, how they offered each a sacrifice, and it was accepted from the one of them and it was not accepted from the other. (The one) said: I will surely kill thee. (The other) answered: Allah accepts only from those who ward off (evil).

He said: My Lord! I have control only over myself and my brother, so separate us from the people who are the Fasiqun (rebellious and disobedient to Allah)!

He said: Our Lord! Give me not in the Fire a companion; for I fear Allah, the cherisher of the worlds.

"If thou dost stretch thy hand against me, I shall not stretch out my hand against thee to slay thee, for I fear Allah, the Lord of the Worlds."

If thou stretch out thy hand against me to kill me, I shall not stretch out my hand against thee to kill thee. Surely I fear Allah, the Lord of the worlds:

If you extend your hand to kill me, I am not extending my hand to kill you. For I reverence GOD, Lord of the universe.

If you stretch out your hand to slay me, I am not one to stretch forth my hand towards you to slay you surely I fear Allah, the Lord of the Worlds:

If thou stretch out thy hand against me, I shall not stretch out my hand against thee to kill thee. I do fear ALLAH, the Lord of the Universe;

"If thou dost stretch thy hand against me, to slay me, it is not for me to stretch my hand against thee to slay thee: for I do fear Allah, the cherisher of the worlds.
005:029

005:029 Khan

"Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire, and that is the recompense of the Zalimun (polytheists and wrong-doers)."

005:029 Maulana

I would rather that thou shouldst bear the sin against me and thine own sin, thus thou wouldst be of the companions of the Fire; and that is the recompense of the unjust.

005:029 Pickthall

Lo! I would rather thou shouldst bear the punishment of the sin against me and thine own sin and become one of the owners of the fire. That is the reward of evil-doers.

005:029 Rashad

'I want you, not me, to bear my sin and your sin, then you end up with the dwellers of Hell. Such is the requital for the transgressors."

005:029 Sarwar

I would prefer to take sole responsibility for both our sins and thus become a dweller of hell; this is what an unjust person deserves."

005:029 Shakir

Surely I wish that you should bear the sin committed against me and your own sin, and so you would be of the inmates of the fire, and this is the recompense of the unjust.

005:029 SherAli

'I wish that thou shouldst bear the punishment of the sin against me as well as of thine own sin, and thus be among the inmates of the Fire, and that is the recompense of those who do wrong.'

005:029 YusufAli

"For me, I intend to let thee draw on thyself my sin as well as thine, for thou wilt be among the companions of the fire, and that is the reward of those who do wrong."

005:030

005:030 Khan

So the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.

005:030 Maulana

At length his mind made it easy for him to kill his brother, so he killed him; so he became one of the losers.

005:030 Pickthall

But (the other's) mind imposed on him the killing of his brother, so he slew him and became one of the losers.

005:030 Rashad

His ego provoked him into killing his brother. He killed him, and ended up with the losers.

005:030 Sarwar

(Cain's) soul prompted him to kill his own brother. In doing so he became of those who lose.

005:030 Shakir

Then his mind facilitated to him the slaying of his brother so he slew him; then he became one of the losers.

005:030 SherAli

But his evil self induced him to kill his brother, and so he killed him and became one of the losers.

005:030 YusufAli

The (selfish) soul of the other led him to the murder of his brother: he murdered him, and became (himself) one of the lost ones.

005:031

005:031 Khan

Then Allah sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

005:031 Maulana

Then Allah sent a crow scratching the ground to show him how to cover the dead body of his brother. He said: Woe to me! Am I not able to be as this crow and cover the dead body of my brother? So he became of those who regret.

005:031 Pickthall

Then Allah sent a raven scratching up the ground, to show him how to hide his brother's naked corpse. He said: Woe unto me! Am I not able to be as this raven and so hide my brother's naked corpse? And he became repentant.

005:031 Rashad

GOD then sent a raven to scratch the soil, to teach him how to bury his brother's corpse. He said, "Woe to me; I failed to be as intelligent as this raven, and bury my brother's corpse." He became ridden with remorse.

005:031 Sarwar

God sent down a raven which started to dig up the earth to show the killer how to bury the corpse of his brother. On seeing the raven, (Cain) said, "Woe to me! Am I less able than a raven to bury the corpse of my brother?" He became greatly remorseful.

005:031 Shakir

Then Allah sent a crow digging up the earth so that he might show him how he should cover the dead body of his brother. He said: Woe me! do I lack the strength that I should be like this crow and cover the dead body of my brother? So he became of those who regret.

005:031 SherAli

Then ALLAH sent a raven which scratched in the ground, that HE might show him how to hide the corpse of his brother. He said, 'Woe is me ! Am I not able to be even like this raven so that I may hide the corpse of my brother?' And then he became remorseful.

005:031 YusufAli

Then Allah sent a raven, who scratched the ground, to show him how to cover the dead body of his brother. "Woe is me!" said he; "Was I not even able to be as this raven, and to hide the shame of my brother?" then he became full of regrets-

005:032

005:032 Khan

Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land!

005:032 Maulana

For this reason We prescribed for the Children of Israel that whoever kills a person, unless it be for manslaughter or for mischief in the land, it is as though he had killed all men. And whoever saves a life, it is as though he had saved the lives of all men. And certainly Our messengers came to them with clear arguments, but even after that many of them commit excesses in the land.

005:032 Pickthall

For that cause We decreed for the Children of Israel that whosoever killeth a human being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind, and whosoever saveth the life of one, it shall be as if he had saved the life of all mankind. Our messengers came unto them of old with clear proofs (of Allah's Sovereignty), but afterwards lo! many of them became prodigals in the earth.

005:032 Rashad

Because of this, we decreed for the Children of Israel that anyone who murders any person who had not committed murder or horrendous crimes, it shall be as if he murdered all the people. And anyone who spares a life, it shall be as if he spared the lives of all the people. Our messengers went to them with clear proofs and revelations, but most of them, after all this, are still transgressing.

005:032 Sarwar

For this reason, We made it a law for the children of Israel that the killing of a person for reasons other than legal retaliation or for stopping corruption in the land is as great a sin as murdering all of mankind. However, to save a life would be as great a virtue as to save all of mankind. Our Messengers had come to them with clear authoritative evidence but many of them (Israelites) thereafter started doing wrong in the land.

005:032 Shakir

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

005:032 SherAli

On account of this, WE prescribed for the Children of Israel that whosoever killed a person - unless it be for killing a person or for creating disorder in the land - it shall be as if he killed all mankind; and whoso saved a life, it shall be as if he had saved the life of all mankind. And our Messengers came to them with clear Signs, Yet even after that, many of them continued to commit excesses in the land.

005:032 YusufAli

On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people; and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land.
O ye who believe! fear ALLAH and seek the means of nearness to Him and strive hard in His way that you may be successful.

O you who believe! Do your duty to Allah and seek means of approach to Him, and strive hard in His Cause as much as you can. So that you may be successful.

Section 6: Punishment of Offenders

Exempted are those who repent before you overcome them. You should know that GOD is Forgiver, Most Merciful.

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

As for those who repent before you (the legal authorities) have control over them (by proving their guilts). They should know that God is All-forgiving and All-merciful.

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

Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful.

O ye who believe! Be mindful of your duty to Allah and seek the way of approach unto Him, and strive in His way in order that ye may succeed.

Very much would your penalty be on the Day of Resurrection, it would not be accepted from them; and theirs is a painful chastisement.

Those who disbelieve, even if they had all that is in the earth, and the like of it with it, to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment.

As for those who disbelieve, lo! if all that is in the earth were theirs, and as much again therewith, to ransom them from the dooms of the Day of Resurrection, it would not be accepted from them. Thiers will be a painful doom.

Certainly, those who disbelieved, if they possessed everything on earth, even twice as much, and offered it as ransom to spare them the retribution on the Day of Resurrection, it would not be accepted from them; they have incurred a painful retribution.

The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

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

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

The just retribution for those who fight GOD and His Messenger, and commit horrid crimes, is to be killed, or crucified, or to have their hands and feet cut off on alternate sides, or to be banished from the land. This is to humiliate them in this life, then they suffer a far worse retribution in the Hereafter.

The only proper recompense for those who fight against God and His Messenger and try to spread evil in the land is to be killed, crucified, or either to have one of their hands and feet cut from the opposite side or to be sent into exile. These are to disgrace them in this life and they will suffer a great torment in the life hereafter.

The only reward of those, who wage war against ALLAH and HIS Messenger and strive to create disorder in the land, is that they be slain or crucified or their hands and feet be cut off on account of their enmity, or they be expelled from the land. That shall be a disgrace for them in this world, and in the Hereafter they shall have a great punishment;

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

As to those who reject Faith, of Resurrection, it would not be accepted from them; and they shall have a grievous penalty.

As for those who disbelieve, even if they had all that is in the earth, and the like of it with it, to ransom themselves thereby from the chastisement of the day of Resurrection, it would not be accepted from them; and theirs is a painful chastisement.

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

The only reward of those who wage war against ALLAH and HIS Messenger and strive to create disorder in the land, is that they be slain or crucified or their hands and feet be cut off on account of their enmity, or they be expelled from the land. That shall be a disgrace for them in this world, and in the Hereafter they shall have a great punishment;

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

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

Except that all who repent before ye overpower them. So know that God is Most Forgiving, Merciful.

O ye who believe! fear ALLAH and seek the means of approach to Him, and strive hard in His Cause as much as you can. So that you may be successful.

O ye who believe! Be mindful of your duty to Allah and seek the way of approach unto Him, and strive in His way in order that ye may succeed.

O ye who believe! Be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful.

O ye who believe! fear ALLAH and seek the means of approach unto HIM and strive in HIS way that you may prosper.

O yе who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in his cause: that ye may prosper.

They would desire to come forth from the fire, and they shall not go forth from it, and they shall have a lasting punishment.

They would desire to come forth from the fire, and they shall not go forth from it, and they shall have a lasting punishment.

They will want to exit Hell, but alas, they can never exit therefrom; their retribution is eternal.

They would desire to come forth from the fire, and they shall not go forth from it, and they shall have a lasting punishment.

They will want to exit Hell, but alas, they can never exit therefrom; their retribution is eternal.

They would desire to go forth from the fire, and they shall not go forth from it, and they shall have a lasting punishment.

They would desire to go forth from the fire, and they shall not go forth from it, and they shall have a lasting punishment.

They will want to exit Hell, but alas, they can never exit therefrom; their retribution is eternal.

They would desire to go forth from the fire, and they shall not go forth from it, and they shall have a lasting punishment.

They would desire to go forth from the fire, but never will they get out therefrom: their penalty will be one that endures.
005:038 Khan
Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise.

005:038 Maulana
And (as for) the man and the woman addicted to theft, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah. And Allah is Mighty, Wise.

005:038 Pickthall
As for the thief, both male and female, cut off their hands. It is the reward of their own deeds, an exemplary punishment from Allah. Allah is Mighty, Wise.

005:038 Rashad
The thief, male or female, you shall mark their hands as a punishment for their crime, and to serve as an example from GOD. GOD is Almighty, Most Wise.

005:038 Sarwar
Cut off the hands of a male or female thief as a punishment for their deed and a lesson for them from God. God is Majestic and All-wise.

005:038 Shakir
And (as for) the man who steals and the woman who steals, cut off their hands as a punishment for what they have earned, an exemplary punishment from Allah; and Allah is Mighty, Wise.

005:038 Sherali
And as for the man who steals and the woman who steals, cut off their hands in retribution of their offence as a exemplary punishment from ALLAH. And ALLAH is Mighty, Wise.

005:038 Yusufali
As to the thief, Male or female, cut off his or her hands: a punishment by way of example, from Allah, for their crime: and Allah is Exalted in power.

005:039 Khan
But whosoever repents after his crime and does righteous good deeds (by obeying Allah), then verily, Allah will pardon him (accept his repentance). Verily, Allah is Oft-Forgiving, Most Merciful.

005:039 Maulana
But whoever repents after his wrongdoing and reforms, Allah will turn to him (mercifully). Surely Allah is Forgiving, Merciful.

005:039 Pickthall
But whoso repenteth after his wrongdoing and amendeth, lo! Allah will relent toward him. Lo! Allah is Forgiving, Merciful.

005:039 Rashad
If one repents after committing this crime, and reforms, GOD redeems him. GOD is Forgiver, Most Merciful.

005:039 Sarwar
However, God will accept the repentance of whoever repents and reforms himself after committing injustice; He is All-forgiving and All-merciful.

005:039 Shakir
But whoever repents after his iniquity and reforms (himself), then surely Allah will turn to him (mercifully); surely Allah is Forgiving, Merciful.

005:039 Sherali
But whoso repents after his transgression and amends, then will ALLAH surely turn to him in mercy; verily, ALLAH is most Forgiving and Merciful.

005:039 Yusufali
But if the thief repents after his crime, and amends his conduct, Allah turneth to him in forgiveness; for Allah is Oft-forgiving, Most Merciful.

005:040 Khan
Know you not that to Allah (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allah is Able to do all things.

005:040 Maulana
Knowest thou not that Allah is He to Whom belongs the kingdom of the heavens and the earth? He chastises whom He pleases, and forgives whom He pleases. And Allah is Possessor over power over all things.

005:040 Pickthall
Knowest thou not that unto Allah belongeth the sovereignty of the heavens and the earth? He puniseth whom He will, and forgiveth whom He will. Allah is Able to do all things.

005:040 Rashad
Do you not know that GOD possesses the sovereignty of the heavens and the earth? He punishes whomever He wills, and forgives whomever He wills. GOD is Omnipotent.

005:040 Sarwar
Do you not know that to God belongs the Kingdom of the heavens and the earth and that He punishes or forgives whomever He wants? God has power over all things.

005:040 Shakir
Do you not know that Allah-- His is the kingdom of the heavens and the earth; He chastises whom He pleases; and forgives whom He pleases and Allah has power over all things.

005:040 Sherali
Dost thou not know that ALLAH is HE to Whom belongs the Kingdom of the heavens and the earth? HE puniseth whom HE pleases and forgives whom HE pleases, and ALLAH has power over all things.

005:040 Yusufali
Knowest thou not that to Allah (alone) belongeth the dominion of the heavens and the earth? He punisheth whom He pleaseth, and He forgiveth whom He pleaseth: and Allah hath power over all things.
O Messenger! Let not those who hurry to fall into disbelief grieve you, of such as say: "We believe," with their mouths but their hearts have no faith. And of the Jews are men who listen to falsehood, listeners on behalf of other folk who come not unto thee, changing words from their context and saying: If this be given unto you, receive it, but if this be not given unto you, then beware! He whom Allah doometh unto sin, thou (by thine efforts) wilt avail him naught against Allah. Those are they for whom the Will of Allah is that He cleanse not their hearts.

Therefore if thou turn aside from them, they shall not harm thee in any way; and if thou judge, judge in equity between them. For Allah loveth those who judge in equity.

O you messenger, do not be saddened by the people who run back to disbelief. They only say that they believe but, in fact, they have no faith in their hearts. Some Jews knowingly listen to lies and accept the lies which come from others, (Jews), who have no relation with you and who distort certain words of the Bible and say to the people, "Accept only those words which are the same as what We have told you. If you do not, then beware!" You cannot not help those whom God wants to try. God does not want to cleanse the hearts of such people. They lead a disgraceful life in this world and in the life hereafter they will suffer a great torment.

O Messenger! Let not those grieve thee who hasten to fall into disbelief - those who say with their mouths, "We believe," but their hearts believe not. And among the Jews too are those who would fondly listen to any lie - who listen for conveying it to other people who have not come to thee. They pervert words after their being put in their right places; and say, "If you are given this, then accept it, but if you are not given this, then keep away from it." And as for him whom Allah desires to try, thou shalt not avail him aught against Allah. Moreover God wills to divert, you can do nothing to help him against God. GOD does not wish to cleanse their hearts. They have incurred humiliation in this world, and in the Hereafter, they will suffer a terrible retribution.

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

O Messenger! Let not those grieve thee who hasten to fall into disbelief - those who say with their mouths, 'We believe,' but their hearts believe not. And among the Jews too are those who would fondly listen to any lie - who listen for conveying it to other people who have not come to thee. They pervert words after their being put in their right places; and say, 'If you are given this, then accept it, but if you are not given this, then keep away from it.' And as for him whom ALLAH desires to try, thou shalt not avail him aught against ALLAH. These are they whose hearts ALLAH has not been pleased to purify; they shall have disgrace in this world, and in the Hereafter they shall have a severe punishment.

O Messenger! Let not those grieve thee, who race each other into unbelief: (whether it be) among those who say: "We believe," with their lips but whose hearts have no faith; or it be among the Jews - men who will listen to any lie - will listen even to others who have never so much as come to thee. They change the words from their (right) times and places: they say, 'If ye are given this, take it, but if this be not given unto you, then beware! He whom Allah doometh unto sin, thou (by thine efforts) wilt avail him naught against ALLAH. Those are they for whom the Will of ALLAH is that He cleanse not their hearts.

O Messenger! Let not those grieve thee, who hasten to fall into disbelief - those who say with their mouths, 'We believe,' but their hearts believe not. And among the Jews too are those who would fondly listen to any lie - who listen for conveying it to other people who have not come to thee. They pervert words after their being put in their right places; and say, 'If you are given this, then accept it, but if you are not given this, then keep away from it.' And as for him whom ALLAH desires to try, thou shalt not avail him aught against ALLAH. These are they whose hearts ALLAH has not been pleased to purify; they shall have disgrace in this world, and in the Hereafter they shall have a severe punishment.

O Messenger! Let not those grieve thee, who race each other into unbelief: (whether it be) among those who say: "We believe," with their lips but whose hearts have no faith; or it be among the Jews - men who will listen to any lie - will listen even to others who have never so much as come to thee. They change the words from their (right) times and places: they say, 'If ye are given this, take it, but if this be not given unto you, then beware! He whom Allah doometh unto sin, thou (by thine efforts) wilt avail him naught against ALLAH. Those are they for whom the Will of ALLAH is that He cleanse not their hearts.

O you messenger, do not be saddened by the people who run back to disbelief. They only say that they believe but, in fact, they have no faith in their hearts. Some Jews knowingly listen to lies and accept the lies which come from others, (Jews), who have no relation with you and who distort certain words of the Bible and say to the people, "Accept only those words which are the same as what We have told you. If you do not, then beware!" You cannot help those whom God wants to try. God does not want to cleanse the hearts of such people. They lead a disgraceful life in this world and in the life hereafter they will suffer a great torment.

Messengers, do not be grieved about the people who hasten to disbelief. They only say that they believe but, in fact, they have no faith in their hearts. Some Jews knowingly listen to lies and accept the lies which come from others, (Jews), who have no relation with you and who distort certain words of the Bible and say to the people, "Accept only those words which are the same as what We have told you. If you do not, then beware!" You cannot not help those whom God wants to try. God does not want to cleanse the hearts of such people. They lead a disgraceful life in this world and in the life hereafter they will suffer a great torment.

O you messenger, do not be saddened by the people who hasten to disbelief. They only say that they believe but, in fact, they have no faith in their hearts. Some Jews knowingly listen to lies and accept the lies which come from others, (Jews), who have no relation with you and who distort certain words of the Bible and say to the people, "Accept only those words which are the same as what We have told you. If you do not, then beware!" You cannot help those whom God wants to try. God does not want to cleanse the hearts of such people. They lead a disgraceful life in this world and in the life hereafter they will suffer a great torment.

O you messenger, do not be saddened by the people who hasten to disbelief. They only say that they believe but, in fact, they have no faith in their hearts. Some Jews knowingly listen to lies and accept the lies which come from others, (Jews), who have no relation with you and who distort certain words of the Bible and say to the people, "Accept only those words which are the same as what We have told you. If you do not, then beware!" You cannot help those whom God wants to try. God does not want to cleanse the hearts of such people. They lead a disgraceful life in this world and in the life hereafter they will suffer a great torment.
And how do they make thee a judge and they have the Torah wherein is Allah's judgment? Yet they turn away after that! And these are not believers.

005:043 Pickthal

How come they unto thee for judgment when they have the Torah, wherein Allah hath delivered judgment (for them)? Yet even after that they turn away. Such (folk) are not believers.

005:043 Rashad

Why do they ask you to judge among them, when they have the Torah, containing GOD's law, and they chose to disregard it? They are not believers.

005:043 Sarwar

How can they come to you for judgment when they already have the Torah which contains the decree of God! It does not take them long to disregard your judgment; they are not true believers.

005:043 Shakir

And how do they make you a judge and they have the Taurat wherein is Allah's judgment? Yet they turn back after that, and these are not the believers.

005:043 Sherali

And how will they make thee their judge when they have with them the Torah, wherein is ALLAH's judgment? Yet in spite of that they turn their backs; and certainly they will not believe.

005:043 Yusufali

But why do they come to thee for decision, when they have (their own) law before them?:- therein is the (plain) command of Allah; yet even after that, they would turn away. For they are not (really) People of Faith.

005:044

Section 7: The Qur'an and Previous Scriptures

Verily, We did send down the Taurat (Torah) [to Musa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged the Jews. And the rabbis and the priests (too judged the Jews by the Taurat (Torah) after those Prophets) for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers - of a lesser degree) as they do not act on Allah's Laws.

Surely We revealed the Torah, having guidance and light. By it did the prophets who submitted themselves (to Allah) judge for the Jews, and the rabbis and the doctors of law, because they were required to guard the Book of Allah, and they were witnesses thereof. So fear not the people and fear Me, and take not a small price for My messages. And whoever judges not by what Allah has revealed, those are the disbelievers.

We have sent down the Torah, containing guidance and light. Ruling in accordance with it were the Jewish prophets, as well as the rabbis and the priests, as dictated to them in Allah's scripture, and as witnessed by them. Therefore, do not reverence human beings; you shall reverence Me, and do not trade away My revelations for a cheap price. Those who do not rule in accordance with GOD's revelations are the disbelievers.

We have had revealed the Torah, containing guidance and light. The Prophets who had submitted themselves to the will of God, judged the Jews by the laws of the Torah. So did the godly people and the Jewish scholars who remembered some parts of the Book of God and bore witness to it. Mankind, do not be afraid of people but have fear of Me. Do not sell My revelations for a paltry price. Those who do not judge by the laws of God are disbelievers.

Surely We revealed the Taurat in which was guidance and light; with it the prophets who surrendered (unto Allah) judged the Jews, and the rabbis and the priests (judged) by such of Allah's Scripture as they were bidden to observe, and thereunto were they witnesses. So fear not mankind, but fear Me. And My revelations for a little gain. Whoso judgeth not by that which Allah hath revealed: such are disbelievers.

We have sent down the Torah, containing guidance and light. Ruling in accordance with it were the Jewish prophets, as well as the rabbis and the priests, as dictated to them in GOD's scripture, and as witnessed by them. Therefore, do not reverence human beings; you shall reverence Me, and do not trade away My revelations for a cheap price. Those who do not rule in accordance with GOD's revelations are the disbelievers.

Surely, WE sent down the Taurat (Torah) [to Musa (Moses)], therein was guidance and light, by which the Prophets, who had submitted themselves to the will of God, judged the Jews, and the rabbis and the priests (too), as did the Prophets, who were obedient to US, judge for the Jews, as did the godly people and those learned in the Law, because they were required to preserve the Book of ALLAH, and because they were guardians over it. Therefore fear not men but fear ME, and barter not MY signs for a paltry price. And whoso judges not by that which ALLAH has sent down, these it is who are the disbelievers.

It was We who revealed the law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the prophets who bowed (as in Islam) to Allah's will, by the rabbis and the doctors of law: for to them was entrusted the protection of Allah's book, and they were witnesses thereto: therefore fear not men, but fear me, and sell not my signs for a miserable price. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) Unbelievers.

And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what Allah hath revealed, they are (No better than) wrong-doers.
And in their footsteps, We sent Jesus (Jesus), son of Maryam (Mary), confirming the Taurat (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurat (Torah) that had come before it, a guidance and an admonition for Al-Muttaqun (the pious - see V.2:2).

And We sent after them in their footsteps Jesus, son of Mary, verifying that which was before him of the Torah; and We gave him the Gospel containing guidance and light, and verifying that which was before it of the Torah, and a guidance and an admonition for the dutiful.

And We made Jesus, son of Mary, follow in the footsteps (of the earlier Prophets) and confirm what existed in the Torah in his time. We gave him the Gospel containing guidance and light, as a confirmation of the Torah and instruction and advice and for the pious ones.

And We sent after them in their footsteps Isa, son of Mariam, verifying what was before him of the Taurat and We gave him the Injeel in which was guidance and light, and verifying what was before it of Taurat and a guidance and an admonition for those who guard (against evil).

And WE caused Jesus, son of Mary, to follow in their footsteps, fulfilling that which was revealed before him in the Torah; and WE gave him the Gospel which contained guidance and light, fulfilling that which was revealed before him in the Torah; and a guidance and an admonition for the God-fearing.

And in their footsteps We sent Jesus the son of Mary, confirming the Law that had come before him: We sent him the Gospel: therein was guidance and light, and confirmation of the Law that had come before him: a guidance and an admonition to those who fear Allah.

Let the people of the Injeel (Gospel) judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun (the rebellious i.e. disobedient (of a lesser degree) to Allah).

And let the People of the Gospel judge by that which Allah hath revealed in it; and whoever did not judge by what Allah revealed, those are they that are the transgressors.

And the followers of the Injeel should have judged by what Allah revealed in it; and whoever did not judge by what Allah revealed, those are they that are the transgressors.

And let the people of the Gospel judge according to what ALLAH has revealed therein, and whoso judges not by what ALLAH has revealed, these it is who are the transgressors.

Let the people of the Gospel judge by what Allah hath revealed therein. If any do fail to judge by (the light of) what Allah hath revealed, they are (no better than) those who rebel.

And We have sent down to you (O Muhammad SAW) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Mohayminan (trustworthy in highness and a witness) over it (old Scriptures). So judge between them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah willed, He would have made you one nation, but He wanted to see who are the more pious among you. Compete with each other in righteousness. All of you will return to Allah who will then inform you the truth of the matters in which ye dispute;
005:049 Khan
And so judge (you O Muhammad SAW) between them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad SAW) far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah's Will is to punish them for some sins of theirs. And truly, most of men are Fasiqun (rebellious and disobedient to Allah).

005:049 Maulana
And that thou shouldst judge between them by what Allah has revealed, and follow not their low desires, and be cautious of them lest they seduce thee from part of what Allah has revealed to thee. Then if they turn away, know that Allah desires to affect them for some of their sins. And surely many of the people are transgressors.

005:049 Pickthald
So judge between them by that which Allah hath revealed, and follow not their desires, but beware of them lest they seduce thee from some part of that which Allah hath revealed unto thee. And if they turn away, then know that Allah's Will is to smite them for some sin of theirs. Lo! many of mankind are evil-doers.

005:049 Rashad
You shall rule among them in accordance with GOD's revelations to you. Do not follow their wishes, and beware lest they divert you from some of GOD's revelations to you. If they turn away, then know that GOD wills to punish them for some of their sins. Indeed, many people are wicked.

005:049 Sarwar (Muhammad), you must judge among them by what God has revealed. Do not follow their desires. Beware of their mischievous deception concerning some of the matters that God has revealed to you. If they turn away, know that what God wants is to punish them for some of their sins. Many human beings are evil-doers.

005:049 Shakir And that you should judge between them by what Allah has revealed, and do not follow their low desires, and be cautious of them, lest they seduce you from part of what Allah has revealed to you; but if they turn back, then know that Allah desires to afflict them on account of some of their faults; and most surely many of the people are transgressors.

005:049 Sherali
And that thou shouldst judge between them by that which ALLAH has revealed and follow not their evil desires and be on thy guard against them, lest they involve thee in trouble on account of a part of what ALLAH has revealed to thee. But if they turn away, then know that ALLAH intends to punish them for some of their sins. And indeed a large number of men are disobedient.

005:049 Yusufali And this (His commands): Judge thou between them by what Allah hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which Allah hath sent down to thee. And if they turn away, be assured that for some of their crime it is Allah's purpose to punish them. And truly men are rebellious.

005:050 Khan
Do they then seek the judgement of (the Days of) Ignorance? And who is better in judgement than Allah for a people who have firm Faith.

005:050 Maulana
Is it then the judgment of ignorance that they desire? And who is better than Allah to judge for a people who are sure?

005:050 Pickthald
Is it a judgment of the days of ignorance that they seek to uphold? Whose law is better than GOD's for those who have attained certainty?

005:050 Rashad
Do they want judgments that are issued out of ignorance? Who is a better judge for the people whose belief is based on certainty, than God?

005:050 Sarwar
Is it then the judgment of (the times of) ignorance that they desire? And who is better than Allah to judge for a people who are sure?

005:050 Shakir
As they hasten to the companions of (one) of them. Verily Allah guideth not a people unjust.

005:050 Sherali
Do they then seek the judgment of the days of Ignorance. And who is better than ALLAH as a judge for a people who have firm faith?

005:050 Yusufali
Do they then seek after a judgment of (the days of) ignorance? But who, for a people whose faith is assured, can give better judgment than Allah?

005:051 Khan
O ye who believe, take not the Jews and the Christians for friends; they are but friends of each other. And whoever amongst you takes them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust).

005:051 Maulana
O ye who believe, take not the Jews and the Christians for friends. They are friends of each other. And whoever amongst you takes them for friends he is indeed one of them. Surely Allah guides not the unjust people.

005:051 Pickthald
O ye who believe! Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk.

005:051 Rashad
O ye who believe, do not take certain Jews and Christians as allies; these are allies of one another. Those among you who ally themselves with these belong with them. GOD does not guide the transgressors.

005:051 Sarwar
O ye who believe! do not take the Jews and the Christians as Auliya' (friends, protectors, helpers, etc.), they are but Auliya' to one another. And if any amongst you takes them as Auliya', then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust).

005:051 Shakir
O ye who believe! do not take the Jews and the Christians as allies; these are allies of one another. And whoever amongst you takes them for friends, then surely he is one of them; surely Allah does not guide the unjust people.

005:051 Sherali
O ye who believe! do not take the Jews and the Christians for friends; they are friends of each other; and whoever amongst you takes them for a friend, then surely he is one of them; surely Allah does not guide the unjust people.

005:051 Yusufali
O ye who believe! do not take the Jews and the Christians for friends and protectors; They are but friends and protectors to each other. And he among you that turns to them (for friendship is) of them. Verily Allah guideth not a people unjust.

005:052 Khan
And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune befall us." Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

005:052 Maulana
But thou seest those in whose hearts is a disease, hastening towards them, saying: We fear lest a calamity should befall us. Maybe Allah will bring the victory or a commandment from Himself, so they will regret what they hid in their souls.

005:052 Pickthald
And thou seest those in whose heart is a disease race toward them, saying: We fear lest a change of fortune befall us. And it may happen that Allah will vouchsafe (unto thee) the victory, or a commandment from His presence. Then will they repent them of their secret thoughts.

005:052 Rashad
You will see those who harbor doubt in their heart running around among the people (Jews) saying, "We are afraid of being struck by disaster." But if God were to grant you victory or some other favors, they would then regret for what they had been hiding in their souls.

005:052 Sarwar (Muhammad), you have seen those whose hearts are sick, running around among the people (Jews) saying, "We are afraid of being struck by disaster." But if God were to grant you victory or some other favors, they would then regret for what they had been hiding in their souls.

005:052 Shakir
But you will see those in whose hearts is a disease hastening towards them, saying: We fear lest a calamity should befall us; but it may be that Allah will bring the victory or a punishment from Himself, so that they should regret then the victory or some account of what they hid in their souls.

005:052 Sherali
And you see those in whose hearts is a disease, hastening towards them saying, 'We fear lest a misfortune befall us.' Maybe, ALLAH will bring about victory or some other event from Himself. Then will they regret what they hid in their minds.

005:052 Yusufali
Those in whose hearts is a disease - thou seest how eagerly they run about amongst them, saying: "We do fear lest a change of fortune bring us disaster." Ah! perhaps Allah will give (thee) victory, or a decision according to His will. Then will they repent of the thoughts which they secretly harboured in their hearts.

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And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allah that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers.

Then will the believers say (unto the people of the Scripture): are these they who swore by Allah their most binding oaths that they were surely with you? Their works have failed, and they have become the losers.

The believers will then say, "Are these the same people who swore by GOD solemnly that they were with you?" Their works have been nullified; they are the losers.

The believers say, "Are these the people who proclaimed themselves to be our sworn friends?" Their deeds have become devoid of all virtue and they themselves have become lost.

And those who believe will say: Are these they who swore by Allah with the most forcible of their oaths that they were most surely with you? Their deeds shall go for nothing, so they shall become losers.

The believers say, "Are these the people who proclaimed themselves to be our sworn friends?" Their deeds have become devoid of all virtue and they themselves have become lost.

And those who believe will say, 'Are these they who swore by ALLAH, their most solemn oaths that they were surely with you? Their works are vain and they have become the losers.

And those who believe will say: "Are these the men who swore their strongest oaths by Allah, that they were with you?" All that they do will be in vain, and they will fall into (nothing but) ruin.

O you who believe! Whoever among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never afraid of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.

O you who believe, should any one of you turn back from his religion, then Allah will bring a people, whom He loves and who love Him, humble towards believers, mighty against the disbelievers, striving hard in Allah's way and not fearing the censure of any censurer. This is Allah's grace - He bestows it to whom He pleases. And Allah is Ample-giving, Knowing.

O ye who believe! Whoso of you becometh a renegade from his religion, (know that in his stead) Allah will bring a people whom He loveth and who love Him, humble toward believers, stern toward disbelievers, striving in the way of Allah, and fearing not the blame of any blamer. Such is the grace of Allah which He giveth unto whom He will. Allah is All-Embracing, All-Knowing.

O you who believe, if you revert from your religion, then GOD will substitute in your place people whom He loves and who love Him. They will be kind with the believers, stern with the disbelievers, and will strive in the cause of GOD without fear of any blame. Such is GOD's blessing; He bestows it upon whomever He wills. GOD is Bounteous, Omniscient.

Believers, whichever of you turns away from his faith should know that God will soon raise a people whom He loves and who love Him, who are humble towards the believers, dignified to the unbelievers, who strive hard for the cause of God, and who have no fear of anyone's accusations. This is a favor from God. He bestows His favors upon whomever He wants. God is Munificent and All-knowing.

O ye who believe! whoever among you turns back from his religion, then Allah will bring a people, He shall love them and they shall love Him, lowly before the believers, mighty against the unbelievers, they shall strive hard in Allah's way and shall not fear the censure of any censurer; this is Allah's Face, He bestows it to whom He pleases, and Allah is Ample-giving, Knowing.

O ye who believe! whoso among you turns back from his Religion, then let him know that ALLAH will soon bring in his stead a people whom HE will love and who will love HIM and who will be kind and humble to the believers, and hard and firm against the disbelievers. They will strive in the cause of ALLAH and will not fear the reproach of a fault-finder. That is ALLAH's grace; HE bestows it upon whomever HE pleases and ALLAH is Bountiful, All-Knowing.

O ye who believe! if any from among you turn back from his Faith, soon will Allah produce a people whom He will love as they will love HIM, -lowly with the believers, mighty against the rejecters, fighting in the way of Allah, and never afraid of the reproaches of such as find fault. That is the grace of Allah, which He will bestow on whom He pleaseth. And Allah encompasseth all, and He knoweth all things.

Verily, your Wali (Protector or Helper) is Allah; His Messenger, and the believers, - those who perform As-Salat (Iqamat-as-Salat), and give Zakat, and they bow down (submit themselves to obedience in Allah's prayer).

Only Allah is your Friend and His Messenger and those who believe, those who keep up prayer and pay the poor-rate, and they bow down.

Your guardian can be only Allah; and His messenger and those who believe, who establish worship and pay the poordue, and bow down (in prayer).

Your real allies are GOD and His messenger, and the believers who observe the Contact Prayers (Salat), and give the obligatory charity (Zakat), and they bow down.

Only God, His Messenger, and the true believers who are steadfast in prayer and pay alms, while they kneel during prayer, are your guardians.

Only Allah is your Vali and His Messenger and those who believe, those who keep up prayers and pay the poor-rate while they bow.

Your friend is ALLAH and HIS Messenger and the believers who observe Prayer and pay the Zakat and worship God alone.

Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers, - those who establish regular prayers and regular charity, and they bow down humbly (in worship).

And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious.

And whoever takes Allah and His Messenger and those who believe for friend -- surely the party of Allah, they shall triumph.

Those who ally themselves with GOD and His messenger, and those who believed, belong in the party of GOD; absolutely, they are the victors.

One whose guardians are God, His Messenger , and the true believers should know that God's party will certainly triumph.

And those who take ALLAH and HIS Messenger and the believers for friends should rest assured that it is the party of ALLAH that must triumph.

As to those who turn (for friendship) to Allah, His Messenger, and the (fellowship of) believers, it is the fellowship of Allah that must certainly triumph.
And when ye call to prayer they take it (but) as a jest and sport. That is because they are a folk who understand not.

And when you proclaim the call for As-Salat [call for the prayer (Adhan)], they take it (but) as a mockery and fun; that is because they are a people who understand not.

And who, when you call people to Prayer, take it for a jest and sport. This is because they are people who do not understand.

When you call to the Contact Prayers (Salat), they mock and ridicule it. This is because they are people who do not understand.

Say: "O People of the Book! Do you find fault with us (for aught) except that we believe in Allah and in (the) revelation which has been sent down to us and in that which has been sent down before (us), and that most of you are Fasiqun [rebellious and disobedient (to Allah).ndim."

Say: O People of the Book, do you find fault with us for aught except that we believe in Allah and that which has been revealed to us and that which was revealed before, while most of you are transgressors?

Say: O followers of the Book! do you find fault with us for aught except that we believe in Allah and in what has been revealed to us and what was sent down to us and what was sent down before, while most of you are transgressors?

Say: O followers of the Book! do you not hate us because we believe in Allah, and what has been revealed to us and that which came before (us), and perhaps that most of you are evil-doers."

Say: "Shall I inform you of something worse than that, regarding the recompense from Allah: those Jews who incurred the Curse of Allah and His Wrath, those of whom (some) He transformed into monkeys and swines, those who worshipped Taghut (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."

Say: Shall I inform you of those whose reward with ALLAH is worst than that? those who incurred the Curse of Allah and His Wrath, those of whom some He transformed into apes and swine, those who worshipped evil; these are (many times) worse in rank, and far more astray from the even path!"
005:061 Khan
When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allah knows all what they were hiding.

005:061 Maulana
And when they come to you, they say, We believe, and surely they come in disbelief and they go forth in it. And Allah knows best what they conceal.

005:061 Pickthal
When they come unto you (Muslims), they say: We believe; but they came in disbelief and they went out in the same; and Allah knoweth best what they were hiding.

005:061 Rashad
When they come to you, they say, "We believe," even though they were full of disbelief when they entered, and they are full of disbelief when they leave. GOD is fully aware of everything they conceal.

005:061 Sarwar
When they come to you (believers), they say, "We have accepted your faith." However, they entered into your faith as unbelievers and left it as unbelievers. God knows best what they were hiding.

005:061 Shakir
And when they come to you, they say: We believe; and indeed they come in with unbelief and indeed they go forth with it; and Allah knows best what they concealed.

005:061 Sherali
And when they come to you, they say, 'WE believe,' while they enter with disbelief and go out therewith; and ALLAH best knows what they hide.

005:061 Yusufali
When they come to thee, they say: 'We believe': but in fact they enter with a mind against Faith, and they go out with the same but Allah knoweth fully all that they hide.

005:062 Khan
And you see many of them (Jews) hurrying for sin and transgression, and eating illegal things [as bribes and Riba (usury), etc.]. Evil indeed is that which they have been doing.

005:062 Maulana
And thou seest many of them vying one with another in sin and transgression, and their devouring illegal gain. Certainly evil is that which they do.

005:062 Pickthal
And thou seest many of them vying one with another in sin and transgression and their devouring of illicit gain. Verily evil is what they do.

005:062 Rashad
You see many of them readily committing evil and transgression, and eating from illicit earnings. Miserable indeed is what they do.

005:062 Sarwar
You can see many of them competing with each other in sin, hostility, and in taking usury. What they had been doing is certainly evil.

005:062 Shakir
And you will see many of them striving with one another to hasten in sin and exceeding the limits, and their eating of what is unlawfully acquired; certainly evil is that which they do.

005:062 Sherali
And thou seest many of them hastening towards sin and transgression and eating of things forbidden. Evil indeed is that which they practice.

005:062 Yusufali
Many of them dost thou see, racing each other in sin and rancour, and their eating of things forbidden. Evil indeed are the things that they do.

005:063 Khan
Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

005:063 Maulana
Why do not the rabbis and the doctors of law prohibit them from their sinful utterances and their devouring unlawful gain? Certainly evil are the works they do.

005:063 Pickthal
Why do not the rabbis and the priests forbid their evil-speaking and their devouring of illicit gain? Verily evil is their handiwork.

005:063 Rashad
If only the rabbis and the priests enjoin them from their sinful utterances and illicit earnings! Miserable indeed is what they commit.

005:063 Sarwar
Why did the men of God and rabbis not forbid them from following their sinful words and their consuming of unlawful gains. Evil was their (rabbis and priests) profession!

005:063 Shakir
Why do not the learned men and the doctors of law prohibit them from their speaking of what is sinful and their eating of what is unlawfully acquired? Certainly evil is that which they work.

005:063 Sherali
Why do not the divines and those learned in Law prohibit them from uttering sin and eating things forbidden? Evil indeed is that which they do.

005:063 Yusufali
Why do not the rabbis and the doctors of Law forbid them from their (habit of) uttering sinful words and eating things forbidden? Evil indeed are their works.
And the Jews say: "The hand of Allah is tied up!" Their hands shall be shackled and they shall be cursed for what they say. Nay, both His Hands are spread out, He expends as He pleases; and what has been revealed to you from your Lord will certainly make many of them increase in inordinacy and unbelief; and We have put eminency and hatred among them till the day of resurrection; whenever they kindle a fire for war Allah puts it out, and they strive to make mischief in the land, and Allah loves not the mischief-makers.

And the Jews say: "Allah's hand is fettered. Their hands are fettered and they are accursed for saying so. Nay, but both His Hands are wide open, spending as He wills. For certain, your Lord's revelations to you will cause many of them to plunge deeper into transgression and disbelief. Consequently, we have committed them to animosity and hatred among themselves until the Day of Resurrection. Whenever they ignite the flames of war, God puts them out. They roam the earth wickedly, and GOD dislikes the evildoers.

And the Jews even said, "GOD's hand is tied down!" It is their hands that are tied down. They are condemned for uttering such a blasphemy. Instead, His hands are wide open, spending as He wills. For certain, your Lord's revelations to you will cause many of them to plunge deeper into transgression and disbelief. Consequently, we have committed them to animosity and hatred among themselves until the Day of Resurrection. Whenever they ignite the flames of war, God puts them out. They roam the earth wickedly, and GOD dislikes the evildoers.

And if the followers of the Book had believed and guarded (against evil) We would certainly have made them enter Gardens of bliss.

And if only the people of the Book (Jews and Christians) had believed (in Muhammad SAW) and warded off evil (sin, ascribing partners to Allah) and had become Al-Muttaqun (the pious - see V.2:2) We would indeed have blotted out their sins and admitted them to Gardens of pleasure (in Paradise).

And if the People of the Book had believed and kept their duty We would certainly have removed from them their evils, and made them enter gardens of bliss.

And if only the People of the Scripture (Jews and Christians) had believed in Allah and had become Al-Muttaqun (the pious - see V.2:2) We would indeed have blotted out their sins and admitted them to Gardens of Bliss.

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And if only the People of the Book had believed and guarded (against evil) We would certainly have covered their evil deeds and We would certainly have made them enter gardens of bliss.

And if only the People of the Book (Jews and Christians) had believed (in Muhammad SAW) and warded off evil (sin, ascribing partners to Allah) and had become Al-Muttaqun (the pious - see V.2:2) We would indeed have blotted out their sins and admitted them to Gardens of pleasure (in Paradise).

And if the People of the Book had believed and kept their duty We would certainly have removed from them their evils, and made them enter gardens of bliss.
Those who believe (in the Oneness of Allah, in His Messenger Muhammad SAW and all that was revealed to him from Allah), those who believe in Allah and the Last Day and do what is right will have nothing to fear, nor will they be grieved.

Surely those who believe and those who are Jews and the Sabians and the Christians, - whosoever believed in Allah and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.

Lo! those who believe and those who are Jewish, and Sabaeans, and the Christians - Whosoever believeth in Allah and the Last Day and doeth right - there shall be no fear upon them neither shall they grieve.

Surely, those who believe, those who are Jewish, the converts, and the Christians; any of them who (1) believe in GOD and (2) believe in the Last Day, and (3) lead a righteous life, have nothing to fear, nor will they be grieved.

Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians and the Christians, - any who believe in Allah and the Last Day, and work righteousness, on them shall be no fear, nor shall they grieve.

Lo! those who believe, and those who are Jews, and Sabaeans, and the Christians - Whosoever believeth in Allah and the Last Day and doeth right - there shall be no fear upon them neither shall they grieve.

Say: "O People of the Book! ye have no ground to stand upon unless you uphold the Torah, and the Gospel, and what has (now) been sent down to you from your Lord (the Qur'an)." Verily, that which has been sent down to you (Muhammad SAW) from your Lord increases in many of them their obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

That which has been revealed to thee from thy Lord will increase many of them in inordinacy and disbelief: so grieve not for the disbelieving people.

Say: O followers of the Book! you follow no good till you keep up the Taurat and the Injeel and that which has been revealed to you from your Lord; and surely that which has been revealed to thee from thy Lord will make many of them increase in inordinacy and disbelief: so grieve not for the unbelieving people.

And ALLAH will protect thee from men. Surely ALLAH guides not the disbelieving people.

Say: O People of the Book! have you anything (as regards guidance) till you act according to the Taurat (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'an)." Verily, that which has been sent down to you (Muhammad SAW) from your Lord increases in many of them their obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

Say, 'O People of the Book! ye have naught (of guidance) till ye observe the Torah and the Gospel and that which was revealed unto you from your Lord. And surely that which has been revealed to thee from thy Lord will make many of them increase in inordinacy and disbelief: so grieve not for the disbelieving people.

Say: O followers of the Book! ye follow no good till you keep up the Taurat and the Injeel and that which is revealed to you from your Lord; and surely that which has been revealed to you from your Lord shall make many of them increase in inordinacy and unbelieving: do not grieve therefore for the unbelieving people.

O you messenger, convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou has not conveyed HIS Message.

O you messenger! Proclaim (the Message) which has been sent to thee from thy Lord. And if you do not then, you have not conveyed His message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.

O Messenger! Proclaim (the Message) which has been sent to thee from thy Lord. If you do it not, thou wilt not have conveyed His message. Allah will protect thee from men. Surely ALLAH guides not the disbelieving people.

O Messenger! deliver what has been revealed to you from thy Lord; and if thou do (it) not, thou hast not delivered His message. And Allah will protect thee from men. Surely ALLAH guides not the disbelieving people.

O Messenger! deliver what has been revealed to you from thy Lord; and if you do it not, then you have not delivered His message, and Allah will protect you from the people; surely ALLAH will not guide the unbelieving people.

O Messenger! convey to the people what has been revealed to thee from thy Lord; and if thou do it not, thou has not conveyed HIS Message. And ALLAH will protect thee from men. Surely ALLAH guides not the disbelieving people.

O Messenger! proclaim the (message) which hath been sent to thee from thy Lord. If thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject Faith.
Verily, We took the covenant of the Children of Israel and sent them Messengers. Whenever there came to them a Messenger with what they themselves desired not - a group of them they called liars, and others among them they killed.

Certainly We made a covenant with the Children of Israel and We sent to them messengers. Whenever a messenger came to them with that which their souls desired not, some of them) they called liars and some they (even) sought to kill.

We made a covenant of old with the Children of Israel and We sent unto them messengers. As often as a messenger came unto them with that which their souls desired not (they became rebellious). Some (of them) they denied and some they slew.

We have taken a covenant from the Children of Israel, and we sent to them messengers. Whenever a messenger went to them with anything they disliked, some of them they rejected, and some they killed.

Certainly We made a covenant with the children of Israel and We sent to them messengers; whenever there came to them an messenger with what that their souls did not desire, some (of them) did they call liars and some they slew.

Surely We took a covenant from the Children of Israel, and WE sent Messengers to them. But every time there came to them a Messenger with what their hearts desired not, they treated some as liars, and some they sought to kill.

We took the covenant of the Children of Israel and sent them messengers, every time, there came to them a messenger with what they themselves desired not - some (of these) they called impostors, and some they (go so far as to) slay.

They thought there will be no Fitnah (trial or punishment), so they became blind and deaf; after that Allah turned to them (with Forgiveness); yet again many of them became blind and deaf. And Allah is the All-Seer of what they do.

And they thought that there would be no affliction, so they became blind and deaf; then Allah turned to them mercifully but many of them (again) became blind and deaf. And Allah is Seer of what they do.

They thought no harm would come of it, so they were wilfully blind and deaf. And afterward Allah turned (in mercy) toward them. Now (even after that) are many of them wilfully blind and deaf. Allah is Seer of what they do.

They thought that they would not be tested, so they turned blind and deaf, then GOD redeemed them, but then many of them turned blind and deaf again. GOD is Seer of everything they do.

They were blind and deaf in their pride, thinking themselves (to be the chosen nation of God) and thus safe from calamities. God forgave them but many of them out of pride, again became blind and deaf. God is Well Aware of what they do.

And they thought that there would be no affliction, so they became blind and deaf; then Allah turned to them mercifully, but many of them became blind and deaf; and Allah is well seeing what they do.

And they imagined that no punishment would result from their conduct, so they became blind and deaf. But ALLAH turned to them in mercy; yet again many of them became blind and deaf; and ALLAH is Watchful of what they do.

They thought there would be no trial (or punishment); so they became blind and deaf; yet Allah (in mercy) turned to them; yet again many of them became blind and deaf. But Allah sees well all that they do.

Surely, they have disbelieved who say: "Allah is the Messiah [Iesa (Jesus)], son of Maryam (Mary)." But the Messiah [Iesa (Jesus)] said: "O Children of Israel! Worship Allah, my Lord and your Lord." Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zalimun (polytheists and wrong-doers) there are no helpers.

Certainly they disbelieve who say: Allah, He is the Messiah, son of Mary. And the Messiah said: O Children of Israel, serve Allah, my Lord and your Lord. Surely whoever associates (others) within Allah, Allah has forbidden to him the Garden and his abode is the Fire. And for the wrongdoers there will be no helpers.

They surely disbelieve who say: Lo! Allah is the Messiah, son of Mary. The Messiah (himself) said: O Children of Israel, worship Allah, my Lord and your Lord. Lo! whoso ascribeth partners unto Allah, for him Allah hath forbidden Paradise. His abode is the Fire. For evil-doers there will be no helpers.

Pagans indeed are those who say that GOD is the Messiah, son of Mary. The Messiah himself said, "O Children of Israel, you shall worship GOD; my Lord and your Lord." Anyone who sets up any idol beside GOD, GOD has forbidden Paradise for him, and his destiny is Hell. The wicked have no helpers.

Those who say that Jesus, the son of Mary, is God, have, in fact, turned to disbelief. Jesus said to the Israelites, "Worship God, my Lord and yours. God will deprive anyone who considers anything equal to God of Paradise and his dwelling will be fire. The unjust people have no helpers,"

Certainly they disbelieve who say: Surely Allah, He is the Messiah, son of Mariam; and the Messiah said: O Children of Israel! serve Allah, my Lord and your Lord. Surely whoever associates (others) with Allah, then Allah has forbidden to him the garden, and his abode is the fire; and there shall be no helpers for the unjust.

Indeed, they are disbelievers who say, 'ALLAH, HE is the Messiah, son of Mary,' whereas the Messiah himself said, 'O Children of Israel, worship ALLAH Who is my Lord and your Lord.' Surely, whoso associates partners with ALLAH, him has ALLAH forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers.

They do blaspheme who say: "Allah is Christ the son of Mary." But said Christ: "O Children of Israel! worship Allah, my Lord and your Lord." Whoever joins other gods with Allah,- Allah will forbid him the garden, and the Fire will be his abode. There will will for the wrong-doers be no one to help.
Say: "Will you worship beside ALLAH that which has no power to do you harm or good? And ALLAH is the Hearing, the Knowing."

(As any other human being, while Allah does not eat). Look how We make the messages clear to them! then behold, how they are turned away!

They do blaspheme who say: 'ALLAH is the third of three;' there is no god but the One God. And if they do not desist from what they say, a grievous punishment shall surely befall those of them that disbelieve.

The Messiah, son of Mary, is no more than a messenger, messengers before him had indeed passed away. And his mother was a truthful woman. They both used to eat food. See how We make the messages clear to them! then behold, how they are turned away!

Will they not repent to Allah and seek His forgiveness? For Allah is Forgiving, Most Merciful.

Would they not repent and ask Him for forgiveness? God is All-forgiving and All-merciful.

They surely disbelieve who say, 'ALLAH is the third of three;' there is no god but the One God. And if they do not desist from what they say, a grievous punishment shall surely befall those of them who disbelieve.

Christ the son of Mary was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the words of Allah and His Books (see Verse 66:12)]. They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them, yet look how they are deluded away (from the truth).

The Messiah, son of Mary, was only a Messenger; messengers before him had indeed passed away. And his mother was a truthful woman. They both used to eat food. See how We make the messages clear to them! then behold, how they are turned away!

The Messiah, son of Mary, was only a Messenger; messengers (the like of whom) had passed away before him. And his mother was a truthful woman. They both used to eat food. See how We make the messages clear to them! then behold, how they are turned away!

The Messiah, son of Mary, was only a Messenger; messengers like unto him had passed away before him. And his mother was a truthful woman. They both used to eat food. See how We make the messages clear to them! then behold, how they are turned away!

The Messiah, son of Mary, was only a Messenger; messengers before him had indeed passed away. And his mother was a truthful woman. They both used to eat food. See how We make the messages clear to them! then behold, how they are turned away!

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The Messiah, son of Mary, was only a Messenger; messengers before him had indeed passed away. And his mother was a truthful woman. They both used to eat food. See how We make the messages clear to them! then behold, how they are turned away!

The Messiah, son of Mary, was only a Messenger; messengers like unto him had passed away before him. And his mother was a truthful woman. They both used to eat food. See how We make the messages clear to them! then behold, how they are turned away!

The Messiah, son of Mary, was only a Messenger; messengers before him had indeed passed away. And his mother was a truthful woman. They both used to eat food. See how We make the messages clear to them! then behold, how they are turned away!

Jesus, the son of Mary, was no more than a Messenger before whom there lived many other Messengers. His mother was a truthful woman and both of them ate earthly food. Consider how We explain the evidence (of the Truth) to them and see where they then turn.

The Messiah, son of Mariam is but a messenger; messengers before him have indeed passed away; and his mother was a truthful woman; they both used to eat food. See how We make the communications clear to them, then behold, how they are turned away.

The Messiah, son of Mary, was only a Messenger; surely Messengers like unto him had passed away before him. And his mother was a truthful woman. They both used to eat food. See how We make the messages clear to them! then behold, how they are turned away!

Christ the son of Mary was no more than a Messenger; many were the Messengers that passed away before him. His mother was a woman of truth. They had both to eat their (daily) food. See how Allah doth make His signs clear to them; yet see in what ways they are deluded away from the truth!
005:077 Khan  Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path."

005:077 Maulana  Say: O People of the Book, exaggerate not in the matter of your religion unjustly, and follow not the low desires of people who went astray before and led many astray, and went astray from the right path.

005:077 Pickthal  Say: O People of the Scripture! Stress not in your religion other than the truth, and follow not the vain desires of folk who erred of old and led many astray, and erred from a plain road.

005:077 Rashad  Say: "O people of the scripture, do not transgress the limits of your religion beyond the truth, and do not follow the opinions of people who have gone astray, and have misled multitudes of people; they are far astray from the right path."

005:077 Shakir  Say to the People of the Book, "Do not wrongly exceed the proper limit of devotion to your religion or follow the desires of the people who have erred. They have misled many others and have themselves stayed far away from the right path."

005:077 Sherali  Say: O followers of the Book! be not unduly inmoderate in your religion, and do not follow the low desires of people who went astray before and led many astray and went astray from the right path.

005:077 Yusufi  Say: 'O People of the Book, exceed not the limits in the matter of your religion unjustly, nor follow the low desires of a people who went astray before and caused many to go astray, and who have strayed away from the right path.'

005:078 Khan  Thou seest many of them establishing friendship with the unbelievers. Vile is what their souls have gained! They have invoked the wrath of Allah upon themselves and they will abide forever in retribution.

005:078 Maulana  Those amongst the Israel who disbelieved were cursed by the tongue of David and Jesus, the son of Mary, that was because they disobeyed and exceeded the limits.

005:078 Pickthal  Those of the Children of Israel who went astray were cursed by the tongue of David, and of Jesus, son of Mary. That was because they rebelled and used to transgress.

005:078 Rashad  Condemned are those who disbelieved among the Children of Israel, by the tongue of David and Jesus, the son of Mary. This is because they disobeyed and transgressed.

005:078 Sarwar  The unbelievers among the Israelites, because of their disobedience and transgression, were condemned by David and Jesus, the son of Mary for their disobedience; they were transgressors.

005:078 Shakir  Those who disbelieved from among the Children of Israel were cursed by the tongue of Dawood and Isa, son of Mariam; this was because they disobeyed and used to exceed the limit.

005:078 Sherali  Those amongst the Israel who disbelieved were cursed by the tongue of David, and of Jesus, son of Mary. That was because they disobeyed and used to transgress.

005:078 Yusufi  Curses were pronounced on those among the Children of Israel who rejected Faith, by the tongue of David and of Jesus the son of Mary: because they disobeyed and persisted in excesses.

005:079 Khan  They used not to forbid one another the hateful things (which) they did; evil indeed was what they used to do.

005:079 Maulana  They forbade not one another the hateful things they did. Evil indeed was what they did.

005:079 Pickthal  They restrained not one another from the wickedness they did. Verily evil was that they used to do!

005:079 Rashad  They did not enjoin one another from committing evil. Miserable indeed is what they did.

005:079 Sarwar  They did not prevent each other from committing sins nor would they themselves stay away from them. Evil was what they had done!

005:079 Shakir  They used not to forbid each other the hateful things (which) they did; certainly evil was that which they did.

005:079 Sherali  They did not restrain one another from the iniquity which they committed. Evil indeed was what they used to do.

005:079 Yusufi  Nor did they (usually) forbid one another the iniquities which they committed: evil indeed were the deeds which they did.

005:080 Khan  You see many of them taking the disbelievers as their Auliya' (protectors and helpers). Evil indeed is that which their own selves have sent forward before them, for that (reason) Allah's Wrath fell upon them and in torment they will abide.

005:080 Maulana  Thou seest many of them befriending those who disbelieve. Certainly evil is that which their souls send forward for them, so that Allah is displeased with them and in chastisement will they abide.

005:080 Pickthal  Thou seest many of them making friends with those who disbelive. Surely ill for them is that which they themselves send on before them: that Allah will be wroth with them and in the doom they will abide.

005:080 Rashad  You would see many of them allying themselves with those who disbelieve. Miserable indeed is what their hands have sent forth on behalf of their souls. GOD is angry with them and, consequently, they will abide forever in retribution.

005:080 Sarwar  You have seen many of them establishing friendship with the unbelievers. Vile is what their souls have gained! They have invoked the wrath of God upon themselves and they will live forever in torment.

005:080 Shakir  You will see many of them befriending those who disbelieve; certainly evil is that which their souls have sent before for them, that Allah became displeased with them and in chastisement shall they abide.

005:080 Sherali  Thou shalt see many of them making friends with those who disbelieve. Surely, evil is that which their souls have sent on before for themselves so that ALLAH is displeased with them; and in this punishment they shall abide.

005:080 Yusufi  Thou seest many of them turning in friendship to the Unbelievers. Evil indeed are (the works) which their souls have sent forward before them (with the result), that Allah's wrath is on them, and in torment will they abide.
And they will find the most vehement of people in enmity against the believers to be the Jews and the idolaters; and thou wilt find the nearest in friendship to the believers to be those who say, "We are Christians." That is because there are priests and monks among them and because they are not proud.

Thou wilt certainly find the most violent of people in enmity for those who believe (to be) the Jews and those who associate partners with ALLAH to be the most vehement of men in enmity against the believers. And thou shalt assuredly find those who say, "We are Christians," to be the nearest of them in friendship to the believers. That is because among them are savants and monks and because they are not arrogant.

Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikun (see V.2:105), and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

They say: Our Lord, We believe, so write us down with the witnesses. They say: Our Lord, We believe, so write us down among the witnesses.

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

And had they believed in Allah and the prophet and what has been revealed to him, they would not have taken them for their friends, but most of them are transgressors.

And they heard what has been revealed to the messenger you will see their eyes overflowing with tears because of the truth which they have recognized. They say, "Our Lord! we believe, so write us down among the witnesses (of truth)."

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

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

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

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

Why should we not believe in GOD, and in the truth that has come to us, and hope that our Lord may admit us with the righteous people?

Why should we not believe in God and the Truth that has come to us and hope that the Lord will admit us into the company of the righteous people?

And what (reason) have we that we should not believe in Allah and the truth which has come to us, seeing that we long for our Lord to admit us to the company of the righteous?"
005:085 Khan  So because of what they said, Allah rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of good-doers.

005:085 Maulana  So Allah rewarded them for what they said with Gardens wherein rivers flow to abide in them. And that is the reward of the doers of good.

005:085 Pickthal  Allah hath rewarded them for that their saying - Gardens underneath which rivers flow, wherein they will abide for ever. That is the reward of the good.

005:085 Rashad  GOD has rewarded them for saying this; He will admit them into gardens with flowing streams. They abide therein forever. Such is the reward for the righteous.

005:085 Sarwar  Thus, God has given them as their reward, gardens wherein streams flow and wherein they will live forever. Such will be the recompense of the righteous people.

005:085 Shakir  Therefore Allah rewarded them on account of what they said, with gardens in which rivers flow to abide in them; and this is the reward of those who do good (to others).

005:085 Sherali  So ALLAH rewarded them for what they said, with Gardens beneath which streams flow. Therein shall they abide: and that is the reward of those who do good.

005:085 Yusufali  And for this their prayer hath Allah rewarded them with gardens, with rivers flowing underneath,- their eternal home. Such is the recompense of those who do good.

005:086 Khan  But those who disbelieved and belied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.

005:086 Maulana  And those who disbelieve and reject Our messages, such are the companions of the flaming fire.

005:086 Pickthal  But those who disbelieve and deny Our revelations, they are owners of hell-fire.

005:086 Rashad  As for those who disbelieve and reject our revelations, they are the dwellers of Hell.

005:086 Sarwar  Those who disbelieved and denied Our revelations will be the dwellers of Hell.

005:086 Shakir  And (as for) those who disbelieve and reject Our communications, these are the companions of the flame.

005:086 Sherali  And those who have disbelieved and rejected Our Signs, these are they who are the inmates of Hell.

005:086 Yusufali  But those who reject Faith and belie our Signs,- they shall be companions of Hell-fire.

005:087 Khan  O you who believe! Make not unlawful the Taiyibat (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors.

005:087 Maulana  O you who believe, forbid not the good things which Allah has made lawful for you and exceed not the limits. Surely Allah loves not those who exceed the limits.

005:087 Pickthal  O ye who believe! Forbid not the good things which Allah hath made lawful for you, and transgress not, Lo! Allah loveth not transgressors.

005:087 Rashad  O you who believe, do not prohibit good things that are made lawful by GOD, and do not aggress; GOD dislikes the aggressors.

005:087 Sarwar  Believers, do not make unlawful the pure things which God has made lawful for you. Do not transgress for God does not love the transgressors.

005:087 Shakir  O you who believe! do not forbid (yourselves) the good things which Allah has made lawful for you and do not exceed the limits; surely Allah does not love those who exceed the limits.

005:087 Sherali  And those who have disbelieved and rejected Our Signs, these are they who are the inmates of Hell.

005:087 Yusufali  O you who believe! make not unlawful the good things which Allah hath made lawful for you, but commit no excess: for Allah loveth not those given to excess.

005:088 Khan  And eat of the things which Allah has provided for you, lawful and good, and fear Allah in Whom you believe.

005:088 Maulana  And eat of the lawful and good (things) that Allah has given you, and keep your duty to Allah, in Whom you believe.

005:088 Pickthal  Eat of that which Allah hath bestowed on you as food lawful and good, and keep your duty to Allah in Whom ye are believers.

005:088 Rashad  Eat from the good and lawful things that GOD has provided for you. You shall reverence GOD, in whom you are believers.

005:088 Sarwar  Eat from the pure and lawful things that God has given to you. Have fear of God in Whom you believe.

005:088 Shakir  And eat of the lawful and good (things) that Allah has given you, and be careful of (your duty to) Allah, in Whom you believe.

005:088 Sherali  And eat of that which ALLAH has provided for you of what is lawful and good. And fear ALLAH in Whom you believe.

005:088 Yusufali  Eat of the things which Allah hath provided for you, lawful and good; but fear Allah, in Whom ye believe.
Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; so its expiation is the feeding of ten poor men with the average (food) you feed your families with, or their clothing, or the freeing of a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you swear. And keep your oaths. Thus does Allah make clear to you His ways so that you may have everlasting happiness.

Allah will not call you to account for what is vain in your oaths, but He will call you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men with the average (food) you feed your families with, or their clothing, or the freeing of a slave. But whosoever finds not (means) should fast for three days. This is the expiation of your oaths when you swear. And keep your oaths. Thus does Allah make clear to you His ways so that you may have everlasting happiness. All praise is Allah's, the Lord of the Worlds.

Allah will only take you to task for that which is unintentional in your oaths, but He will take you to task for the oaths which ye swear in earnest. The expiation thereof is the feeding of ten of the needy with the average of that wherewith ye feed your own folk, or the clothing of them, or the liberation of a slave, and for him who findeth not (the wherewithal to do so) then a three days' fast. This is the expiation of your oaths when ye have sworn; and keep your oaths. Thus Allah expoundeth unto you His revelations in order that ye may give thanks.

GOD does not hold you responsible for the mere utterance of oaths; He holds you responsible for your actual intentions. If you violate an oath, you shall atone by feeding ten poor people from the same food you offer to your own family, or clothing them, or by freeing a slave. If you cannot afford this, then you shall fast three days. This is the atonement for violating the oaths that you swore to keep. You shall fulfill your oaths. GOD thus explains His revelations to you, that you may be appreciative.

GOD will not hold you responsible for your thoughtless oaths. However, He will question you about your deliberate oaths. The expiation for breaking an oath is to feed ten needy people with food, typical of that which you feed to your own people, to clothe them or to set a slave free. One who cannot pay this, he must fast for three days to expiate his oaths. Keep your oaths. Thus, does God explain His Laws so that you will give Him thanks.

Allah does not call you to account for what is vain in your oaths, but He calls you to account for the making of deliberate oaths; so its expiation is the feeding of ten poor men with the average (food) you feed your families with, or their clothing, or the freeing of a slave. But whosoever cannot find (means) then fasting for three days; this is the expiation of your oaths when you swear; and guard your oaths. Thus does Allah make clear to you His communications, that you may be Fateful.

ALLAH will not take you to task for such of your oaths as are vain, but HE will take you to task for breaking the oaths which you take in earnest. The expiation thereof, then, is the feeding of ten poor persons with such average food as you feed your families with, or the clothing of them or the freeing of a slave. But whosoever finds not the means shall fast for three days. That is the expiation of your oaths when you have sworn. And keep your oaths. Thus does ALLAH explain to you HIS Signs that you may be grateful.

Allah will not call you to account for what is faitle in your oaths, but He will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth Allah make clear to you His signs, that ye may be grateful.

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.

O you who believe, intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the devil's work; so shun it that you may succeed.

O ye who believe! Strong drink and games of chance and idols and divining arrows are only an infamy of Satan's handiwork. Leave it aside in order that ye may succeed.

O you who believe, intoxicants, and gambling, and the altars of idols, and the games of chance are abominations of the devil; you shall avoid them, that you may succeed.

Believers, wine, gambling, the stone altars and arrows (that the pagans associate with certain divine characters) are all abominable acts associated with satanic activities. Avoid them so that you may have everlasting happiness.

O you who believe! Intoxicants and games of chance and (sacrificing to) stones set up and (dividing by) arrows are only an uncleanness, the Shaitan's work; shun it therefore that you may be successful.

O ye who believe! wine and the game of chance and idols and divining arrows are only the abomination of Satan's handiwork. So shun each one of them that you may prosper.

O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork: eschew such (abomination), that ye may prosper.

Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salat (the prayer). So, will you not then abstain?

The devil desires only to create enmity and hatred among you by means of intoxicants and games of chance, and to keep you back from the remembrance of Allah and from prayer. Will you then keep back?

Satan seeketh only to cast among you enmity and hatred by means of intoxicants and gambling, and to distract you from remembering GOD, and from observing the Contact Prayers (Salat). Will you then refrain?

Satan wants to induce hostility and hatred among you through wine and gambling and to prevent you from remembering God and prayer. Will you then avoid such things?

The Shaitan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer. Will you then desist?

Satan seeks only to create enmity and hatred among you by means of wine and the game of chance, and to keep you back from the remembrance of ALLAH and from Prayer. Then will you keep back?

Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of Allah, and from prayer: will ye not then abstain?
O ye who believe! Allah will certainly try you in a little matter of game which your hands and lances can reach, so that Allah may know who fears Him in secret; whoever exceeds the limit after this, he shall have a painful torment.

O ye who believe! Allah will surely try you in respect of some game which your hands and your lances can reach, so that Allah might know who fears Him in secret; whoever exceeds the limit after this, he shall have a painful punishment.

O ye who believe! Allah doth but make a trial of you in a little matter of game well within reach of game well within reach of your hands and your lances, that He may test who feareth him unseen: any who transgress thereafter, will have a grievous penalty.

For Allah loveth those who do good.

On those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), when they are careful (of their duty) and believe and do good deeds, then keep their duty and believe, then keep their duty and do good (to others), And Allah loves the doers of good.

O ye who believe! Allah will surely try you in respect of some game which your hands and your lances can reach, so that Allah might know who fears Him in secret; whoever exceeds the limit after this, he shall have a grievous punishment.
O ye who believe, do not kill any game during pilgrimage. Anyone who kills any game on purpose, his fine shall be a number of livestock animals that is equivalent to the game animals he killed. The judgment shall be set by two equitable people among you. They shall make sure that the offerings reach the Ka′bah. Otherwise, he may expiate by feeding poor people, or by an equivalent fast to atone for his offense. GOD has pardoned past offenses. But if anyone returns to such an offense, GOD will avenge it. GOD is Almighty, Avenger.

O ye who believe! Kill no wild game while ye are on pilgrimage. Whoso of you killeth it of set purpose he shall pay its forfeit in the equivalent of that which he hath killed, of domestic animals, the judge to be two men among you known for justice, (the forfeit) to be brought as an offering to the Ka′bah; or, for expiation, he shall feed poor persons, or the equivalent thereof in fasting, that he may taste the unwholesome result of his deed. Allah forgiveth whatever (of this kind) may have happened in the past, but whoso relapses, Allah will take retribution from him. Allah is Mighty, Able to Requite (the wrong).

O you who believe, do not kill any game while you are in a state of Ihram for Hajj or ‘Umrah (pilgrimage), and whoever among you kills it intentionally, the compensation thereof is the like of what he killed, from the cattle, as two just persons among you judge, as an offering to be brought to the Ka′bah, or the expiation thereof is the feeding of the poor or equivalent of it in fasting, that he may taste the unwholesome punishment of his deed. Allah has forgiven what is past, but whosoever commits it again, Allah will take retribution from him. And Allah is All-Mighty, All-Able of Retribution.

Lawful to you is the game of the sea and its food, a provision for you and for the travellers, and the game of the land is forbidden to you so long as you are on pilgrimage, and keep your duty to Allah, to Whom you shall be gathered. Otherwise, he may expiate by feeding poor people, or by an equivalent fast to atone for his offense. GOD has pardoned past offenses. But if anyone returns to such an offense, GOD will avenge it. GOD is Almighty, Avenger.
Understand; that (so) ye may prosper."

Say: The bad and the good are not equal, though the abundance of the bad may please thee. So keep your duty to Allah, O men of understanding, that you may succeed.

So fear Allah much [abstain from all kinds of sins and evil deeds which He has forbidden] and love Allah much (perform all kinds of good deeds which He has approved) and come near to your Lord with a true heart.

The duty of the Messenger is only to convey (the Message). And Allah knows what you reveal or hide.

And if you fear Allah, then He will make easy for you all things.

Allah has made the Kabah, the sacred house, an asylum of security for men, as also the Sacred Months, the animals for offerings, and the garlands. That is so that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is the Knower of all things.

On the Messenger lies only the conveying of the Message. And ALLAH knows what you reveal and what you hide.

Allah has made the Ka'bah, the Sacred House, an asylum of security and Hajj and 'Umrah (pilgrimage) for mankind, and also the Sacred Month, the offerings and the garlands. That is so that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is the Knower of all things.

Say: The evil and the good are not alike even though the abundance of the evil may impress you. You shall reverence GOD, (even if you are in the minority) O you who possess intelligence, that you may succeed.

Know that GOD is severe in enforcing retribution, and that GOD is Forgiving, Merciful.

Know that GOD is stern in His retribution and He is All-knowing, All-seeing.

And if you fear Allah, then He will make easy for you all things.

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Parallel English Quran

005:101
O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing.

005:101 Maulana
O you who believe, as not about things which if made known to you would give you trouble; and if you ask about them when the Qur'an is being revealed, they will be made known to you. Allah pardons this; and Allah is Forgiving, Forbearing.

005:101 Pickthalt
O ye who believe! Ask not of things which, if they were made unto you, would trouble you; but if ye ask of them when the Qur'an is being revealed, they will be made known unto you. Allah pardoneath this, for Allah is Forgiving, Clemant.

005:101 Rashad
O you who believe, do not ask about matters which, if revealed to you prematurely, would hurt you. If you ask about them in light of the Quran, they will become obvious to you. GOD has deliberately overlooked them. GOD is Forgiver, Clemant.

005:101 Sarwar
Believers, do not ask about things which, if revealed to you, would disappoint you. If you ask about such things when the Prophet is receiving revelations, they will also be revealed to you. God has exempted you (from the responsibilities of the things you wanted to know). He is All-Forgiving and Forbearing.

005:101 Shakir
O you who believe! do not put questions about things which if declared to you may trouble you, and if you question about them when the Quran is being revealed, they shall be declared to you; Allah pardons this, and Allah is Forgiving, Forbearing.

005:101 Sherali
O ye who believe ! ask not about things which, if revealed to you, would cause you trouble, though if you ask about them while the Qur'an is being sent down they will be revealed to you. ALLAH has left them out on purpose. And ALLAH is Most Forgiving and Forbearing.

005:101 Yusufali
O ye who believe! Ask not questions about things which, if made plain to you, may cause you trouble. But if ye ask about things when the Qur'an is being revealed, they will be made plain to you, Allah will forgive those: for Allah is Oft-forgiving, Most Forbearing.

005:102
Before you, a community asked such questions, then on that account they became disbelievers.

005:102 Maulana
A people before you indeed asked such questions, then became disbelievers therein.

005:102 Pickthalt
A folk before you asked (for such disclosures) and then disbelieved therein.

005:102 Rashad
Others before you have asked the same questions, then became disbelievers therein.

005:102 Sarwar
People living before you had asked about such things, but then rejected them.

005:102 Shakir
A people before you indeed asked such questions, and then became disbelievers on account of them.

005:102 Sherali
A people before you asked about such things, but then they became disbelievers therein.

005:102 Yusufali
Some people before you did ask such questions, and on that account lost their faith.

005:103
Allah has not instituted things like Bahirah (a she-camel whose milk was spared for the idols and nobody was allowed to milk it) or a Sa'ibah (a she-camel let loose for free pasture for their false gods, e.g., idols, etc., and nothing was allowed to be carried on it), or a Wasilah (a she-camel set free for idols because it has given birth to a she-camel at its first delivery and then again gives birth to a she-camel at its second delivery) or a Harn (a stallion-camel freed from work for their idols, after it had finished a number of copulations assigned for it, all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islamic period). But those who disbelieve invent lies against Allah, and most of them have no understanding.

005:103 Maulana
Allah has not ordained a bahirah or a sa'ibah or a wasilah or a hamil, but those who disbelieve fabricate a lie against Allah. And most of them understand not.

005:103 Pickthalt
Allah hath not appointed anything in the nature of a Bahirah or a Sa'ibah or a Wasilah or a Hami, but those who disbelieve invent a lie against Allah. Most of them have no sense.

005:103 Rashad
GOD did not prohibit livestock that begets certain combinations of males and females, nor livestock liberated by an oath, nor the one that begets two males in a row, nor the bull that fathers ten. It is the disbelievers who invented such lies about GOD. Most of them do not understand.

005:103 Sarwar
GOD has not instituted the rites of Bahirah, Sa'ibah, Wasilah, nor of Hami (names of certain animals that the pagans would offer as sacrifice). It is the pagans who have attributed falsehood to GOD. Many of them have no understanding.

005:103 Shakir
Allah has not ordained (the making of) a bahirah or a saibah or a wasilah or a hamil but those who disbelieve fabricate a lie against Allah, and most of them do not understand.

005:103 Sherali
ALLAH has not ordained 'Bahira' or 'Saiibah' or 'Wasilah' or 'Hami' but those who disbelieve forge a lie against ALLAH, and most of them do not make use of their understanding.

005:103 Yusufali
It was not Allah who instituted (superstitions like those of) a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work: It is blasphemers who invent a lie against Allah; but most of them lack wisdom.

005:104
And when it is said to them: "Come to what Allah has revealed and unto the Messenger (Muhammad SAW for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and no guidance.

005:104 Maulana
And when it is said to them, Come to that which Allah has revealed and to the Messenger, they say: Sufficient for us is that wherein We found our fathers. What! even though their fathers knew nothing and had no guidance!

005:104 Pickthalt
And when it is said unto them: Come unto that which Allah hath revealed and unto the messenger, they say: Enough for us is that wherein we found our fathers. What! Even though their fathers had no knowledge whatsoever, and no guidance?

005:104 Rashad
When they are told, "Come to what GOD has revealed, and to the messenger," they say, "What we found our parents doing is sufficient for us." What if their parents knew nothing, and were not guided?

005:104 Sarwar
When they are told to refer to the guidance of God and to the Messenger, they say, "The tradition of our fathers is sufficient for our guidance," even though, in fact, their fathers had neither knowledge nor proper guidance.

005:104 Shakir
And when it is said to them, Come to what Allah has revealed and to the Messenger, they say: That on which we found our fathers is sufficient for us, What! even though their fathers knew nothing and did not follow the right way.

005:104 Sherali
And when it is said to them, 'Come to what ALLAH has revealed, and to the Messenger,' they say, 'Sufficient for us is that wherein we found our fathers.' What! even though their fathers had no knowledge and had no guidance.

005:104 Yusufali
When it is said to them: "Come to what Allah hath revealed; come to the Messenger": They say: "Enough for us are the ways we found our fathers following." What! even though their fathers were void of knowledge and guidance.
O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside, if you are travelling through the land and the calamity of death befalls you. Detain them both after As-Salat (the prayer), each one of them saying, "I swear by God that my testimony is true. I am not selling the Truth for a paltry price even though the (beneficiary) be one of my relatives. I do not hide the testimony which I have been charged with. I shall not be among the sinners.'

O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men from your own people (Muslims) or any two other men (People of the Book) from among you, or two others from among others than you, if you are travelling in the land and the calamity of death befalls you. You should detain them after the prayer. Then if you doubt (them), they shall both swear by Allah (saying): We will not take for it a price, though there be a relative (beneficiary) or others from outside, if you are travelling through the land and the calamity of death befalls you. You should detain them after the prayer, and, if ye doubt, they shall be made to swear by Allah (saying): We will not take a bribe, even though it were (on behalf of) a near kinsman nor will we hide the testimony enjoined by ALLAH; surely in that case we shall be among the sinners.'

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

Believers, save your own souls, for if you have the right guidance, no one who strays can harm you. You will all return to God who will tell you about what you have done. Believers, save your own souls, for if you have the right guidance, no one who strays can harm you. You will all return to God who will tell you about what you have done.

O you who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests, - two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by Allah: "We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before Allah: if we do, then behold! the sin be upon us!"
If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allah (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers."

If it be discovered that they are guilty of a sin, two others shall stand up in their place from among those who the first two have been guilty of a sin; so they shall swear by Allah: Certainly our testimony is truer than the testimony of those two, and We have not exceeded the limit, for then surely We should be unjust.

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

If the witnesses are found to be guilty of bias, then two others shall be asked to take their places. Choose two persons who were victimized by the first witnesses, and let them swear by GOD: "Our testimony is more truthful than theirs; we will not be biased. Otherwise, we will indeed be transgressors."

If their honesty is challenged, two others from the relatives of the deceased should swear in the same way and testify to the bequest saying, "We swear by God that our testimony is the true one. We do not transgress in the matter lest we become unjust ones."

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

But if it be discovered that the two witnesses are guilty of sin, then two others shall take their place from amongst those against whom the former two witnesses - who were in a better position to give true evidence - had deposed, and the two latter witnesses shall swear by ALLAH, saying, 'Surely our testimony is truer than the testimony of the former two, and we have not been unfair in any way; for then, indeed, we should be of the unjust.'

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

That should make it closer (to the fact) that their testimony would be in its true nature and shape (and thus accepted), or else they would fear that other oaths would be admitted after their oaths. And fear Allah and listen (with obedience to Him). And Allah guides not the people who are Al-Fasiqun (the rebellious and disobedient).

Thus it is more probable that they will give true testimony or fear that other oaths will be taken after their oaths. And keep your duty to Allah and be careful of (your duty to Allah) and hearken. And Allah guides not the transgressing people.

Thus it is more likely that they will bear true witness or fear that after their oaths the oaths of (other) witnesses will be taken. And be careful of your oath to Allah, and hear; Allah does not guide the wicked.

Thus it is more likely that they will give evidence according to facts or that they will fear that after their oaths the other oaths will be taken after their oaths. And fear ALLAH and hearken. And ALLAH guides not the disobedient people.

Thus is most suitable; that they may give the evidence in its true nature and shape, or else they would fear that other oaths would be taken after their oaths. But fear Allah, and listen (to His counsel): for Allah guideth not a rebellious people:

Section 15: Christian Love of this Life

On the Day when Allah will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)? They will say: We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen, etc.)."

On the day when Allah will gather together the messengers and say: What was the response you received? They will say: We have no knowledge. Surely Thou art the great Knower of the unseen.

In the day when Allah gathereth together the messengers, and saith: What was your response (from mankind)? they say: We have no knowledge. Lo! Thou only art the Knower of Things Hidden.

The day will come when GOD will summon the messengers and ask them, "How was the response to you?" They will say, "We have no knowledge. You are the Knower of all secrets."

Have fear of the day when God will bring all the Messengers together and ask them, "What was the response of men to your call?" They will reply, "We have no knowledge. You are the only One who has knowledge of the unseen."

On the day when ALLAH will assemble the messengers, then say: What answer were you given? They shall say: We have no knowledge, surely Thou art the great Knower of the unseen things.

Think of the day when ALLAH will assemble the Messengers and say, 'What was the reply made to you?' They will say, 'We have no knowledge, it is only Thou Who art the Knower of hidden things.

One day will ALLAH gather the messengers together, and ask: "What was the response ye received (from men to your teaching)? They will say: 'We have no knowledge: it is Thou Who knowest in full all that is hidden.'
And behold! I inspired the disciples to have faith in Me and My Messenger:

"We believe, Lord, and bear witness that we submit.

And when I restrained the Children of Israel from (harming) thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: 'This is naught else than mere magic; even though the disbelievers among them said, 'This is obviously magic.'

When Allah will say: O Jesus, son of Mary! Remember MY favour to thee and to thy mother; how I strengthened thee with the spirit of Holiness so that thou spakest unto mankind in the cradle as in maturity; and how I taught thee the Scripture and Wisdom and the Torah and the Gospel; and how thou didst shape of clay as it were the likeness of a bird by My permission, and didst blow upon it and it was a bird by My permission, and thou didst heal him who was born blind and the leper by My permission; and how thou didst raise the dead by My permission; and how I restrained the Children of Israel from harming thee when thou camest unto them with clear proofs, and those of them who disbelieved exclaimed: This is naught else than mere magic; even though the disbelievers among them said, 'This is obviously magic.'

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

Recall that I inspired the disciples: 'You shall believe in Me and My messenger.' They said, 'We have believed, and bear witness that we are submitters.'

(Recall) when I inspired the disciples to have faith in Me and My Messenger. They said, "We have accepted the faith. Lord, bear witness that we have submitted ourselves to Your will.'

And remember MY favour when I inspired the disciples saying, 'Believe in ME and MY Messenger,' they said, 'We believe and bear Thou witness that we have submitted.'

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

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

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

When ALLAH will say, 'O Jesus son of Mary, remember MY favour when I inspired the disciples saying, 'Believe in ME and MY Messenger,' they said, 'We believe and bear Thou witness that we have submitted.'
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005:112 Khan
(Recall) when Al-Hawaiarin (the disciples) said: "O Isa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Iesa (Jesus) said: "Fear Allah, if you are indeed believers."

005:113 Khan
They said: "We wish to eat thereof and to be stronger in Faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses."

005:113 Maulana
They said: We desire to eat of it, and that our hearts should be at rest, and that We may know that thou hast indeed spoken truth to us, and that We may be witnesses thereof.

005:113 Pickthall
(They said): We wish to eat thereof, that we may satisfy our hearts and know that thou hast spoken truth to us, and that thereof we may be witnesses.

005:113 Rashad
They said: "We wish to eat from it, and to reassure our hearts, and to know for sure that you have told us the truth. We will serve as witnesses thereof."

005:113 Sarwar
They said: "We only wish to eat thereof to comfort our hearts, to know that you have spoken the Truth to us, and to bear witness to it along with the others."

005:113 Shakir
They said: We desire that we should eat of it and that our hearts should be at rest, and that we may know that you have indeed spoken the truth to us and that we may be the witnesses to it.

005:113 Sherali
They said: "We desire that we may eat of it, and that our hearts may be at rest and that we may know that thou hast spoken the truth to us, and that we may be witness thereto."

005:113 Yusufali
They said: "We only wish to eat thereof and satisfy our hearts, and to know that thou hast indeed told us the truth; and that we ourselves may be witnesses to the miracle."

005:114 Khan
'Iesa (Jesus), son of Maryam (Mary), said: "O Allah, our Lord! Send us from heaven a table spread (with food) that there may be for us a feast and a sign from You; and provide us sustenance, for You are the Best of Providers."

005:114 Maulana
Jesus, son of Mary, said: O Allah, our Lord, send down to us food from heaven which should be to us an ever-recurring happiness to the first of us and the last of us, and a sign from Thee, and give us sustenance and Thou art the Best of the sustainers.

005:114 Pickthall
Jesus, son of Mary, said: O Allah, Lord of us! Send down for us a table spread with food from heaven, that it may be a feast for us, for the first of us and for the last of us, and a sign from Thee. Give us sustenance, for Thou art the Best of Sustainers.

005:114 Rashad
Said Jesus, the son of Mary: "Our god, our Lord, send down to us a feast from the sky. Let it bring plenty for each and every one of us, and a sign from You. Provide for us; You are the best Provider."

005:114 Sarwar
When Jesus prayed, "Lord, send us a table full of food from heaven so that it will make a feast for us and for those who are yet to come in this world and an evidence from You. Give us sustenance, for You are the best Provider."

005:114 Shakir
Isa the son of Marium said: O Allah, our Lord! send i down to us food from heaven which should be to us an ever-recurring happiness, to the first of us and to the last of us, and a sign from Thee, and grant us means of subsistence, and Thou art the best of the Providers.

005:114 Sherali
Said Jesus, son of Mary, 'O ALLAH, our Lord, send down to us a table from heaven spread with food that it may be to us a festival, to the first of us and to the last of us and a Sign from THEE; and provide sustenance for us, for THOU art the Best of Sustainers.'

005:114 Yusufali
Said Jesus the son of Mary: "O Allah our Lord! Send us from heaven a table set (with viands), that there may be for us a festival and a sign from Thee; and provide for us; for Thy art the Best Sustainer (of our needs)."

005:115 Khan
Allah said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all the 'Alamin (mankind and jinns))."

005:115 Maulana
Allah said: Surely I will send it down to you, but whoever disbelieves afterwards from among you, I will chastise him with a chastisement with which I will not chastise any one among the nations.

005:115 Pickthall
Allah said: Lo! I send it down for you. And whoso disbelieveth of you afterward, him surely will I punish with a punishment wherewith I have not punished any of (My) creatures.

005:115 Rashad
GOD said, "I am sending it down. Anyone among you who disbelieves after this, I will punish him as I never punished anyone else."

005:115 Sarwar
God replied, "I am sending it to you; but if anyone of you turns back to disbelief, I will make him suffer a torment that no one has ever suffered."

005:115 Shakir
Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise anyone among the nations.

005:115 Sherali
ALLAH said, 'Surely I will send it down to you; but whosoever of you disbelieves afterwards - I will surely punish them with a punishment wherewith I will not punish any other of the peoples.'

005:115 Yusufali
Allah said: 'I will send it down unto you: But if any of you after that resiteth faith, I will punish him with a penalty such as I have not inflicted on any one among all the peoples.'
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And (remember) when Allah will say (on the Day of Resurrection): "O Isa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as your gods besides Allah'?" He will say: "Glory be to You! It was not for me to say what I had no right to (say). If I had said it, Thou wouldst indeed have known it. Thou knowest what is in my mind, and I know not what is in Thy mind. Surely Thou art the great Knower of the unseen.

And when Allah saith: 'O Jesus, son of Mary! Didst thou say unto mankind, 'Serve unto me and my mother as your gods besides Allah'?" He saith: 'Be glorified! It was not mine to utter that to which I had no right. If I used to say it, then Thou knewest it. Thou knowest what is in my mind, and I know not what is in Thy Mind. Lo! Thou, only Thou, art the Knower of Things Hidden?

GOD will say, "O Jesus, son of Mary, did you say to the people, 'Make me and my mother idols beside GOD'? " He will say, "Be You glorified. I could not utter what was not right. Had I said it, You already would have known it. You know my thoughts, and I do not know Your thoughts. You know all the secrets.

When God asked Jesus, son of Mary "Did you tell men to consider you and your mother as their gods besides God?" he replied, "Glory be to You! How could I say what I have no right to say? Had I ever said it, You would have certainly known about it. You know what is in my soul, but I do not know what is in Yours. It is You who has absolute knowledge of the unseen.

And when Allah will say: O Isa son of Mariam! did you say to men, Take me and my mother for gods besides Allah? he will answer, 'Holy art Thou, and blessed is my Lord and my Lord: and to Him I have submitted myself, and I know not what is in Thy mind. Lo! Thou, only Thou, art the Knower of things Hidden; but behold! Allah will say: 'O the son of Mary! Didst thou say unto men, worship me and my mother as gods in derogation of Allah?' he will reply, 'Glory to Thee! never could I say what I had no right to (say). Had I said such a thing, thou wouldst indeed have known it. Thou knowest what is in my heart. Thou knowest what is in Thine. For Thou knowest in full all that is hidden.

"Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them, and You are a Witness to all things. (This is) an admonition and warning to the Christians of the whole world.

I said to them naught save as Thou didst command me: Serve Allah, my Lord and your Lord; and I was a witness of them so long as I was among them, but when Thou diest cause me to die Thou wast the Watcher over them. And Thou art Witness of all things.

I spake unto them only that which Thou commandedst me, (saying): Worship Allah, my Lord and your Lord. I was a witness of them while I dwelt amongst them, and when Thou tookest me Thou wast the Watcher over them. Thou art Witness over all things.

'I told them only what You commanded me to say: that 'You shall worship GOD, my Lord and your Lord;' I was a witness among them for as long as I lived with them. When You terminated my life on earth, You became the Watcher over them. You witness all things.

'I did not tell them anything except what You commanded me to tell them. I told them that they must worship God who is everyone's Lord. I watched them as long as I was among them until You raised me to Yourself and You Yourself had also watched over them; You are Omnipresent.

I did not say to them aught save what Thou diest enjoin me with: That serve Allah, my Lord and your Lord, and I was a witness of them so long as I was among them, but when Thou diest cause me to die, Thou art the Watcher over them, and Thou art Witness over all things.

'I said nothing to them except that which Thou diest command me - Worship ALLAH, my Lord and your Lord. And I was a witness over them as long as I remained among them, but since Thou diest cause me to die, Thou, hast been the Watcher over them, and Thou art Witness over all things;

'Never said I to them except what Thou diest command me to say, to wit, 'worship Allah, my Lord and your Lord;' and I was a witness over them whilst I dwelt amongst them; when Thou didst take me up Thou wast the Watcher over them, and Thou art a witness to all things.

"If You punish them, they are Your slaves, and if You forgive them, verily You, only You are the All-Mighty, the All-Wise."

If Thou chastise them, surely they are Thy servants; and if Thou protect them, surely Thou art the Mighty, the Wise.

If Thou punish them, lo! they are Thy slaves, and if Thou forgive them (lo! they are Thy slaves). Lo! Thou, only Thou, art the Mighty, the Wise.

"If You punish them, they are Your servants. If You forgive them, You are the Almighty, Most Wise."

You may punish Your servants or forgive them for You are Majestic and Wise.

If Thou shouldst chastise them, then surely they are Thy servants; and if Thou shouldst forgive them, then surely Thou art the Mighty, the Wise.

'If Thou punish them, they are Thy servants; and if Thou forgive them, Thou surely art the Mighty, the Wise.'

'If Thou dost punish them, they are Thy servant: If Thou dost forgive them, Thou art the Exalted in power, the Wise.'

Allah will say: 'This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allah is pleased with them and they with Him. That is the great success (Paradise).

Allah will say: This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow abiding therein forever. Allah is well pleased with them and they are well pleased with Allah. That is the mighty achievement.

Allah saith: This is a day in which their truthfulness profiteth the truthful, for theirs are Gardens underneath which rivers flow, wherein they are secure for ever. Allah taking pleasure in them and they in Him. That is the great triumph.

GOD will proclaim, 'This is a day when the truthful will be saved by their truthfulness.' They have deserved gardens with flowing streams. They abide therein forever. GOD is pleased with them, and they are pleased with Him. This is the greatest triumph.

God will say, 'This is the Day when the truthful ones will benefit from their truthfulness. For them there are gardens wherein streams flow and they will live therein forever. God is pleased with them and they will be pleased with God in their supreme triumph.

Allah will say: This is the day when their truth shall benefit the truthful ones; they shall have gardens beneath which rivers flow to abide in them for ever: Allah is well pleased with them and they are well pleased with Allah; this is the mighty achievement.

ALLAH will say, 'This is a day when only the truthful shall profit by their truthfulness. For them are Gardens beneath which streams flow; therein shall they abide forever. ALLAH is well pleased with them, and they are well pleased with HIM; that indeed is the supreme achievement.'

Allah will say: 'This is a day on which the truthful will profit from their truth: theirs are gardens, with rivers flowing beneath,- their eternal Home: Allah well-pleased with them, and they with Allah: That is the great salvation, (the fulfillment of all desires).
And now they reject the truth when it reaches them: but soon shall they learn the reality.

But never did a single one of the signs of their Lord reach them, but they turned away therefrom.

And there comes not to them any Sign of the revelations and the evidences of their Lord, but they turn away from it.

Never came there unto them a revelation of the r"alitas (of the Truth) that has been sent to them from time to time.

And He is Allah in the heavens and in the earth; He knows your secret and your utterance, and He knows what ye earn.

And He is the one GOD in the heavens and the earth, He knows your secrets and your declarations, and He knows everything you earn.

And there are not come to them any communication of the communications of their Lord but they turn aside from it.

And they have refused the Truth (Muhammad's message) that has come to them, but they will soon learn the consequences of their heedlessness.

And they disbelieve set up equals to their Lord.

To Allah doth belong the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

To GOD belongs the sovereignty of the heavens and the earth, and everything in them, and He is Omnipotent.

All praise belongs to ALLAH Who created the heavens and the earth, and made darkness and light. Yet those who disbelieve in their Lord continue to deviate.

All praise belongs to ALLAH Who created the heavens and the earth and brought into being darkness and light; yet those who disbelieve set up equals to their Lord.

All praise be Allah, Who created the heavens and the earth, and made the darkness and the light. Yet those who reject Faith hold (others) as equal, with their Guardian-Lord.

To GOD belongs the sovereignty of the heavens and the earth and whatever is in them; and He is Possessor of power over all things.

To Allah belongs the sovereignty of the heavens and the earth and all that is between them and He has power over all things.

To Allah belongs the dominion of the heavens and the earth and whatever is in them; and HE has power over all things.

To Allah belongs the dominion of the heavens and the earth, and all that is therein, and it is He Who hath power over all things.

To Allah doth belong the dominion of the heavens and the earth, and all that is therein, and He is Able to do all things.

All praise belongs to ALLAH Who created the heavens and the earth and made the darkness and light, yet those who disbelieve continue to deviate.

All praise is due to Allah, Who created the heavens and the earth and made the darkness and the light; yet those who disbelieve set up equals to their Lord.

To Allah belongs the sovereignty of the heavens and the earth and whatever is in them; and HE isable to do all things.

All praise be to Allah, Who hath created the heavens and the earth, and hath appointed darkness and light. Yet those who disbelieve ascribe rivals unto their Lord.

Praise be to Allah, Who created the heavens and the earth, and made the darkness and the light, yet those who disbelieve set up equals to their Lord.
Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and created after them other generations.

See they not how many a generation We destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring abundant rain on them, and We made the rivers flow beneath them? Then We destroyed them for their sins, and raised up after them another generation.

See they not how many generations before them We have destroyed? We established those nations in the land with abilities far beyond those given to you. We sent down plenty of rain from the sky for them and made streams flow therein, but, then, We destroyed them for their sins and established other nations after them.

Do they not consider how many a generation We have destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring rain on them in abundance, and We made the rivers to flow beneath them, then We destroyed them on account of their faults and raised up after them another generation.

Why do they not consider how many generations living before them We have destroyed. We established those nations in the land with abilities far beyond those given to you. We sent down plenty of rain from the sky for them and made streams flow therein, but, then, We destroyed them for their sins, and created after them other generations.

Have they not seen how many generations before them we have annihilated? We established them on earth more than we did for you, and we showered them with blessings, generously, and we provided them with flowing streams. We then annihilated them because of their sins, and we substituted another generation in their place.

Why do they not consider how many generations living before them We have destroyed. We established those nations in the land with abilities far beyond those given to you. We sent down plenty of rain from the sky for them and made streams flow therein, but, then, We destroyed them for their sins, and created after them other generations.

See they not how many a generation WE have destroyed before them? WE had established them in the earth as WE have not established you and WE sent the clouds over them, pouring down abundant rain; and WE caused streams to flow beneath them; then did WE destroy them because of their sins and raised up after them another generation.

See they not how many of those before them We did destroy? generations We had established on the earth, in strength such as We have not given to you - for whom We poured out rain from the skies in abundance, and gave (fertile) streams flowing beneath their (feet); yet for their sins We destroyed them, and raised their wake in fresh generations (to succeed them).

And even if We had sent down unto you (O Muhammad SAW) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!"

And if We had sent down to thee a writing on paper, then they had touched it with their hands, those who disbelieve would have said: This is nothing but clear enchantment.

Even if we sent down to them a physical book, written on paper, and they touched it with their hands, those who disbelieved would have said, "This is no more than clever magic."

And if We had sent down to thee a writing upon the parchment, so that they could feel it with their hands, those who disbelieve would have said: This is naught else than mere magic.

And if We had sent down to them a written (message) on parchment, so that they could touch it with their hands, the disbelievers would have said: This is nothing but obvious magic!

And even if We had sent down an angel to them (Muhammad SAW) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but plain sorcery".

And even if We had sent down to thee a writing on a paper, then they had touched it with their hands, certainly those who disbelieve would have said: This is nothing but clear enchantment.

And if We had sent down to thee a writing upon the parchment and they had felt it with their hands even then the disbelievers would have surely said, 'This is nothing but manifest sorcery. '

And if We had sent down to them a written (message) on parchment, so that they could touch it with their hands, the Unbelievers would have been sure to say: "This is nothing but obvious magic!"

And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.

And they say: Why has not an angel been sent down to him? And if We send down an angel, the matter would be decided and then they would not be respite.

They say: Why hath not an angel been sent down unto him? If We sent down an angel, then the matter would be judged; no further time would be allowed them (for reflection).

They also said, 'If only an angel could come down with him!' Had we sent an angel, the whole matter would have been terminated, and they would no longer be respite.

They have said, 'Why has not an angel come to him (Muhammad)?' Had We sent an angel to them, the matter would have inevitably been out of their hands, and they would have been given no more time.

And they say: Why has not an angel been sent down to him? And had We sent down an angel, the matter would have certainly been decided and then they would not have been respite.

And they say, 'Why has not an angel been sent down to him?' And if WE had sent down an angel, the matter would have been decided, and then they would have been granted no respite.

They say: 'Why is not an angel sent down to him?' If we did send down an angel, the matter would be settled at once, and no respite would be granted them.

And had We appointed him an angel, We indeed would have made him a man, and We would have certainly caused them confusion in a matter which they have already covered with confusion (i.e. the Message of Prophet Muhammad SAW).

And if We had made him an angel, We would certainly have made him a man, and (thus) made confused to them what they confuse.

Had we appointed him (Our messenger) an angel, We assuredly had made him (as a man) (that he might speak to men); and (thus) obscured for them (the truth) they (now) obscure.

Had we sent an angel, we would have sent him in the form of a man, and we would have kept them just as confused as they are confused now.

Were We to have made him (Our Messenger) an angel, We would have made him resemble a human being and they would have again complained that the matter was as confusing to them as it is to them now.

And if We had made him angel, We would certainly have made him a man, and We would certainly have made confused to them what they make confused.

If We had made it an angel, We should have sent him as a man, and We should certainly have caused them confusion in a matter which they have already covered with confusion.
006:010 And indeed (many) Messengers were mocked before you, but their scoffers were surrounded by the very thing that they used to mock at.
006:010 And certainly messengers before thee were derided but that which they derided encompassed those of them who scoffed.
006:010 Messengers of (Allah) have been derided before thee, but that whereat they scoffed surrounded such of them as did deride.
006:010 Messengers before you have been ridiculed. It is those who mocked them who suffered the consequences of their ridiculing.
006:010 They mocked the Messengers who lived before you (Muhammad), but those who received warnings of punishment and mocked the warnings, all suffered their torments accordingly.
006:010 And certainly messengers before you were mocked at, but that which they mocked at encompassed the scoffers among them.
006:010 And surely the Messengers have been mocked at before thee, but that which they mocked at encompassed those of them who scoffed at it.
006:010 Mocked were (many) messengers before thee; but their scoffers were hemmed in by the thing that they mocked.
006:011 Section 2: Greatness of Divine Mercy
006:011 Say: "I would, if I disobeyed my Lord, indeed have fear of the penalty of a Mighty Day.
006:011 Say, `Indeed I fear, if I disobey my Lord, the punishment of an awful day.
006:011 Say: Surely I fear, if I disobey my Lord, the chastisement of a grievous day.
006:011 Say, 'I fear, if I disobey my Lord, the retribution of an awesome day.
006:011 Say: I fear, if I disobey my Lord, the retribution of a grievous day.
006:011 Say: I would, if I disobeyed my Lord, indeed have fear of the penalty of a Mighty Day.
006:010 Khan
006:010 Maulana
006:010 Pickthad
006:010 Rashad
006:010 Sarwar
006:010 Sherali
006:010 Yusufali
Those to whom We have given the Book recognize him (Muhammad) just as well as they know their own children, but those who have lost their souls will not believe.

006:020 Shakir

Those who have lost their souls will not believe.

006:020 Pickthtal

Those unto whom We gave the Scripture recognize (this revelation) as they recognize their sons. Those who ruind their own souls will not believe.

006:020 Rashad

Those to whom we have given the Scripture recognize this as they recognize their own children. The ones who lose their souls are those who do not believe.

006:020 Sarwar

The People of the Book know him (Muhammad) just as well as they know their own children, but those who have lost their souls will not believe.

006:020 Sherali

Those to whom WE gave the Book recognize him as they recognize their sons. But those who ruin their souls - they will not believe.

006:020 Yusufali

Those to whom we have given the Book know this as they know their own sons. Those who have lost their own souls refuse therefore to believe. 006:020

And whoever it may reach. Can you verily bear witness that besides Allah there are other ilah (gods)? Say: "I bear no (such) witness!" Say: "But in truth He (Allah) is the only one Ilah (God). And truly I am innocent of what you join in worship with Him."

006:019 Khan (Muhammad), ask them, "What is the greatest testimony? God testifies of my truthfulness to you. He has revealed this Quran to me, to preach it to you and whomever it reaches. Indeed, you bear witness that there are other gods beside GOD." Say: "I do not testify as you do; there is only one god, and I disown your idolatry."

006:019 Pickthtal

Say (O Muhammad): "What thing is the most great in witness?" Say: "Allah (the Most Great!) is Witness between me and you; this Qur'an has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I bear not witness. Say: He is only One God, and surely I am innocent that which you set up (with Him).

006:019 Maulana

Say: What is the weightiest in testimony? Say: Allah is witness between you and me. And this Qur'an has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I bear not witness. Say: He is only One God, and surely I am innocent that which you set up (with Him).

006:019 Rashad

And if Allah touch you with affliction, there is none to take it off but He; and if He visit you with good, then He has power over all things.

006:017 Sherali

And if Allah touch thee with affliction, there is none to remove it but He. And if He touch thee with good, He is Possessor of power over all things.

006:017 Pickthtal

If Allah touch thee with affliction, there is none that can relieve therefrom save Him, and if He touch thee with good fortune (there is none that can impair it); for He is Able to do all things.

006:017 Rashad

If GOD touches you with adversity, none can relieve it except He. And if He touches you with a blessing, He is Omnipotent.

006:017 Sarwar

(Muhammad), if God afflicts you with hardship, no one besides Him will be able to relieve you. If He bestows a favor on you, know that He has power over all things.

006:017 Shakir

And if Allah touch you with affliction, there is none to take it off but He; and if He visit you with good, then He has power over all things.

006:017 Maulana

And if Allah touch thee with affliction, there is none to remove it but He. And if He touch thee with good, He is Possessor of power over all things.

006:017 Yusufali

"If Allah touch thee with affliction, none can remove it but He; if He touch thee with good fortune, He hath power over all things.

006:018

He is the Irresistible, above His slaves, and He is the All-Wise, Well-Acquainted with all things.

006:018 Khan

And He is the Supreme, above His servants. And He is the Wise, the Aware.

006:018 Pickthtal

He is the Omnipotent over His slaves, and He is the Wise, the Knower.

006:018 Rashad

He is Supreme over His creatures. He is the Most Wise, the Cognizant.

006:018 Sarwar

He is Wise, Well Aare and Dominant over all His creatures.

006:018 Shakir

And He is the Supreme, above His servants; and He is the Wise, the Aware.

006:018 Sherali

And HE is supreme over HIS servants; and HE is the Wise, the All-Aware.

006:018 Yusufali

"He is the irreparable, (watching) from above over His worshippers; and He is the Wise, acquainted with all things."

006:019

Say (O Muhammad SAW): "What thing is the weightiest in testimony?" Say: "God testifies of my truthfulness to you. He has revealed this Quran to me, to preach it to you and whomever it reaches. Indeed, you bear witness that there are other gods beside GOD." Say: "I do not testify as you do; there is only one god, and I disown your idolatry."

006:019 Maulana

Say: What is the weightiest in testimony? Say: Allah is witness between you and me. And this Qur'an has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with Allah? Say: I bear not witness. Say: He is only One God, and surely I am innocent that which you set up (with Him).

006:019 Pickthtal

Say (O Muhammad): What thing is of most weight in testimony? Say: Allah is Witness between me and you. And this Qur'an hath been inspired to me, that I may warn therein you and whomsoever it may reach. Do ye not bear witness that there are gods beside Allah? Say: I bear no such witness. Say: He is only One Allah. Lo! I am innocent of that which ye associate (with Him).

006:019 Rashad

"Whose testimony is the greatest?" Say, "GOD's. He is the witness between me and you that this Quran has been inspired to me, to preach it to you and whomever it reaches. Indeed, you bear witness that there are other gods beside GOD." Say, "I do not testify as you do; there is only one god, and I disown your idolatry."

006:019 Yusufali

"What thing is the most great in evidence?" Say: "Allah is witness between me and you; This Qur'an hath been revealed to me by inspiration, that I may warn you and all whom it reaches. Can you verily bear witness that besides Allah there is another Allah?" Say: "No! I cannot bear witness!" Say: "But in truth He is the one Allah, and I truly am innocent of (your blasphemy of) joining others with Him."

006:020

Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muhammad SAW as a Messenger of Allah, and they also know that there is no Ilah (God) but Allah and Islam is Allah's Religion), as they recognize their own sons. Those who destroy themselves will not believe.

006:020 Khan

Those whom We have given the Book recognize him as they recognize their sons. Those who have lost their souls -- they will not believe.

006:020 Pickthtal

Those unto whom We gave the Scripture recognise (this revelation) as they recognise their sons. Those who ruin their own souls will not believe.

006:020 Rashad

Those to whom we have given the Scripture recognize this as they recognize their own children. The ones who lose their souls are those who do not believe.

006:020 Sarwar

The People of the Book know him (Muhammad) just as well as they know their own children, but those who have lost their souls will not believe.

006:020 Shakir

Those whom We have given the Book recognize him as they recognize their sons; (as for) those who have lost their souls, they will not believe.

006:020 Sherali

Those to whom WE gave the Book recognize him as they recognize their sons. But those who ruin their souls - they will not believe.

006:020 Yusufali

Those to whom We have given the Book know this as they know their own sons. Those who have lost their own souls refuse therefore to believe.
Unbelievers say: 'These are nothing but tales of the ancients.'

And even if they see every Sign, they would not believe therein, so much so that when they come to thee, disputing with thee, those who is naught but the stories of the ancients.

And of them is he who hearkens to you, and We have cast veils over their hearts lest they understand it and a heaviness into their ears; and even if they see every sign they will not believe in it. So much so that when they come to you to argue with you, the disbelievers say: 'These are nothing but tales of the ancients.'

Consider, how they have lied against their own souls and how the idols they had invented have abandoned them.

See how they lie against their own souls, and that which they forged shall fail them!

There will then be (left) no subterfuge for them but to say: 'By ALLAH, our Lord, we were not those who joined gods with Allah.'

Their disastrous response will be, "By GOD our Lord, we never were idolaters.

Others in worship with Allah." There will then be (left) no Fitnah (excuses or statements or arguments) for them but to say: "By ALLAH, our Lord, we were not those who joined gods with Allah."
say: "Taste ye then the penalty, because ye rejected Faith." If thou couldst but see when they are confronted with their Lord And if thou couldst only see when they are made to Taste then the chastisement because you disbelieved. And the Lord would then say, "For your disbelief, suffer the torment." Would they say, "You have incurred the retribution by your disbelief." Now the retribution for that ye unjustly cause (their secrets have been exposed). If they go back, they will commit exactly the same crimes. They are liars. Whatever they had concealed will be revealed to them. If they were to return to (the worldly life), they would again worship idols, for they are liars. Nay, what they concealed before shall become manifest to them; if and if they were sent back, they would certainly go back to that which they are forbidden, and most surely they are liars. Nay, that which they used to hide before has now become clear to them. And if they were sent back, they would surely return to that to which they are forbidden. And they are certainly liars. Yea, in their own (eyes) will become manifest what before they concealed. But if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)."

And they say: There is nothing but our life of this world and we shall not be raised again. And they say: There is naught save our life of this world, and we shall not be raised (again). And they say (subconsciously), "We live only this life; we will not be resurrected." They have said that this life is the only life and that there will be no Resurrection. And they say: There is nothing but our life of this world, and we shall not be raised. And they say, 'There is nothing except our present life, and we shall not be raised again.' And they sometimes say: 'There is nothing except our life on this earth, and never shall we be raised up again.'

If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: 'Is not this (Resurrection and the taking of the accounts) the truth?' They will say: 'Yes, by our Lord!' He will then say: 'So taste you the torment because you used not to believe.'

And they couldst see when they are made to stand before their Lord! He will say: 'Is there not this truth? They will say: Yea, by our Lord! He will say: Taste then the chastisement because you disbelieved. And if thou couldst see when they are set before their Lord! He will say: Is this not real? They will say: Yea, verily, by our Lord! He will say: Taste now the retribution for that ye used to disbelieve.

And if thou couldst only see when they are made to stand before their Lord, HE will say, 'Is this not second life the truth? They will say, 'Yea, by our Lord.' HE will say, 'Then taste the punishment because you disbelieved.'

If thou couldst but see when they are confronted with their Lord! He will say: 'Is not this this truth?' They will say: 'Yea, by our Lord!' He will say: 'Taste ye then the penalty, because ye rejected Faith.'
006:031 Shakir They indeed are losers who denied their Meeting with Allah, until all of a sudden, the Hour (signs of death) is on them, and they say: “Alas for us that we gave no thought to it,” while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

006:032 Khan And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are Al-Muttaqun (the pious - see V.2:2). Will you not then understand?

006:032 Maulana And this world’s life is naught but a play and an idle sport. And certainly the abode of the Hereafter is better for those who keep their duty. Do you not then understand?

006:032 Pickthal Naught is the life of the world save a pastime and a sport. Better far is the abode of the Hereafter for those who keep their duty (to Allah). Have ye then no sense?

006:032 Rashad The worldly life is but useless amusement and vanity, while the abode of the Hereafter is far better for the righteous. Do you not understand?!

006:032 Sarwar The worldly life is nothing but a sport and vanity, while the abode of the Hereafter is far better for the righteous. Do you not understand?!

006:032 Shakir And this world's life is naught but a play and an idle sport and certainly the abode of the hereafter is better for those who guard (against evil); do you not then understand?

006:032 Sherali And the life of this world is nothing but a sport and pastime. And surely the abode of the Hereafter is better for those who are righteous. Will you not then understand?

006:032 Yusufali What is the life of this world but play and amusement? But best is the home in the hereafter, for those who are righteous. Will ye not then understand?

006:033 Khan We know indeed the grief which their words cause you (O Muhammad SAW): it is not you that they deny, but it is the Verses (the Qur'an) of Allah that the Zalimun (polytheists and wrong-doers) deny.

006:033 Maulana We know indeed that what they say grieves thee; for surely they give not thee the lie, but the wrongdoers give the lie to Allah's messages.

006:033 Pickthal We know well how their talk grieves thee, though in truth they deny not thee (Muhammad) but evil-doers flout the revelations of Allah.

006:033 Rashad We know that you may be saddened by what they say. You should know that it is not you that they reject; it is GOD's revelations that the wicked disregard.

006:033 Sarwar We certainly know that you (Muhammad) are sad about what they (the unbelievers) say. It is not you (alone) who has been accusing of lying. The unjust have always rejected God's revelations.

006:033 Shakir We know indeed that what they say certainly grieves you, but surely they do not call you a liar; but the unjust deny the communications of Allah.

006:033 Sherali WE know indeed that what they say grieves thee; for surely it is not thee that they charge with falsehood but it is the Signs of ALLAH that the evil-doers reject.

006:033 Yusufali We know indeed the grief which their words do cause thee: It is not thee they reject: it is the signs of Allah, which the wicked contemn.

006:034 Khan Verily, (many) Messengers were denied before you (O Muhammad SAW), but with patience they bore the denial, and they were hurt, till Our Help reached them, and none can alter the Words (Decisions) of Allah. Surely there has reached you the information (news) about the Messengers (before you).

006:034 Maulana And messengers indeed were rejected before thee, but they were patient when rejected and persecuted, until Our help came to them. And there is none to change the words of Allah. And there has already come to thee some information about the messengers.

006:034 Pickthal Messengers indeed have been denied before thee, and they were patient under the denial and the persecution till Our succour reached them. There is none to alter the decisions of Allah. Already there hath reached thee (somewhat) of the tidings of the messengers (We sent before).

006:034 Rashad Messengers before you have been rejected, and they steadfastly persevered in the face of rejection. They were persecuted until our victory came to them. Such is GOD's system that will never change. The history of My messengers thus sets the precedents for you.

006:034 Sarwar The Messengers who lived before you were also accused of lying, but they exercised patience. They were cruelly persecuted before We gave them victory. No one can change the words of God. You have already received news about the Messengers.

006:034 Shakir And certainly messengers before you were rejected, but they were patient on being rejected and persecuted until Our help came to them; and there is none to change the words of Allah, and certainly there has come to you some information about the messengers.

006:034 Sherali And the Messengers indeed have been rejected before thee, but notwithstanding their rejection and persecution they remained patient until OUR help came to them. There is none to change the words of ALLAH. And there have already come to thee some of the tidings of the past Messengers.

006:034 Yusufali Rejected were the messengers before thee: with patience and constancy they bore their rejection and their wrongs, until Our aid did reach them: there is none that can alter the words (and decrees) of Allah. Already hath thou received some account of those messengers.
006:035 Khan
If their aversion (from you, O Muhammad SAW and from that with which you have been sent) is hard on you, (and you cannot be patient from their harm to you), then if you were able to seek a tunnel in the ground or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allah willed, He could have gathered them together (all) unto true guidance, so be not you one of those who are Al-Jahilun (the ignorant).

006:035 Maulana
And if their turning away is hard on thee, then, if thou canst, seek an opening into the earth or a ladder to heaven, to bring them a sign! And if Allah pleased, He would certainly have gathered them all to guidance, so be not of the ignorant.

006:035 Pickthald
And if their aversion is grievous unto thee, then, if thou canst, seek a way down into the earth or a ladder unto the sky that thou mayst bring unto them a portent (to convince them all)! - If Allah willed, He could have brought them all together to the guidance - So be not thou among the foolish ones.

006:035 Rashad
If their rejection gets to be too much for you, you should know that even if you dug a tunnel through the earth, or climbed a ladder into the sky, and produced a miracle for them (they still would not believe). Had GOD willed, He could have guided them, unanimously. Therefore, do not behave like the ignorant ones.

006:035 Sarwar
(Muhammad), if their refusal of the faith is so grievous to you and if you can dig up the earth or ascend into the sky in search of further evidence to inevitably make them believe you, you should have done so, but note that had God wanted, He could have made them all follow the same guidance. Do not ever be unaware (of this fact).

006:035 Shakir
And if their turning away is hard on thee, then, if thou art able to seek a passage into the earth or a ladder unto heaven and bring them a Sign, thou canst do so. And had ALLAH enforced HIS will, HE could surely have brought them all together to the guidance. So be thou not of those who lack knowledge.

006:035 Yusufali
If their spurning is hard on thy mind, yet if thou wert able to seek a tunnel in the ground or a ladder to the skies and bring them a sign,- (what good?). If it were Allah’s will, He could gather them together unto true guidance: so be not thou amongst those who are swayed by ignorance (and impatience)!

006:036 Khan
It is only those who listen (to the Message of Prophet Muhammad SAW), will respond (benefit from it), but as for the dead (disbelievers), Allah will raise them up, then to Him they will be returned (for their recompense).

006:036 Maulana
Only those accept who listen. And as for the dead, Allah will raise them, then to Him they will be returned.

006:036 Pickthald
Only those can accept who hear. As for the dead, Allah will raise them up; then unto Him they will be returned.

006:036 Rashad
The only ones to respond are those who listen. GOD resurrects the dead; they ultimately return to Him.

006:036 Sarwar
Only those who have understanding will accept your faith. (Those who have no understanding) are like the dead whom God will resurrect and to Him will all return.

006:036 Shakir
Only those accept who listen; and (as to) the dead, Allah will raise them, then to Him they shall be returned.

006:036 Sherali
Only those can accept the truth who listen. And as for the dead, ALLAH will raise them to life, then to HIM shall they all be brought back.

006:036 Yusufali
Those who listen (in truth), be sure, will accept: as to the dead, ALLAH will raise them up; then will they be turned unto Him.

006:037 Khan
And they said: 'Why is not a sign sent down to him from his Lord?' Say: "Allah is certainly Able to send down a sign, but most of them know not.

006:037 Maulana
And they say: Why has not a sign been sent down to him from his Lord? Say: Surely Allah is Able to send down a sign, but most of them know not.

006:037 Pickthald
They say; Why hath no portent been sent down upon him from his Lord? Say: Lo! Allah is Able to send down a portent. But most of them know not.

006:037 Rashad
They said, "If only a certain sign could come down to him from his Lord!" Say, "GOD is able to send down a sign, but most of them do not know."

006:037 Sarwar
They say, "Why have not some miracles been given to him, (Muhammad), from his Lord." Tell them, (Muhammad), "God certainly has the Power to show such miracles but many of them are ignorant."

006:037 Shakir
And they say: Why has not a sign been sent down to him from his Lord? Say: Surely Allah is able to send down a sign, but most of them do not know.

006:037 Sherali
And they say, 'Why has not a Sign been sent down to him from his Lord?' Say, 'Surely ALLAH has the power to send down a Sign, but most of them do not know.'

006:037 Yusufali
They say: 'Why is not a sign sent down to him from his Lord?' Say: "Allah hath certainly power to send down a sign: but most of them understand not.

006:038 Khan
There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.

006:038 Maulana
And there is no animal in the earth, nor a bird that flies on its two wings, but (they are) communities like yourselves. We have not neglected anything in the Book. Then to their Lord will they be gathered.

006:038 Pickthald
There is not an animal in the earth, nor a flying creature flying on two wings, but they are peoples like unto you. We have neglected nothing in the Book (of Our decrees). Then unto their Lord they will be gathered.

006:038 Rashad
All the creatures on earth, and all the birds that fly with wings, are communities like you. We did not leave anything out of this book. To their Lord, all these creatures will be summoned.

006:038 Sarwar
All the beasts on land and flying birds have different communities, just as you (people) do. Nothing is left without a mention in the Book. They will all be brought into the presence of their Lord.

006:038 Shakir
And there is no animal that walks upon the earth nor a bird that flies with its two wings but (they are) genera like yourselves; We have not neglected anything in the Book, then to their Lord shall they be gathered.

006:038 Sherali
There is not an animal that crawls in the earth, nor a bird that flies on its two wings, but they are communities like you. WE have left out nothing in the Book. Then to their Lord shall they all be gathered together.

006:038 Yusufali
There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end.
006:040 Khan

Say: (O Muhammad SAW): "Tell me if Allah's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allah? (Reply) if you are truthful!

006:041 Khan

Nay! To Him Alone you call, and, if He will, He would remove that (distress) for which you call upon Him, and you forget at that time whatever partners you joined with Him (in worship).

006:041 Maulana

Nay, Him you call upon, so He removes that for which you pray, if He pleases, and you forget what you set up (with Him).

006:042 Khan

Nay, but unto Him ye call, and He removeth that because of which ye call unto Him, if He will, and ye forget whatever partners ye ascribed unto Him.

006:043 Rashad

The fact is: only Him you implore, and He answers your prayer, if He so wills, and you forget your idols.

006:044 Sarwar

You will certainly ask Him for help. He will save you from hardship if He decides to do so and you will forget all about your gods."

006:044 Shakir

Nay, Him you call upon, so He clears away that for which you pray if He pleases and you forget what you set up (with Him).

006:044 Sherali

Nay, but on HIM alone will you call; then will HE remove, if HE pleases, that which you call on HIM to remove, and you will forget what you associate with HIM.

006:045 Yusufali

"Nay.- On Him would ye call, and if it be His will, He would remove (the distress) which occasioned your call upon Him, and ye would forget (the false gods) which ye join with Him!"

006:046 Parwez

Section 5: Consequences of Rejection

006:047 Khan

Verily, We sent (Messengers) to many nations before you (O Muhammad SAW). And We seized them with extreme poverty (or loss in wealth) and loss in health with calamities so that they might believe with humility.

006:048 Maulana

And indeed We sent (messengers) to nations before thee then We seized them with distress and affliction that they might humble themselves.

006:048 Rashad

We have sent already unto peoples that were before thee, and We visited them with tribulation and adversity, in order that they might grow humble.

006:050 Sarwar

We have sent (messengers) to communities before you, and we put them to the test through adversity and hardship, that they may implore.

006:050 Parwez

We have sent (Our guidance) to the nations who lived before you and afflicted them with distress and adversity so that they might submit themselves (to God).

006:057 Rashad

And certainly We sent (messengers) to nations before you then We seized them with distress and affliction in order that they might humble themselves,

006:059 Sarwar

Before thee We sent (messengers) to many nations, and We afflicted the nations with suffering and adversity, that they might learn humility.

006:060 Khan

When Our Torment reached them, why then did they not believe with humility? But their hearts became hardened, and Shaitan (Satan) made fair-seeming to them that which they used to do.

006:061 Maulana

Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the devil made all that they did seem fair to them.

006:062 Rashad

If only, when Our disaster came on them, they had been humble! But their hearts were hardened and the devil made all that they used to do seem fair unto them!

006:062 Sarwar

If only they implored when our test afflicted them! Instead, their hearts were hardened, and the devil adorned their works in their eyes.

006:063 Khan

Yet why did they not submit themselves (to God) when Our torment struck them. Instead, their hearts were hardened and Satan made their evil deeds seem attractive to them.

006:064 Shakir

Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the Shaitan made what they did seem fair to them.

006:065 Sherali

Why, then, when OUR punishment came upon them, did they not humble themselves? But their hearts were hardened all the more and Satan made all that they did seem fair to them.

006:066 Yusufali

When the suffering reached them from us, why then did they not learn humility? On the contrary their hearts became hardened, and Satan made their (sinful) acts seem alluring to them.
And We sent not messengers but as bearers of glad tidings and as warners. So those who believe and reform their ways have nothing to fear, nor shall they grieve.

And We send not the Messengers but as deliverers of good news and warners; then whoever believes and acts righteously—such shall have no fear, nor shall they grieve.

And We send not the Messengers but as givers of glad tidings and as warners. Whosoever believes and acts righteously, shall have no fear nor shall they grieve.
006:049 Khan
But those who reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief (and for their belying the Message of Muhammad SAW).

006:049 Maulana
And as for those who reject Our messages, chastisement will afflict them because they transgressed.

006:049 Pickthal
But as for those who deny Our revelations, torment will afflict them for that they used to disobey.

006:049 Rashad
As for those who reject our revelations, they incur the retribution for their wickedness.

006:049 Sarwar
Those who reject Our revelations will certainly be punished for their evil deeds.

006:049 Shakir
And (as for) those who reject Our communications, chastisement shall afflict them because they transgressed.

006:049 Sherali
And those who reject our Signs, punishment will touch them, because they disobeyed.

006:050 Yusufali
But those who reject our signs—them shall punishment touch, for that they ceased not from transgressing.

006:050 Khan
Say (O Muhammad SAW): "I don't tell you that with me are the treasures of Allah, nor (that) I know the unseen; nor I tell you that I am an angel. I but follow what is revealed to me by inspiration." Say: "Are the blind and the one who sees equal? will you not then take thought?"

006:050 Maulana
Say: I say not to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I follow only that which is revealed to me. Say: Are the blind and the seeing alike? Do you not then reflect?

006:050 Pickthal
Say (O Muhammad, to the unbelievers): I say not unto you (that) I possess the treasures of Allah, nor that I have knowledge of the Unseen; and I say not unto you: Lo! I am an angel. I follow only that which is inspired in me. Say: Are the blind man and the seer equal? Will ye not then take thought?

006:050 Rashad
Say, 'I do not say to you that I possess the treasures of GOD. Nor do I know the future. Nor do I say to you that I am an angel. I simply follow what is revealed to me." Say, 'Is the blind the same as the seer? Do you not think?'

006:050 Sarwar
(Muhammad), tell them, "I do not claim to have all the treasures of God in my hands, nor to know the unseen, nor do I claim to be an angel. I follow only what is revealed to me (from God)." Say to them, "Are the blind and the seeing equal?" Why then do you not think?

006:050 Shakir
Say: I do not say to you, I have with me the treasures of Allah, nor do I know the unseen, nor do I say to you that I am an angel; I do not follow aught save that which is revealed to me. Say: Are the blind and the seeing alike? Do you not then reflect?

006:050 Sherali
Say, ‘I do not say to you: ‘I possess the treasures of ALLAH, nor do I know the unseen; nor do I say to you: ‘I am an angel, I follow only that which is revealed to me.’ Say, ‘Can a blind man and one who sees be alike?’ Will you not then reflect?

006:050 Yusufali
Say: 'I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me."
Say: "can the blind be held equal to the seeing?" Will ye then consider not?

006:051 Khan
Section 6: Reward of Believers
And warn therewith (the Qur'an) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allah and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

006:051 Maulana
And warn with it those who fear that they will be gathered to their Lord -- there is no protector for them, nor any intercessor besides Him -- so that they may keep their duty.

006:051 Pickthal
Warn hereby those who fear (because they know) that they will be gathered unto their Lord, for whom there is no protecting ally nor intercessor beside Him, that they may ward off (evil).

006:051 Rashad
And warn them who reverence the summoning before their Lord - they have none beside Him as a Lord and Master, nor an intercessor - that they may attain salvation.

006:051 Sarwar
Preach the Quran to those who are concerned about the Day of Judgment at which time they will be brought before their Lord. Tell them that their only guardian and intercessor is God so that they may become pious.

006:051 Shakir
And warn with it those who fear that they shall be gathered to their Lord-- there is no guardian for them, nor any intercessor besides Him-- that they may guard (against evil).

006:051 Sherali
And warn thereby those who fear that they shall be gathered to their Lord that they shall have no friend nor intercessor besides HIM, so that they may become righteous.

006:051 Yusufali
Give this warning to those in whose (hearts) is the fear that they will be gathered to their Lord: except for Him they will have no protector nor intercessor: that they may guard (against evil).

006:052 Khan
And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Zalimun (unjust).

006:052 Maulana
And drive not away those who call on their Lord morning and evening, seeking His Face. You will not be held responsible for them nor will they be held responsible for you. Do not disregard them lest you become unjust.

006:052 Pickthal
Repel not those who call upon their Lord at morn and evening, seeking His Countenance. Thou art not accountable for them in aught, nor are they accountable for thee in aught, that thou shouldst repel them and be of the wrong-doers.

006:052 Rashad
And do not dismiss those who implore their Lord day and night, devoting themselves to Him alone. You are not responsible for their reckoning, nor are they responsible for your reckoning. If you dismiss them, you will be a transgressor.

006:052 Sarwar
Do not disregard those who pray to their Lord in the mornings and evenings, seeking their Lord's pleasure. You will not be held responsible for them nor will they be held responsible for you. Do not disregard them lest you become unjust.

006:052 Shakir
And do not drive away those who call upon their Lord in the morning and evening, seeking HIS pleasure. Thou art not at all accountable for them nor are they accountable for thee. So if thou shouldst drive them away thou wilt be of the unjust.

006:052 Sherali
And do not drive away those who call upon their Lord in the morning and evening, seeking His face. In naught art thou accountable for them, and in naught are they accountable for thee, that thou shouldst turn them away, and thus be (one) of the unjust.
006:053
Thou hast tried some of them with others, that they might say: "Is it these (poor believers) that Allah has favoured from amongst us?" Does not Allah know best those who are grateful?

006:053 Maulana
And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred benefit from among us? Does not Allah best know the grateful?

006:053 Pickthtal
And even so do We try some of them by others, that they say: Are these they whom Allah favoureth among us? Is not Allah Best Aware of the thanksgivers?

006:053 Rashad
We thus test the people by each other, to let them say (mockingly), "Are these the people among us who are blessed by GOD?" Is GOD not aware of the appreciative ones?

006:053 Sarwar
We test one of them by the conditions of the others so that the rich and the proud ones (seeing your poor and humble followers) would say, "Are these the people among us whom God has chosen to favor?" Does not God know those who give thanks (much better than others do).

006:053 Shakir
And thus do We try some of them by others so that they say: Are these they upon whom Allah has conferred benefit from among us? Does not Allah best know the grateful?

006:053 Sherali
And in the like manner have WE tried some of them by others, that they may say, 'Is it these whom ALLAH has favoured from amongst us? Does not ALLAH know best those who are grateful?'

006:053 Yusufali
Thus did We try some of them by comparison with others, that they should say: 'Is it these then that Allah hath favoured from amongst us?' Doth not Allah know best those who are grateful?

006:054
When those who believe in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: 'Salamun 'Alaikum' (peace be on you); your Lord has written Mercy for Himself, so that, if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allah), then surely, He is Oft-Forgiving, Most Merciful.

006:054 Maulana
And when those who believe in Our messages come to thee, say: Peace be to you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.

006:054 Pickthtal
And when those who believe in Our revelations come unto thee, say: Peace be unto you! Your Lord hath prescribed for Himself mercy, that whoso of you doeth evil through ignorance and repenteth afterward thereof and doeth right, (for him) lo! He is Forgiving, Merciful.

006:054 Rashad
When those who believe in our revelations come to you, you shall say, 'Salamun 'Alaykum (Peace be upon you). Your Lord has decreed that mercy is His attribute. Thus, anyone among you who commits a transgression out of ignorance, and repents thereafter and reforms, then He is Forgiving, Most Merciful.'

006:054 Sarwar
When the faithful come to you, say to them, "Peace be upon you. Your Lord has decreed for Himself to be All-merciful. Anyone of you who commits a sin out of ignorance, then repents, and reforms himself will find that God is All-forgiving and All-merciful."

006:054 Shakir
And when those who believe in Our communications come to you, say: Peace be on you, your Lord has ordained mercy on Himself, (so) that if any one of you does evil in ignorance, then turns after that and acts aright, then He is Forgiving, Merciful.

006:054 Sherali
And when those who believe in OUR Signs come to thee, say: 'Peace be unto you! Your Lord has taken it upon Himself to show mercy, so that whoso among you does evil in ignorance and repents thereafter and reforms, then HE is Most Forgiving and Merciful.'

006:054 Yusufali
When those come to thee who believe in Our signs, Say: 'Peace be on you: Your Lord hath inscribed for Himself (the rule of) mercy: verily, if any of you does evil in ignorance, and thereafter repented, and amend (his conduct), lo! He is Oft-forgiving, Most Merciful.

006:055
And thus do WE explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrimun (criminals, polytheists, sinners), may become manifest.

006:055 Maulana
And thus do WE make distinct the messages and so that the way of the guilty may become clear.

006:055 Pickthtal
Thus do WE expound the revelations that the way of the unrighteous may be manifest.

006:055 Rashad
Thus do WE explain the revelations, and point out the ways of the wicked.

006:055 Sarwar
Thus do WE explain Our revelations so that the sinful way can be plainly discerned.

006:055 Shakir
And thus do WE make distinct the communications and so that the way of the guilty may become clear.

006:055 Sherali
And thus do WE expound the Signs that the truth may become manifest and that the way of the sinners may become clear.

006:055 Yusufali
Thus do WE explain the signs in detail: that the way of the sinners may be shown up.

006:056
Section 7: Divine Judgment

006:056 Khan
Say (O Muhammad SAW): "I have been forbidden to worship those whom you invoke (worship) besides Allah." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."

006:056 Maulana
Say: I am forbidden to serve those whom you call upon besides Allah. Say: I follow not your low desires, for then indeed I should go astray and should not be of the guided ones.

006:056 Pickthtal
Say: I am forbidden to worship those on whom ye call instead of Allah. Say: I will not follow your desires, for then should I go astray and I should not be of the rightly guided.

006:056 Rashad
Say, 'I am forbidden from worshipping what you worship besides GOD.' Say, 'I will not follow your opinions. Otherwise, I will go astray, and not be guided.'

006:056 Sarwar
(Muhammad), tell them, 'I am commanded not to worship the idols instead of God. I do not follow your desires lest I go astray and miss the true guidance'.

006:056 Shakir
Say: I am forbidden to serve those whom you call upon besides Allah. Say: I do not follow your low desires: for then indeed I should have gone astray and I should not be of those who go aright.

006:056 Sherali
Say, 'I am forbidden to worship those on whom you call besides ALLAH.' Say, 'I will not follow your low desires. In that case, I shall have gone astray and I shall not be of the rightly guided.'

006:056 Yusufali
Say: 'I am forbidden to worship those - others than Allah - whom ye call upon.' Say: 'I will not follow your vain desires: If I did, I would stray from the path, and be not of the company of those who receive guidance.'
Yusufali

appointed be fulfilled; In the end unto Him will be your return; then will He show you the truth of all

And HE it is who takes your soul by night, and knows what you acquire in the day, then HE raises you up therein that an appointed term may be

It is He, Who gathers you at night and knows what you have done during the day, then HE raises you up therein that a term appointed (your life period) be fulfilled, then in the end unto Him will be your return. Then HE will inform you what you used to do.

And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And HE knows whatsoever is in the land and the sea, and there falls not a leaf but HE knows it, nor is there a grain in the darkness of the earth, nor anything green or dry, but it is recorded in a profound record.

And with Him are the keys of the Invisible. None but He knoweth them. And He knoweth what is in the land and the sea; not a leaf falls, but He knows it. There is not a single leaf that falls, but HE knows it, nor is there a grain in the darkness of the earth, nor anything green or dry, (for you) may be accomplished. And afterward unto Him is your return. Then HE will proclaim unto you what ye used to do.

And with Him are the keys of the unseen which no one knows besides Him. He knows all that is in the land and the sea. Not a single leaf falls without His knowledge. Nor is there a grain in the depths of the earth, not nor anything green or dry, but it is recorded in a clear book.

And with Him are the keys to all secrets; none knows them except He. He knows everything on land and in the sea. Not a leaf falls, but He knows it, nor is there a grain in the darkness of the earth, nor anything green or dry, but (it is all) in a clear book.

And with Him are the keys of the unseen clear (to those who can read).

And with Him are the keys of the Ghaib (all that is hidden), none knows them but HE. And HE knows whatsoever is in the land and the sea, and there falls not a leaf, but HE knows it, nor is there a grain in the darkness of the earth, nor anything green or dry, but it is recorded in a clear book.

And with Him are the keys of the unseen secrets, none knows them except HE. And HE knows everything on land and in the sea, and there falls not a leaf, but HE knows it. There is not a single leaf that falls, but HE knows it, nor is there a grain in the darkness of the earth, nor anything green or dry, but it is recorded in a clear book.

And with Him are the keys of the Ghaib (all that is hidden), none knows them but HE. And HE knows whatsoever is in the land and the sea, and there falls not a leaf, but HE knows it, nor is there a grain in the darkness of the earth, nor anything green or dry, but it is recorded in a clear book.

And with Him are the keys of the Ghaib (all that is hidden), none knows them but HE. And HE knows whatsoever is in the land and the sea, and there falls not a leaf, but HE knows it, nor is there a grain in the darkness of the earth, nor anything green or dry, but it is recorded in a clear book.

And with Him are the keys of the Ghaib (all that is hidden), none knows them but HE. And HE knows whatsoever is in the land and the sea, and there falls not a leaf, but HE knows it, nor is there a grain in the darkness of the earth, nor anything green or dry, but it is recorded in a clear book.

And with Him are the keys of the Ghaib (all that is hidden), none knows them but HE. And HE knows whatsoever is in the land and the sea, and there falls not a leaf, but HE knows it, nor is there a grain in the darkness of the earth, nor anything green or dry, but it is recorded in a clear book.

And with Him are the keys of the Ghaib (all that is hidden), none knows them but HE. And HE knows whatsoever is in the land and the sea, and there falls not a leaf, but HE knows it, nor is there a grain in the darkness of the earth, nor anything green or dry, but it is recorded in a clear book.
Say: He has the power to send punishment on you from above or from beneath your feet, or to confound you by splitting you into parties, and make you to taste the fighting of others. See how We repeat the communications that they may understand.

Say: He has the power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make some of you taste the violence of others. See how We repeat the messages that they may understand.

Say: He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make some of you taste the violence of others. See how We repeat the messages that they may understand.

Then are they returned to Allah, their true Lord. Surely, His is the judgment. And He is the most swift of reckoners.

Then are they returned to Allah, their true Lord. Surely, His is the judgment. And He is the Swiftest of reckoners.

Then they are returned unto Allah, their Maula [True Master (God), the Just Lord (to reward them)]. Surely, His is the judgement and He is the Swifttest in taking account.

Then they are returned unto Allah, their Maula. Now surely His is the judgement and He is Swifttest in taking account.

Then they are returned to Allah, their Master, the True one. Now surely His is the judgement and He is Swifttest in taking account.

Then are they restored unto Allah, their Lord, the Just. Surely His is the judgement. And He is the most swift of reckoners.

Then are they restored unto Allah, their Lord, the Just. Surely His is the judgement. And He is the most swift of reckoners.

Then are you sent back to Allah, the Supreme. He is the Irresistible, (watching) from above over His worshippers, and He sends guardians to protect you. When the appointed time of death comes to any of you, Our messengers cause him to pass away, and they neglect not.

Then are you sent back to Allah, the Supreme. He is the Irresistible, (watching) from above over His worshippers, and He sends guardians to protect you. When the appointed time of death comes to any of you, Our messengers cause him to pass away, and they neglect not.

And He is the Supreme above His servants, and He sends keepers over you; until when death comes to one of you, Our messengers cause him to die, and they are not remiss.

And He is the Supreme above His servants, and He sends keepers over you; until when death comes to one of you, Our messengers cause him to die, and they are not remiss.

Say: Allah delivers you from them and from every stress: and yet you set up others besides Him.

Say: Allah delivers you from them and from every stress: and yet you set up others besides Him.

Say: It is Allah that delivereth you from these and all (other) distresses, but again you set up idols besides Him.

Say: It is Allah that delivereth you from these and all (other) distresses, but again you set up idols besides Him.

Say: Who is it that delivers you from the dangers of the land and the sea (when) you call upon HIM in humility and secret: If He delivers us from this, for we were saved from this, we will certainly be of the grateful ones.

Say: Who is it that delivers you from the dangers of the land and the sea (when) you call upon HIM in humility and secret: If He delivers us from this, for we were saved from this, we will certainly be of the grateful ones.

Say: He is certainly able to pour upon you retribution from above you, or from beneath your feet. Or He can divide you into factions and have you taste each others' tyranny. Note how we explain the revelations, that they may understand.

Say: He is certainly able to pour upon you retribution from above you, or from beneath your feet. Or He can divide you into factions and have you taste each others' tyranny. Note how we explain the revelations, that they may understand.

Then are they returned to Allah, their Maula [True Master (God), the Just Lord (to reward them)]. Surely, His is the judgement and He is the Swifttest in taking account.

Then are they returned to Allah, their Maula [True Master (God), the Just Lord (to reward them)]. Surely, His is the judgement and He is the Swifttest in taking account.

Say, `HE has the power to send punishment upon you from above you or from beneath your feet, or to confound you by splitting you into sects and make you taste the violence of one another. See how WE expound the Signs in various ways that they may understand !

Say, `HE has the power to send punishment upon you from above you or from beneath your feet, or to confound you by splitting you into sects and make you taste the violence of one another. See how WE expound the Signs in various ways that they may understand !
And thy people call it a lie and it is the truth. Say: 'I am not a guardian over you.'

And those who fear Allah, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind; haply they may be saved.

And when thou meddle with Our revelations, withdraw from them until they meddle with another topic. And if the devil cause thee to forget, sit not, after the remembrance, with the congregation of wrong-doers.

And when thou seest those who mock our revelations, you shall avoid them until they delve into another subject. If Satan causes you to forget, then, as soon as you remember, do not sit with such evil people.

And thy people have rejected it though it is the truth. Say: 'I am not responsible for your affairs.'

And thy people have rejected it, even though it is the truth. Say, 'I am not a guardian over you.'

And thy people call it a lie and it is the truth. Say: 'I am not put in charge of you.'

And thine people have rejected it though it is the truth. Say, 'I am not a guardian over you.'

And thy people have rejected it though it is the truth. Say: 'I am not put in charge of you.'

And thy people have rejected it, even though it is the truth. Say, 'I am not a guardian over you.'

And thy people have rejected it, even though it is the truth. Say, 'I am not a guardian over you.'

And thy people have rejected it though it is the truth. Say, 'I am not put in charge of you.'

And thy people have rejected it though it is the truth. Say: 'I am not put in charge of you.'

And thy people have rejected it, even though it is the truth. Say, 'I am not a guardian over you.'

And thy people have rejected it, even though it is the truth. Say, 'I am not a guardian over you.'

And thy people have rejected it, even though it is the truth. Say, 'I am not a guardian over you.'

And thy people have rejected it though it is the truth. Say, 'I am not put in charge of you.'

And thine people have rejected it, even though it is the truth. Say, 'I am not a guardian over you.'

And thy people have rejected it, even though it is the truth. Say, 'I am not a guardian over you.'

And thy people have rejected it though it is the truth. Say, 'I am not put in charge of you.'

And thy people have rejected it, even though it is the truth. Say, 'I am not a guardian over you.'

And thy people have rejected it, even though it is the truth. Say, 'I am not a guardian over you.'

And thy people have rejected it though it is the truth. Say, 'I am not put in charge of you.'

And thy people have rejected it though it is the truth. Say, 'I am not put in charge of you.'

And thy people have rejected it though it is the truth. Say, 'I am not put in charge of you.'

And thy people have rejected it, even though it is the truth. Say, 'I am not a guardian over you.'

And thy people have rejected it, even though it is the truth. Say, 'I am not a guardian over you.'

And thy people have rejected it though it is the truth. Say, 'I am not put in charge of you.'

And their duty is to remind them, that they may (learn to) fear Allah.

And none of the reckoning of their (deeds) shall be against those who guard (against evil), but (theirs) is only to remind, haply they may guard.

But those who observe piety (commit no sin) by sitting with the (unbelievers) in order to preach (the Truth) so that they, too, may become pious.
And leave alone those who take their religion as play and amusement, and are deceived by the life of this world. But remind (them) with it (the Qur'an) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allah, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they disbelieve.

And leave those who take their religion for a play and an idle sport, and whom this world's life has deceived, and remind (men) hereby lest a soul be destroyed for what it has earned. It has besides Allah no friend nor intercessor, and though it offer every compensation, it will not be accepted from it. Those are they who are destroyed for what they earn. For them is a drink of boiling water and a painful doom, because they disbelieved.

And forsake those who take their religion for a pastime and a jest, and whom the life of the world beguiles. Remind (mankind) hereby lest a soul be destroyed by what it earneth. It hath beside Allah no protecting ally nor intercessor, and though it offer every compensation, it will not be accepted from it. Those are they who perish by their own deeds. For them is a drink of boiling water and a painful torment, because they disbelieved.

You shall disregard those who take their religion in vain, as if it is a social function, and are totally absorbed in this worldly life. Remind with this (Quran), lest a soul may suffer the consequences of its evil earnings. It has none beside God as a Lord and Master, nor an intercessor. If it could offer any kind of ransom, it would not be accepted. They suffer the consequences of the evil works they earn; they have incurred hellish drinks, and a painful retribution because of their disbelief.

And stand steadfast in prayer and have fear of God; before Him alone you will all be brought together.

And to establish worship and be dutiful to Him, and He it is unto Whom you will be gathered.

And to establish worship and be dutiful to Him, and He it is unto Whom you will be gathered.

Shall we cry, besides Allah, upon that which can neither profit us nor harm us, and shall we be turned back after Allah hath guided us? In that case, we would join them possessed by the devils, and rendered utterly confused, while their friends try to save them: 'Stay with us on the right path.' 

Shall we call, besides Allah, that which profits us not nor harms us, and shall we be turned back on our heels after Allah has guided us? 

Shall we cry, instead of unto Allah, unto that which neither profiteth us nor hurteth us, and shall we turn back after Allah hath guided us, like (those who have been) seduced by Satan, leaving them wandering aimlessly here and there, even though their friends call them, 'Come to the right path.'

Shall we implore, beside GOD, that possesses no power to benefit us or hurt us, and turn back on our heels after GOD has guided us? In that case, we would join those possessed by the devils, and rendered utterly confused, while their friends try to save them: 'Stay with us on the right path.'

Shall we call, besides Allah, that which profiteth us not nor hurteth us, and shall we be turned back on our heels after Allah has guided us? Like one whom the devils have inculcated in the earth, who hath companions who invite him to the guidance (saying): 'Come unto us.' Say: 'Verily, Allah's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the 'Alamim (mankind, jinns and all that exists).

Shall we cry, instead of unto Allah, unto that which neither profiteth us nor hurteth us, and shall we turn back after Allah hath guided us, like one bewildered whom the devils have inculcated in the earth, who hath companions who invite him to the guidance (saying): 'Come unto us.'

Shall we implore, beside Allah, that possesses no power to benefit us or hurt us, and turn back on our heels after Allah has guided us? In that case, we would join those possessed by the devils, and rendered utterly confused, while their friends try to save them: 'Stay with us on the right path.'

Shall we call, besides Allah, that which profiteth us not nor hurteth us, and shall we be turned back on our heels after Allah has guided us? Like one whom the devils have inculcated in the earth, who hath companions who invite him to the guidance (saying): 'Come unto us.'

Shall we implore, beside GOD, that possesses no power to benefit us or hurt us, and turn back on our heels after GOD has guided us? In that case, we would join those possessed by the devils, and rendered utterly confused, while their friends try to save them: 'Stay with us on the right path.'

Shall we call, besides Allah, that which profiteth us not nor hurteth us, and shall we be turned back on our heels after Allah has guided us? Like one whom the devils have inculcated in the earth, who hath companions who invite him to the guidance (saying): 'Come unto us.'

Shall we implore, beside GOD, that possesses no power to benefit us or hurt us, and turn back on our heels after GOD has guided us? In that case, we would join those possessed by the devils, and rendered utterly confused, while their friends try to save them: 'Stay with us on the right path.'

Shall we call, besides Allah, that which profiteth us not nor hurteth us, and shall we be turned back on our heels after Allah has guided us? Like one whom the devils have inculcated in the earth, who hath companions who invite him to the guidance (saying): 'Come unto us.'

Shall we implore, beside GOD, that possesses no power to benefit us or hurt us, and turn back on our heels after GOD has guided us? In that case, we would join those possessed by the devils, and rendered utterly confused, while their friends try to save them: 'Stay with us on the right path.'
006:073 Khan
006:073 Maulana
006:073 Pickthall
006:073 Rashad
006:073 Sarwar
006:073 Shakir
006:073 Sherali
006:073 Yusufali

It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!" - and it shall become. His Word is the truth. His will be the dominion on the Day when the trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).

And He it is Who created the heavens and the earth with truth. And when He says, Be, it is. His Word is the truth and His is the kingdom on the day when the trumpet is blown. The Knower of the unseen and the seen; and He is the Wise, the Aware.

He is Who created the heavens and the earth in truth. In the day when He saith: Be! it is. His Word is the Truth, and His will be the Sovereignty on the day when the trumpet is blown. Knower of the Invisible and the Visible, He is the Wise, the Aware.

It is He Who has created the heavens and the earth for a genuine purpose. When He commands the Day of Judgment to take place, it will come into existence. His Word is the Truth. The kingdom will be His alone on the day when the trumpet will be sounded. He has all knowledge of the unseen as well as the seen. He is All-wise and All-aware.

And He it is Who has created the heavens and the earth with truth, and on the day He says: Be, it is. His word is the truth, and His is the kingdom on the day when the trumpet shall be blown; the Knower of the unseen and the seen; and He is the Wise, the Aware.

And how could you worship statues as gods? I see that you and your people have gone far astray.

Consider when Abraham asked his father, Azar, "Why do you believe idols to be your gods? I find you and your people in absolute error"?

And when Ibrahim said to his sire, Azar: Do you take idols for gods? Surely I see you and your people in manifest error.

And thus did We show Abraham to his father, Azar, "Dost thou take idols for gods? Surely, I see thee and thy people in manifest error."

Thus did we show Ibrahim (Abraham) to his father Azar: "Do you take idols as allaha (gods)? Verily, I see you and your people in manifest error."

And when Abraham said to his sire, Azar: Takest thou idols for gods? Surely I see thee and thy people in manifest error.

(Remember) when Abraham said unto his father Azar: Takest thou idols for gods? Lo! I see thee and thy folk in error manifest.

Recall that Abraham said to his father Azar, "How could you worship statues as gods? I see that you and your people have gone far astray."

Consider when Abraham asked his father, Azar, "Why do you believe idols to be your gods? I find you and your people in absolute error"?

And when Ibrahim said to his sire, Azar: Do you take idols for gods? Surely I see you and your people in manifest error.

And remember the time when Abraham said to his father, Azar, "Dost thou take idols for gods? Surely, I see thee and thy people in manifest error."

Lo! Abraham said to his father Azar: "Takest thou idols for gods? For I see thee and thy people in manifest error."

Thus did we show Abraham the kingdom of the heavens and the earth, and that he might be of those who possess certainty.

And thus did We show Abraham the kingdom of the heavens and the earth, and that he might be of those possessing certainty.

Also, We showed (Abraham) the kingdom of the heavens and the earth, and blessed him with certainty.

And thus did We show Ibrahim (Abraham) the kingdom of the heavens and the earth, and that he might be of those who possess certainty.

And thus did We show Abraham the kingdom of the heavens and the earth, and that he should have full knowledge and that he might be of those who possess certainty of faith.

And thus did We show Abraham the power and the laws of the heavens and the earth, that he might (with understanding) have certitude.

When the night covered him over with darkness he saw a star. He said: "This is my Lord." But when it set, he said: "I like not those that set."

When the night covered him over with darkness he saw a star. He said: "This is my Lord." But when it set, he said: "I love not the setting ones.

When the night covered him over with darkness he saw a star. He said: "This is my Lord." But when it set, he said: "I love not those that set."

When the night covered him over with darkness he saw a star. He said: "This is my Lord." But when it set, he said: "I love not those that set."

When the night covered him over with darkness he saw a star. He said: "This is my Lord." But when it set, he said: "I love not those that set."

When the night covered him over with darkness he saw a star. He said: "This is my Lord." But when it set, he said: "I love not those that set."

When he saw the moon rising up, he said: "This is my Lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the erring people.

When he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me, I should certainly be of the erring people.

And when he saw the moon uprising, he exclaimed: This is my Lord. But when it set, he said: Unless my Lord guide me, I surely shall become one of the folk who are astray.

When he saw the moon rising, he said, "Maybe this is my Lord!" When it disappeared, he said, "Unless my Lord guides me, I will be with the straysers."

When he saw the moon rising, he said: Is this my Lord? So when it set, he said: If my Lord had not guided me I should certainly be of the erring people.

And when he saw the moon rise with spreading light, he said, "Can this be my lord?" But when it set, he said, "If my Lord guide me not, I shall surely be of the people who go astray."

When he saw the moon rising in splendour, he said: "This is my Lord." But when the moon set, he said: "Unless my Lord guide me, I shall surely be among those who go astray."
And why should I fear that which you associate with ALLAH, when you fear not to associate with ALLAH that for which HE has sent down to you any authority; which then of the two parties is surer of security, if you know?

And how should I fear those whom you set up (with Him), unless my Lord pleases; my Lord comprehends all things. Will you not then consider?

And if I fear not in any way those that you set up with Him, unless my Lord please. My Lord comprehends all things in His knowledge. Will ye not then mind?

And if I fear not in any way those that you set up with Him, unless my Lord wills. My Lord comprehends all things in His knowledge. Will ye not then mind?

And how should I fear what you have set up (with Him), while you fear not to set up with Allah that for which He has sent down to you no warrant.

And how should I fear what you have set up (with Him), while you fear not to set up with Allah that for which HE has sent down to you any authority; which then of the two parties is surer of security, if you know?

And if I fear not in any way those that you set up with Him, unless my Lord wills. My Lord comprehends all things in His knowledge. Will ye not then mind?

And how should I fear whatever you consider equal to God. My Lord comprehends all things in HIS knowledge. Will you not then consider this?

And how should I fear those whom you associate in worship with Allah (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allah things for which He has sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know."

...
And We exalted some of their fathers and their children and their brethren, and We chose them and guided them in the straight path.

And from among their fathers and their descendants and their siblings, we chose many, and we guided them in a straight path.

With some of their ancestors, their descendants, and their siblings, we chose many, and we guided them in a straight path.

And also some of their fathers and their descendants and their siblings, we chose many, and we guided them in a straight path.

And We guided Zacharias, John, Jesus, and Elias; each one of them was of the righteous.

We guided him Isaac and Jacob. Both had received Our guidance. Noah received Our guidance before, and of his descendants, Dawud and Sulaiman and Ayub and Yusuf and Haroun; and thus do We reward those who do good.

And We bestowed upon him Ishaque and Ya’qub; each did We guide, and of his descendants, David and Solomon and Job and Joseph and Moses and Aaron. And thus do We reward those who do good (to others):

We gave him Isaac and Jacob. Each did We guide; and Noah did We guide before, and of his descendants, David and Solomon and Job and Joseph and Moses and Aaron. And thus do We reward those who do good (to others):

And We bestowed upon him Ishaque and Ya’qub; each did We guide, and of his descendants, David and Solomon and Job and Joseph and Moses and Aaron. Thus do We reward the good.

And We granted him Isaac and Jacob, and We guided both of them. Similarly, we guided Noah before that, and from his descendants (we guided) David, Solomon, Job, Joseph, Moses, and Aaron. We thus reward the righteous.

We gave (Abraham) Isaac and Jacob. Both had received Our guidance. Noah received Our guidance before Abraham and so did his descendants: David, Solomon, Job, Joseph, Moses, and Aaron. Thus is the reward for the righteous people.

And We gave to him Ishaq and Yaqoub; each did We guide, and Nuh did We guide before, and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Haroun; and thus do We reward those who do good (to others).

And We gave to him Ishaq and Yaqoub; each did We guide, and of his descendants, Dawood and Sulaiman and Ayub and Yusuf and Haroun; and thus do We reward those who do good (to others).

And We gave to him Isaac and Jacob; each did WE guide aright, and Noah did WE guide aright aforetime, and of his progeny, David and Solomon and Job and Joseph and Moses and Aaron. Thus do WE reward those who do good.

And We gave him Isaac and Jacob: all (three) guided: and before him, We guided Noah, and among his progeny, Dawud (David), Sulaiman (Solomon), Ayub (Job), Yusuf (Joseph), Musa (Moses), and Harun (Aaron). Thus do We reward the good-doers.

And Zakariya (Zachariya), and Yahya (John) and 'Iesa (Jesus) and Ilyas (Elias), each one of them was of the righteous.

And Zakariya (Zachariya), and Yahya (John) and 'Iesa (Jesus) and Ilyas (Elias), each one of them was of the righteous.

And We gave to Abraham (to use) against his people: We raise whom We want, degree after degree: for thy Lord is All-Wise, All-Knowing.

And this was Our argument which We gave to Abraham against his people. We raise whom We want to a higher rank. Your Lord is All-Wise, All-Knowing.

And this was Our argument which We gave to Ibrahim against his people; We exalt in dignity whom We please; surely your Lord is Wise, Knowing.

And this was Our argument which We gave to Ibrahim against his people; We exalt in dignity whom We please; surely your Lord is Wise, Knowing.

And that is OUR argument which WE gave to Abraham against his people. WE exalt in decrees of rank whomso WE please. Thy Lord is indeed Wise, All-Knowing.

And that is OUR argument which WE gave to Abraham against his people. WE exalt in decrees of rank whomso WE please. Thy Lord is indeed Wise, All-Knowing.

And that was the authoritative reasoning that We gave to Abraham over his people. We raise whomsoever We want to a higher rank. Your Lord is All-Wise, All-Knowing.

And that was the authoritative reasoning that We gave to Abraham over his people. We raise whomsoever We want to a higher rank. Your Lord is All-Wise, All-Knowing.

And that was OUR argument which WE gave to Abraham against his people. WE exalt in decrees of rank whomso WE please. Thy Lord is indeed Wise, All-Knowing.

And that was OUR argument which WE gave to Abraham against his people. WE exalt in decrees of rank whomso WE please. Thy Lord is indeed Wise, All-Knowing.

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And that was OUR argument which WE gave to Abraham against his people. WE exalt in decrees of rank whomso WE please. Thy Lord is indeed Wise, All-Knowing.

And that is OUR argument which WE gave to Abraham against his people. We raise whomsoever We want, degree after degree: for thy Lord is full of wisdom and knowledge.

And that was Our proof which We gave Ibrahim (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.

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And that was Our proof which We gave Ibrahim (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.
006:088  This is the Guidance of Allah with which He guides whomsoever He will of His slaves. But if they had joined in worship others with Allah, all that they used to do would have been of no benefit to them.

006:088  This is Allah's guidance wherewith He guides whom He pleases of His servants. And if they had associated others (with Him), all that they did would have been vain.

006:088  Such is the guidance of Allah wherewith He guideth whom He will of His bondmen. But if they had set up (for worship) aught beside Him, (all) that they did would have been vain.

006:088  Such is GOD's guidance, with which He guides whomever He chooses from among His servants. Had any of them fallen into idolatry, their works would have been nullified.

006:088  Such is the guidance of Allah wherewith He guideth whom He will of His bondmen. But if they had set up (aught) beside Him, (all) that they did would have been vain.

006:088  Such is the guidance of Allah wherewith He guideth whom He pleases of His servants; and if they had associated others (with Him), certainly what they did would have become ineffectual for them.

006:088  This is the guidance of Allah: He giveth that guidance to whom He pleaseth, of His worshippers. If they were to join other gods with Him, all that they did would be vain for them.

006:089  They are those whom We gave the Book, Al-Hukm (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, Al-Hukm and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad SAW) who are not disbelievers therein.

006:089  These are they to whom We gave the Book and authority and prophecy. Therefore if these disbelieve in it, We have indeed entrusted it to a people who are not disbelievers in it.

006:089  Those were the ones to whom We gave the scripture, wisdom, and prophethood. If these people disbelieve, we will substitute others in their place, and the new people will not be disbelievers.

006:089  These were the people to whom We gave the Book, Authority, and Prophesy. If some people do not accept Our guidance, it should not grieve you, (Muhammad), for We have made others who accept and protect Our guidance.

006:089  These were the men to whom We gave the Book, and authority, and prophethood: if these (their descendants) reject them, Behold! We shall entrust their charge to a new people who reject them not.

006:090  They are those whom Allah had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'an). It is only a reminder for the 'Alamin (mankind and jinns)."

006:090  These are they whom Allah guided, so follow their guidance. Say: I ask you not for any reward for it. It is naught but a Reminder for the nations.

006:090  Those are they whom Allah guideth, so follow their guidance. Say (O Muhammad, unto mankind): I ask of you no fee for it. Lo! it is naught but a Reminder to (His) creatures.

006:090  These are the ones guided by GOD; you shall be guided in their footsteps. Say, "I do not ask you for any wage. This is but a message for all the people."

006:090  We had guided the Prophets. (Muhammad), follow their guidance and say (to the people), "I do not ask any reward for what I have preached to you. It is my duty to awaken the world."

006:090  These are they whom Allah guided, therefore follow their guidance. Say: I do not ask you for any reward for it; it is nothing but a reminder to the nations.

006:090  These it is whom ALLAH guide aright, so follow thou their guidance. Say, 'I ask not of you any reward for it. This is naught but an admonition for all mankind.'

006:090  Those were the (prophets) who received Allah's guidance: Copy the guidance they received; Say: "No reward for this do I ask of you: This is no less than a message for the nations."
And this (the Qur'an) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe therein and they keep a watch over their prayers.

And this is a Book which We have revealed, verifying that which is before it, and that thou mayest warn the mother of the towns and those around her. And those who believe in the Hereafter believe in it, and they keep a watch over their prayers.

This too is a blessed scripture that We have revealed, confirming that which is before it, and that you may warn the Mother of towns and those around her. Those who believe in the Hereafter believe therein and they strictly observe their Prayers.

And this is a blessed Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it: that thou mayest warn the mother of cities and all around her. Those who believe in the Hereafter believe in this (Book), and they are constant in guarding their prayers.

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006:093 And who is more unjust than he who forgives a lie against Allah, or says: "I have received inspiration," whereas he is not inspired in anything; and who says, "I will reveal the like of what Allah has revealed." And if you could but see when the Zalimun (polytheists and wrong-doers, etc.) are in the agonies of death, while the angels are stretching forth their hands (saying): "Deliver your souls! This day shall you be recompensed with the torment of degradation because of what you said against Allah other than the truth. And you used to reject His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!"

006:094 Who is guilty of more wrong than he who forgoth a lie against Allah, or saith: I am inspired, when he is not inspired, and (because) you scorched His messages.

006:095 Who is more evil than one who fabricates lies and attributes them to GOD, or says, "I have received divine inspiration," when no such inspiration was given to him, or says, "I can write the same as GOD's revelations?" If only you could see the transgressors at the time of death! The angels extend their hands to them, saying, "Let go of your souls. Today, you have incurred a shameful retribution for saying about GOD other than the truth, and for being too arrogant to accept His revelations.

006:096 Who is more unjust than those who ascribe lies to God or say that God has sent them revelations when nothing has been sent to them, or those who say that they can also bring down (from heaven) a book like that which God has revealed? Would that you could see the unjust in the agonies of death when the angels will come forward with their hands outstretched to take their souls out of their bodies and say, "This is the day when you will face humiliating torment for the falsehood that you ascribed to God and for your contemptuously disregarding of His revelations."

006:097 And who is more unjust than he who forgives a lie against Allah, or says: It has been revealed to me; while nothing has been revealed to him, and he who says: I can reveal the like of what Allah has revealed? And if you had seen when the unjust shall be in the agonies of death and the angels stretch forth their hands: Give up your souls; today shall you be recompensed with an ignominious chastisement because you spoke against Allah other than the truth and (because) you showed pride against His communications.

006:098 Who is more evil than one who ascribes lies to Allah, or says, 'It has been revealed to me,' while nothing has been revealed to him; and who says, 'I will send down the like of that which ALLAH has sent down'? And if thou couldst only see, when the wrongdoers are in the agonies of death, and the angels stretch forth their hands, saying, 'Yield up your souls. This day shall you be awarded the punishment of disgrace because of that which you spoke against ALLAH falsely and because you turned away from HIS Signs with disdain.'

006:099 Who can be more wicked than one who inventeth a lie against Allah, or saith, 'I have received inspiration,' when he hath received none, or (again) who saith, 'I can reveal the like of what Allah hath revealed'? If thou couldst but see how the wicked (do fare) in the flood of confusion at death! - the angels stretch forth their hands, (saying), 'Yield up your souls: this day shall ye receive your reward,- a penalty of shame, for that ye used to tell lies against Allah, and scornfully to reject of His signs!'

006:100 And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors who ye thought to be partners in your affairs: so now all relations between you have been cut off from one another and that which you asserted has failed you.

006:101 And certainly you have come to Us one by one as We created you at first, and you have left behind your backs what We gave you. And We see not with you your intercessors about whom you asserted that they were (Allah's) associates in respect to you. Certainly the ties between you are now cut off and that which you asserted has failed you.

006:102 Who is more unjust than those who ascribe lies to God or say that God has sent them revelations when nothing has been sent to them, or those who say that they can also bring down (from heaven) a book like that which God has revealed? Would that you could see the unjust in the agonies of death when the angels will come forward with their hands outstretched to take their souls out of their bodies and say, "This is the day when you will face humiliating torment for the falsehood that you ascribed to God and for your contemptuously disregarding of His revelations."

006:103 Now have ye come unto Us solitary as We did create you at the first, and ye have left behind you all that We bestowed upon you, and We behold not with you your intercessors about whom you asserted that they were (Allah's) associates in respect to you. Certainly the ties between you are now cut off and that which you asserted has failed you.

006:104 "You have come back to us as individuals, just as we created you the first time, and you have left behind what we provided for you. We do not see with you the intercessors that you idolized and claimed that they will help you. All ties among you have been severed; the idols you set up have abandoned you."

006:105 "You have come to Us alone just as We created you at first. You have left behind all those whom We made your friends and We do not see with you any of the intercessors whom you believed to be your partners. Your relations with them have certainly been destroyed and your belief in them has left you (in the dark)."

006:106 "You have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you, and We do not see with you your intercessors about whom you asserted that they were (Allah's) associates in respect to you; certainly the ties between you and them have been cut off, and all that you used to claim has vanished from you.

006:107 And now you come to US one by one even as WE create you at first, and you have left behind your backs that which WE bestowed upon you, and WE do not see with you your intercessors of whom you asserted that they were partners with ALLAH in your affairs. Now you have been cut off from one another and that which you asserted has failed you.

006:108 "And behold! ye come to us bare and alone as We created you for the first time: ye have left behind you all (the favours) which We bestowed on you: We see not with you your intercessors whom ye thought to be partners in your affairs: so now all relations between you have been cut off, and your (pet) fancies have left you in the lurch!"
And HE it is Who has brought you from a single person, and has made for you a resting-place and a repository. Indeed We have explained Our revelations (this Qur'an) for people who understand.

And it is Allah who makes all kinds of seeds grow, brings forth the living from the dead, and the dead from the living. It is God who does such things, so how can you turn away from Him?.

Surely Allah causes the grain and the stone to germinate; He brings forth the living from the dead, and the dead from the living. It is God who does such things, so how can you turn away from Him?.

He caused the seed-grain and the fruit-stone (like date-stone, etc.) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allah, then how are you deluded away from the truth?

Verily! It is Allah Who causes the seed-grain and the fruit-stone (like date-stone, etc.) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allah, then how are you deluded away from the truth?

Surely Allah causes the grain and the date-stone to germinate. He brings for the living from the dead and He is the bringer forth of the dead from the living. That is Allah. How are you then turned away!

It is He Who has produced you from a single soul and there is for you a place of storage and a place of departure: We detail Our signs for a people who understand.

It is God who makes all kinds of seeds grow, brings forth the living from the dead, and the dead from the living. It is God Who does such things, so how can you turn away from Him?.

Surely Allah causes the grain and the stone to germinate; He brings forth the living from the dead, and the dead from the living. It is God Who does such things, so how can you turn away from Him?.

It is He Who has made the stars for you that you may follow the right way thereby in the darkness of the land and the sea. Indeed We have explained Our revelations (this Qur'an) for people who know.

It is He Who has made the stars for you that you may follow the right way thereby in the darkness of the land and the sea. Indeed We have explained Our revelations (this Qur'an) for people who know.

It is Allah Who causes the grain and the date-stones to sprout. He brings forth the living from the dead, and HE is the Bringer forth of the dead from the living. That is ALLAH; wherefore, then, are you turned back?

It is God who makes all kinds of seeds grow, brings forth the living from the dead, and the dead from the living. It is God who does such things, so how can you turn away from Him?.

It is God who makes all kinds of seeds grow, brings forth the living from the dead, and the dead from the living. It is God Who does such things, so how can you turn away from Him?.

It is Allah Who causes the grain and the date-stone to sprout. He brings forth the living from the dead, and HE is the Bringer forth of the dead from the living. That is ALLAH; wherefore, then, are you turned back?

It is he who makes the stars (as beacons) for you, that ye may guide your course by them amid the darkness of the land and sea. We have detailed Our signs for a people who understand.

It is God who makes all kinds of seeds grow, brings forth the living from the dead, and the dead from the living. It is God who does such things, so how can you turn away from Him?.

It is Allah Who causes the seed-grain and the date-stone to split and sprout. He causeth the living to issue from the dead, and HE is the one to cause the dead to issue from the living. That is Allah; then how are ye deluded away from the truth?

He caused the seed-grain and the fruit-stone (like date-stone, etc.) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allah, then how are you deluded away from the truth?

Verily! It is Allah Who causes the seed-grain and the fruit-stone (like date-stone, etc.) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allah, then how are you deluded away from the truth?

Surely Allah causes the grain and the date-stone to germinate. He brings for the living from the dead and He is the bringer forth of the dead from the living. That is Allah. How are you then turned away!
006:099 **Khan**

It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe.

006:099 **Maulana**

And He it is Who sends down water from the clouds, then We bring forth with it buds of all (plants), then We bring forth from it green (foliage), from which We produce clustered grain; and from the date-palm, of the sheaths of it, come forth clusters (of dates) within reach; and gardens of grapes and the olive and the pomegranate, alike and unlike. Look at the fruit of it when it bears fruit and the ripening of it. Surely there are signs in this for a people who believe!

006:099 **Pickthål**

He it is Who sends down water from the sky, and therewith We bring forth buds of every kind; We bring forth the green blade from which We bring forth the thick-clustered grain; and from the date-palm, from the pollen thereof, spring pendant bunches; and (We bring forth) gardens of grapes, and the olive and the pomegranate, alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are portents for a people who believe.

006:099 **Rashad**

He is the One who sends down from the sky water, whereby we produce all kinds of plants. We produce from the green material multitudes of complex grains, palm trees with hanging clusters, and gardens of grapes, olives and pomegranate; fruits that are similar, yet dissimilar. Note their fruits as they grow and ripen. These are signs for people who believe.

006:099 **Sarwar**

It is He who has sent water down from the sky to let all kinds of plants grow; the vegetables with accumulated grains; palm-trees from which appear clusters of dates within easy reach; vineyards, olive groves, and pomegranates of all types. See the fruits when they are growing and when they are ripe. This, too, is evidence (of the existence of God) for those who believe.

006:099 **Shakir**

And it is He Who sends down water from the cloud, then We bring forth with it buds of all (plants), then We bring forth from it green (foliage) from which We produce grain piled up (in the ear); and of the palm-tree, of the sheaths of it, come forth clusters (of dates) within reach, and gardens of grapes and olives and pomegranates, alike and unlike; behold the fruit of it when it yields the fruit and the ripening of it; most surely there are signs in this for a people who believe.

006:099 **Sherali**

And He it is Who sends down water from the cloud: And WE bring forth therewith every kind of growth; then WE bring forth with that green foliage wherefrom WE produce clustered grain. And from the date-palm, out of its sheaths comes forth bunches hanging low. And WE produce therefrom gardens of grapes, and the olive and the pomegranate - like and unlike. Look at the fruit thereof when it bears fruit, and the ripening thereof. Surely, in this are Signs for a people who believe.

006:099 **Yusufali**

It is He Who sendeth down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near: and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! in these things there are signs for people who believe.

006:100 **Khan**

Yet, they join the jinns as partners in worship with Allah, though He has created them (the jinns), and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above (all) that they attribute to Him.

006:100 **Maulana**

And they regarded the jinn to be partners with Allah, and He created them, and they attribute falsely without knowledge, Glory be to Him, and highly exalted is He above what they ascribe (to Him)!

006:100 **Pickthål**

Yet they ascribe as partners unto Him the jinn, although He did create them, and impute falsely, without knowledge, sons and daughters unto Him. Glorified be He and High Exalted above (all) that they attribute to Him.

006:100 **Rashad**

Yet, they set up beside GOD idols from among the jinns, though He has created them, and they attribute falsely without knowledge, sons and daughters to Him. Be He Glorified. He is the Most High, far above their ascriptions.

006:100 **Sarwar**

And they make the jinn associates with Allah, while He created them, and they falsely attribute to Him sons and daughters without knowledge; God is too glorious to have the attributes which they ascribe to Him. Glory be to Him, and highly exalted is He above what they ascribe (to Him)!

006:100 **Shakir**

Yet, they ascribe as partners unto Him the jinn, although He did create them, and impute falsely, without knowledge, sons and daughters unto Him. Glorified be He and High Exalted above (all) that they attribute to Him.

006:100 **Sherali**

And they make the Jinns equals with Allah, thoug they Allah did create the Jinns; and they falsely, having no knowledge, attribute sons and daughters to Him. Be Him Glorifed! in these things there are signs for people who believe.

006:100 **Yusufali**

Yet they set up beside God idols from among the Jinns, though He is the One who created them. They even attribute to Him sons and daughters without knowledge. Be He glorified. He is the Most High, far above their ascriptions.

006:101 **Khan**

Section 13: Gradual Progress

He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything.

**Maulana**

Wonderful Originator of the heavens and the earth! How could He have a son when He has not consort? And He created everything and He is the Knower of all things.

**Pickthål**

The Originator of the heavens and the earth! How can He have a child, when there is for Him no consort, when He created all things and is Aware of all things?

**Rashad**

The Initiator of the heavens and the earth. How can He have a son, when He never had a mate? He created all things, and He is fully aware of all things.

**Sarwar**

How could the One Who is the Originator of the heavens and the earth who has no companion, have a son? He created all things and has absolute knowledge of all things.

**Shakir**

Wonderful Originator of the heavens and the earth! How could He have a son when He has no consort, and He (Himself) created everything, and He is the Knower of all things.

**Sherali**

The Originator of the heavens and the earth. How can HE have a son when HE has no consort, and when HE has created everything and has knowledge of all things?

**Yusufali**

To Him is due the primal origin of the heavens and the earth: How can HE have a son when HE hath no consort? He created all things, and HE hath full knowledge of all things.
006:102 Khan

Such is Allah, your Lord! La ilaha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things.

006:102 Maulana

That is Allah, your Lord. There is no god but He; the Creator of all things; therefore serve Him, and He has charge of all things.

006:102 Pickthtal

Such is Allah, your Lord. There is no Allah save Him, the Creator of all things, so worship Him. And He taketh care of all things.

006:102 Rashad

Such is GOD your Lord, there is no god except He, the Creator of all things. You shall worship Him alone. He is in control of all things.

006:102 Sarwar

He is God your Lord. There is no God but He. He has created all things. Worship Him for He is the Guardian of all things.

006:102 Shakir

That is Allah, your Lord, there is no god but He; the Creator of all things, therefore serve Him, and He has charge of all things.

006:102 Sherali

Such is ALLAH, your Lord. There is no god but HE, the creator of all things; so worship HIM. And HE is the Guardian over everything.

006:102 Yusufali

That is Allah, your Lord! there is no god but He, the Creator of all things: then worship ye Him: and He hath power to dispose of all affairs.

006:103 Khanna

No vision can grasp Him, but His Grasp is over all vision. He is the Most Subtle and Courteous, Well-Acquainted with all things.

006:103 Maulana

Vision comprehends Him not, and He comprehends (all) vision; and He is the Subtile, the Aware.

006:103 Pickthtal

Vision comprehendeth Him not, but He comprehendeth (all) vision. He is the Subtile, the Aware.

006:103 Rashad

No visions can encompass Him, but He encompasses all visions. He is the Compassionate, the Cognizant.

006:103 Sarwar

No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware.

006:103 Shakir

Vision comprehends Him not, and He comprehends (all) vision; and He is the Knower of subtleties, the Aware.

006:103 Sherali

Eyes cannot reach HIM but HE reaches the eyes. And HE is the incomprehensible, the All-Aware.

006:103 Yusufali

No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.

006:104 Khan

Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad SAW) am not a watcher over you.

006:104 Maulana

Clear proofs have indeed come to you from your Lord: so whoever sees, it is for his own good; and whoever is blind, it is to his own harm. And I am not a keeper over you.

006:104 Pickthtal

Proofs have come unto you from your Lord, so whoso seeth, it is for his own good, and whoso is blind is blind to his own hurt. And I am not a keeper over you.

006:104 Rashad

Enlightenments have come to you from your Lord. As for those who can see, they do so for their own good, and those who turn blind, do so to their own detriment. I am not your guardian.

006:104 Sarwar

(Muhammad), tell them, "Clear proofs have certainly come to you from your Lord. Whoever tries to understand it will gain much but those who ignore it will only harm themselves. I am not (supposed) to watch over you (all the time)".

006:104 Shakir

Indeed there have come to you clear proofs from your Lord; whoever will therefore see, it is for his own soul and whoever will be blind, it shall be against himself and I am not a keeper over you.

006:104 Sherali

Proofs have indeed come to you from your Lord; so whoever sees, it is for HIS own good; and whoever becomes blind, it is to his own loss. And I am not a guardian over you.

006:104 Yusufali

"Now have come to you, from your Lord, proofs (to open your eyes): if any will see, it will be for (the good of) his own soul; if any will be blind, it will be to his own (harm): I am not (here) to watch over your doings."

006:105 Khan

Thus We explain variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'an from that)" and that We may make the matter clear for the people who have knowledge.

006:105 Maulana

And thus do We repeat the messages and that they may say, Thou hast studied; and that We may make it clear to a people who know.

006:105 Pickthtal

Thus do We display Our revelations that they may say (unto thee, Muhammad): "Thou hast studied," and that We may make (it) clear for people who have knowledge.

006:105 Rashad

We thus explain the revelations, to prove that you have received knowledge, and to clarify them for people who know.

006:105 Sarwar

(Muhammad), tell them, "Thou hast studied," and that We may make it clear to people who know.

006:105 Shakir

Indeed there have come to you clear proofs from your Lord; whoever will therefore see, it is for his own soul and whoever will be blind, it shall be against himself and I am not a keeper over you.

006:105 Sherali

And thus do We explain the communications and that they may say: You have read; and that We may make it clear to a people who know.

006:105 Yusufali

Thus do we explain the signs by various (symbols): that they may say, "Thou hast taught (us) diligently," and that We may make the matter clear to those who know.

006:106 Khan

Follow what has been inspired to you (O Muhammad SAW) from your Lord, La ilaha illa Huwa (none has the right to be worshipped but He) and turn aside from Al-Mushrikun.

006:106 Maulana

Follow that which is revealed to thee from thy Lord -- there is no god but He; and turn away from he polytheists.

006:106 Pickthtal

Follow that which is inspired in thee from thy Lord; there is no Allah save Him; and turn away from the idolaters.

006:106 Rashad

Follow what is revealed to you from your Lord, there is no god except He, and disregard the idol worshipers.

006:106 Sarwar

(Muhammad), follow what has been revealed to you from your Lord; there is no God but He, and stay away from pagans.

006:106 Shakir

Follow what is revealed to you from your Lord; there is no god but He; and withdraw from the polytheists.

006:106 Sherali

Follow that which has been revealed to thee from thy Lord; there is no god but HE; and turn aside from the idolaters.

006:106 Yusufali

Follow what thou art taught by inspiration from thy Lord: there is no god but He: and turn aside from those who know.

006:107 Khan

Had Allah willed, they would not have taken false gods: but We made thee not one to watch over their doings, nor art thou set over them to dispose of their affairs.

006:107 Maulana

And if Allah had pleased, they would not have set up others (with Him). And We have not appointed thee a keeper over them, and thou art not placed in charge of them.

006:107 Pickthtal

Had Allah willed, they had not been idolatrous. We have not set thee as a keeper over them, nor art thou responsible for them.

006:107 Rashad

Had GOD willed, they would not have worshipping idols. We did not appoint you as their guardian, nor are you their advocate.

006:107 Sarwar

Had God wanted, they would not consider anything equal to Him. God has not appointed you to watch over them nor are you their guardian.

006:107 Shakir

And if Allah had pleased, they would not have set up others (with Him) and We have not appointed you a keeper over them, and you are not placed in charge of them.

006:107 Sherali

And if ALLAH had enforced HIS will, they would not have set up gods with HIM. And WE have not made thee a keeper over them, nor art thou over them a guardian.

006:107 Yusufali

If it had been Allâh's plan, they would not have taken false gods: but We made thee not one to watch over their doings, nor art thou set over them to dispose of their affairs.
And insult not those whom they (disbelievers) worship besides Allah, lest they insult Allah wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.

And just as We have made fair-seeming to every people their deeds, then to their Lord is their return so He will inform them of what they did.

Revile not those unto whom they pray beside Allah lest they wrongfully revile Allah through ignorance. Thus unto every nation have We made their deed seem fair. Then unto their Lord is their return, and He will tell them what they used to do.

Do not curse the idols they set up beside GOD, lest they blaspheme and curse GOD, out of ignorance. We have adorned the works of every group in their eyes. Ultimately, they return to their Lord, then He informs them of everything they had done.

Believers, do not say bad words against the idols lest they (pagans) in their hostility and ignorance say such words against God. We have made every nation's deeds seem attractive to them. One day they will all return to their Lord who will inform them of all that they have done.

And do not abuse those whom they call upon besides Allah, lest exceeding the limits, they abuse Allah through ignorance. Thus have We made fair seeming to every people their deeds; then to their Lord shall be their return, so He will inform them of what they did.

And even if We send down to them the angels and the dead speak to them and We gather together all things before their very eyes, they would not believe unless Allah pleases, but most of them are ignorant.

And even if We had sent down unto them angels, and the dead speak to them and We gathered together all things before their very eyes, they would not believe unless Allah willed it to be so. But, in fact, most of them ignore (the evidence).

And we turn their hearts and their sights, even as they did not believe in it the first time, and We leave them in their inordinacy, blindly wandering on.

We confound their hearts and their eyes. As they believed not therein at the first, We let them wander blindly in their rebellion.

And We will turn their hearts and vision away (from guidance), as they refused to believe therein for the first time, and We will leave them in their trespass to wander blindly.

And We shall turn their hearts and their eyes away from (guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

We control their minds and their hearts. As they believed not therein at the first, We make fair seeming to every people their deeds; then to their Lord is their return, so He will inform them of what they did.
And the word of your Lord is complete, in truth and justice. Nothing shall abrogate His words. He is the Hearer, the Omniscient.

Perfected is the Word of thy Lord in truth and justice. There is naught that can change His words. He is the Hearer, the Knower.

And the word of thy Lord has been accomplished truly and justly; there is none who can change His words, and He is the Hearer, the Knowers.
006:116 And if you obey most of those on earth, they will mislead you far away from Allah's way. They follow nothing but conjectures, and they do nothin
006:117 Verily, your Lord! It is He Who knows best who strays from His Way, and He knows best the rightly guided ones.
006:118 So eat of that (meat) on which Allah's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).
006:119 And what reason have you that you should not eat of that on which Allah's name is mentioned, when He has already made plain to you what He has forbidden to you -- excepting what you are compelled to; and surely many who exceed the limits.
006:120 Why should ye not eat of (meats) on which Allah's name hath been pronounced, when He hath explained to you in detail what is unlawful to you, unless ye are compelled thereto. But lo! many are led astray by their own lusts through ignorance. Lo! thy Lord, He is Best Aware of the transgressors.
006:121 And if you obey most of those on earth, they will mislead you far away from Allah's way. They follow nothing but conjecture, and they do nothing but lie.
006:122 Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.
006:123 And if thou obey most of those in the earth, they will lead thee astray from Allah's way. They follow naught but conjecture, and they only lie.
006:124 And if thou obey most of those in the earth, they will lead thee astray from Allah's way. They follow naught but conjecture, and they only lie.
006:125 If you obey the majority of people on earth, they will divert you from the path of GOD. They follow only conjecture; they only guess.
006:126 Lo! thy Lord, He knows best who strays from His way. He knows best those who follow the right course.
006:127 Why should ye not eat such flesh when God has told you in detail what is unlawful to eat under normal conditions. Most people, out of ignorance, lead others with their personal opinions, without knowledge. Your Lord is fully aware of the transgressors.
006:128 And why should you not eat of that (meat) on which Allah's Name has been pronounced, if you are believers in HIS Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).
006:129 And what reason have you that you should not eat of that on which Allah's name is mentioned, when He has already made plain to you what He has forbidden to you -- excepting what you are compelled to; and surely many lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.
006:130 Surefly thy Lord -- He knows best who goes astrar from His way, and He knows best the guided ones.
006:131 Your Lord is fully aware of those who stray off His path, and He is fully aware of those who are guided.
006:132 Eat, then, of that over which the name of ALLAH has been pronounced, if you truly believe in His signs.
006:133 Thy Lord knoweth best who strayeth from His way: He knoweth best who they are that receive His guidance.
006:134 Surely thy Lord -- He best knows who goes astrar from His way and those who are rightly guided.
006:135 If you have faith in God's revelations, eat the flesh of the animal which has been slaughtered with a mention of His Name.
006:136 Leave (O mankind, all kinds of) sin, open and secret. Verily, those who earn sin will get due recompense for their "earnings."
006:137 He knows best who goes astray from His way, and He best knows those who go astray from His way. They follow naught but conjecture, and they do nothing but lie.
006:138 Forsake the outwardness of sin and the inwardness thereof. Lo! those who garner sin will be awarded that which they have earned.
006:139 If you obey the majority of people on earth, they will divert you from the path of GOD. They follow only conjecture; they only guess.
006:140 Lo! thy Lord, He knoweth best who strays from His way. He knoweth best who they are that receive His guidance.
006:121 Khan

006:121 Eat not (O believers) of that (meat) on which Allah's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allah). And certainly, the Shayatin (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making Al-Maytatah (a dead animal) legal by eating it], then you would indeed be Mushrikun (polytheists) [because they (devils and their friends) made lawful to you to eat that which Allah has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them, and to worship others besides Allah is polytheism].

006:121 Maulana

And eat not of that on which Allah's name has not been mentioned, and that is surely a transgression. And certainly the devils inspire their friends to contend with you; and if you obey them, you will surely be polytheists.

006:121 Pickthal

And eat not of that whereon Allah's name hath not been mentioned, for lo! it is abomination. Lo! the devils do inspire their minions to dispute with you. But if ye obey them, ye will be in truth idolaters.

006:121 Rashad

Do not eat from that upon which the name of GOD has not been mentioned, for it is an abomination. The devils inspire their allies to argue with you; if you obey them, you will certainly be idol worshippers.

006:121 Sarwar

Do not eat the flesh of an animal which has been slaughtered without a mention of the Name of God; it is a sinful deed. Satan teaches his friends to argue with you. If you obey them, you will certainly be idol worshippers.

006:121 Shakir

And do not eat of that on which Allah's name has not been mentioned, and that is most surely a transgression; and most surely the Shaitans suggest to their friends that they should contend with you; and if you obey them, you shall most surely be polytheists.

006:121 Sherali

And eat not of that on which the name of ALLAH has not been pronounced, for surely that is abomination. And certainly the evil ones inspire their friends with such thoughts that they may dispute with you. And if you obey them, you will indeed be of those who set up gods with ALLAH.

006:121 Yusufali

Eat not of (meats) on which Allah's name hath not been pronounced: That would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be Pagans.

006:122 Khan

Section 15: The Chief Opponents

006:122 Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men, like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

006:122 Maulana

Is he who was dead, then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in darkness whence he cannot come forth? Thus their doings are made fair-seeming to the disbelievers.

006:122 Pickthal

Is he who was dead and We have raised him unto life, and set for him a light wherein he walketh among men, as him whose similitude is in utter darkness whence he cannot emerge? Thus is their conduct made fair-seeming for the disbelievers.

006:122 Rashad

Is one who was dead and we granted him life, and provided him with light that enables him to move among the people, equal to one in total darkness from which he can never exit? The works of the disbelievers are thus adored in their eyes.

006:122 Sarwar

Can the dead to whom We have given life and light so that they may walk among the people, be considered equal to those who can never come out of darkness? The deeds of the unbelievers are made to seem attractive to them.

006:122 Shakir

Is he who was dead then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in utter darkness whence he cannot come forth? Thus what they did was made fair seeming to the unbelievers.

006:122 Sherali

Can he, who was dead, then WE gave him life and made for him a light whereby he walks among men, be like him whose condition is that he is in utter darkness whence he cannot come forth? Thus have the doings of the disbelievers been made to seem fair to them.

006:122 Yusufali

Can he who was dead, to whom WE gave life, and a light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? Thus it is made fair seeming to the disbelievers that which he can never come out? Thus it is made fair seeming to the disbelievers that which he can never come out? Thus it is made fair seeming to the disbelievers that which he can never come out?

006:123 Khan

And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their own selves, and they perceive (it) not.

006:123 Maulana

And thus have We made in every town the leaders of its guilty ones, that they may make plans therein. And they plan not but against themselves, and they perceive not.

006:123 Pickthal

And thus We have made in every city great ones of its wicked ones, that they should plot therein. They do but plot against themselves, though they perceive not.

006:123 Rashad

We allow the leading criminals of every community to plot and scheme. But they only plot and scheme against their own souls, without perceiving.

006:123 Sarwar

In every town We have placed some sinful leaders who always make evil plans. These plans will only work against their own souls but they do not realize this.

006:123 Shakir

And thus have We made in every town the great ones to be its guilty ones, that they may plan therein; and they do not plan but against their own souls, and they do not perceive.

006:123 Sherali

And thus have WE made in every town the leaders of its wicked ones that their doings seem fair to them with the result that they plot therein against the Messengers of ALLAH and they plot not except against their own souls; but they perceive not.

006:123 Yusufali

Thus have We placed leaders in every town, its wicked men, to plot (and burrow) therein: but they only plot against their own souls, and they perceive it not.
And when there comes to them a sign (from Allah) they say: "We shall not believe until we receive the like of that which the Messengers of Allah had received.") Allah knows best with whom to place His Message. Humiliation and disgrace from Allah and a severe torment will overtake the criminals (polytheists, sinners, etc.) for that which they used to plot.

And when a message comes to them they say: We will not believe till we are given the like of that which Allah’s messengers are given. Allah best knows where to place His message. Humiliation from Allah and severe chastisement will surely befall the guilty for their planning.

And when a token cometh unto them, they say: We will not believe till we are given that which Allah's messengers are given. Allah knoweth best with whom to place His message. Humiliation from Allah and heavy punishment will smite the guilty for their scheming.

When a powerful proof comes to them, they say, "We will not believe unless we are given what is given to GOD's messengers!" GOD knows exactly who is best qualified to deliver His message. Such criminals will suffer debasement at GOD, and terrible retribution as a consequence of their evil scheming.

When a miracle is shown to them, they say, "We will not believe unless we are shown a miracle like that shown to the messengers of GOD." GOD knows best whom to appoint as His Messenger. The sinful ones are worthless in the sight of GOD and they deserve a severe punishment for their evil plans.

And when a communication comes to them they say: We will not believe till we are given the like of what Allah’s messengers are given. Allah best knows where He places His message. There shall befall those who are guilty humiliation from Allah and severe chastisement because of what they planned.

Theirs is the abode of peace with their Lord, and He will be their friend, because they practised (righteousness).
And on the Day when He will gather them (all) together and (say): "O you assembly of jinn! Many did you mislead of men," and their Auliyā' (friends and helpers, etc.) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire is your dwelling-place, you will dwell therein forever, except as Allah may will. Certainly your Lord is All-Wise, All-Knowing."

In the day when He will gather them together (He will say): "O ye assembly of the jinn! Many of humankind did ye seduce. And their adherents among humankind will say: Our Lord! We have reached one another, but now we have arrived at the appointed term which Thou appointedst for us. He will say: Fire is your home. Abide therein for ever, save him whom Allah willeth (to deliver). Lo! thy Lord is Wise, Aware.

The day will come when He summons all of them (and says): "O you jinns, you have claimed multitudes of humans." Their human companions will say, "Our Lord, we enjoyed each others' company until we wasted the life span You had set for us." He will say, "Hell is your destiny." They abide therein forever, in accordance with God's will. Your Lord is Wise, Omnipotent.

On the day when every one will be resurrected and the jinn will be told that they have made many people go astray, their friends from among people will say, "Lord, we benefited from each other until death approached us." They will be told that their dwelling will be fire wherein they will live forever unless God wills it to be otherwise. Your Lord is All-wise and All-knowing.

And on the day when He shall gather them all together: O assembly of jinn! you took away a great part of men. And their friends from among the men shall say: Our Lord! some of us profited by others and we have reached our appointed term which Thou didst appoint for us. He shall say: The fire is your abode, to abide in it, except as Allah is pleased; surely your Lord is Wise, Knowing.

And on the day when He will gather them all together, HE will say, 'O company of jinn! you won over to yourselves a great many from among men. And their friends from among men will say, 'Our Lord! we profited from one another, but now we have reached our term which Thou didst appoint for us.' He will say, 'The Fire is your abode, wherein you shall abide, save what ALLAH may will.' Surely, Thy Lord is Wise, All-Knowing.

One day will He gather them all together, (and say): 'O ye assembly of Jinns! Much (toll) did ye take of men.' Their friends amongst men will say: 'Our Lord! we made profit from each other: but (alas!) we reached our term - which thou didst appoint for us.' He will say; 'The Fire be your dwelling-place: you will dwell therein forever, except as Allah willeth.' for thy Lord is full of wisdom and knowledge.

And thus We do make the Zalimun (polytheists and wrong-doers, etc.) Auliyā' (supporters and helpers) one to another (in committing crimes etc.), because of that which they used to earn.

Thus We let some of the wrongdoers have power over others because of what they are wont to earn. Thus do We make the unjust friends of one another because of their evil deeds. Thus do We make some of the iniquitous to befriend others on account of what they earned. And thus do WE make some of the wrongdoers friends of each other because of what they earn.

O community of jinn and men, did there not come to you messengers from amongst you, relating to you My messages and warning you of the meeting of this day of yours? They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

O ye assembly of the jinn and mankind! Did there not come to you messengers from amongst you, setting forth unto you My tokens and warning you of the meeting of this day of yours? They will say: We testify against ourselves. And the life of the world beguiled them. And they testify against themselves that they were disbelievers.

O you assembly of jinns and mankind; "Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

O community of jinn and men, did there not come to you messengers from amongst you, relating to you My messages and warning you of the meeting of this day of yours? They will say: We bear witness against ourselves. And this world's life deceived them, and they will bear witness against themselves that they were disbelievers.

O company of jinn and men! Did not Messengers come to you from amongst yourselves who related to you My Signs and who warned you of the meeting of this day of yours? They will say, 'We bear witness against ourselves.' And the worldly life deceived them. And they will bear witness against themselves that they were disbelievers.

O ye assembly of Jinns and men! came there not unto you messengers from amongst you, setting forth unto you My signs, and warning you of the meeting of this Day of yours? They will say: "We bear witness against ourselves." It was the life of this world that deceived them. So against themselves will they bear witness that they rejected Faith.
And they have assigned ALLAH a portion of the crops and cattle which HE has produced, and they say, `This is for our associate; then what is for their associate?'

And they set apart a portion for Allah out of what He has created of tilth and cattle, and say: This is for Allah `associates; then what is for their associates?'

However, what was set aside for their idols never reached GOD, while the share they set aside for GOD invariably went to their (so-called) `partners'. How terrible is their decision!

And they assign to Allah, of the crops and cattle which HE has created, a share, and they say: "This is for GOD according to their claims, "and this is for our (Allah's so-called) "partners"." God does not receive for His partners (or associates) aught of what He has created of tillage and cattle, according to their claims, "this is for our (Allah's so-called) "partners"." But that which is for their associates, reaches not Allah, and whatever is (set apart) for Allah, it reaches to their associates; evil is that which they judge.

Say (O Muhammad SAW): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the Zalimun (polytheists and wrong-doers, etc.) will not be successful in any undertaking, but what they have done will never reach Allah, and that which is for Allah, it reaches to their (so-called) "partners"; evil is that which they judge.

So they assert that which ye proposed will certainly come to pass, and you cannot escape (it). Sufficient One, the Lord of mercy; if He pleases, He may take you off, and make whom He pleases successors after you, even as He raised you up from the seed of another people.

And your Lord is the Self-sufficient One, possessing of all mercy, If He wills, HE can remove you, and substitute whomever He wills in your place, just as He produced you from the progeny of other people.

Surely, that which ye are promised will verily come to pass, and ye cannot escape (from the Punishment of Allah).

Say (O Muhammad SAW): "O my people! Do whatever ye can: I will do (my part); soon will ye know who will be the (good) end of the abode. Surely that which you are promised will verily come to pass, and ye cannot escape (from the Punishment of Allah).}

And the wrongdoers will not succeed. Sufficient One, the Lord of mercy; if He pleases, He may remove you, and make whom He pleases successors after you, even as He raised you up from the seed of another people.

Say (O Muhammad SAW): "O my people! Work according to your ability, I too am acting; so you will soon come to know for whom is the (good) end of the abode. Surely, the wrongdoers will not succeed.

And your Lord is the Self-sufficient One, possessing of all mercy, If HE wills, HE can remove you, and substitute whomever HE wills in your place, just as HE produced you from the progeny of other people.

And your Lord is the Self-sufficient One, possessing of all mercy, If HE wills, HE can remove you, and substitute whomever HE wills in your place, just as HE produced you from the progeny of other people.

And for all are degrees according to their deeds: for thy Lord is not unmindful of what they do.}

And for all are degrees according to their deeds: for thy Lord is not unmindful of what they do.}

And for all are degrees according to their deeds: for thy Lord is not unmindful of what they do.}

Your Lord is the Self-sufficient One, possessing of all mercy, If HE wills, HE can remove you, and substitute whomever HE wills in your place, just as HE produced you from the progeny of other people.

Your Lord is the Self-sufficient One, possessing of all mercy, If HE wills, HE can remove you, and substitute whomever HE wills in your place, just as HE produced you from the progeny of other people.

Your Lord is the self-sufficient, full of Mercy: if it were His will, HE could destroy you, and in your place appoint whom HE will as your successors, even as HE raised you up from the posterity of other people.

And for all are degrees according to their deeds: for thy Lord is not unmindful of what they do.}

And thy Lord is the Self-sufficient One, the Lord of mercy. If HE please, HE may remove you, and make whom HE pleases successors after you, even as HE raised you up from the seed of another people.

And thy Lord is the Self-sufficient One, the Lord of mercy. If HE please, HE can do away with you and cause to succeed you whom HE pleases, even as HE raised you from the posterity of other people.

Say (O Muhammad SAW): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the Zalimun (polytheists and wrong-doers, etc.) will not be successful, and whatever is (set apart) for Allah, it reaches to your (so-called) "partners"; evil is that which they judge.

Say (O Muhammad SAW): "O my people! Do whatever ye can: I will do (my part); soon will ye know who it is whose end will be (best) in the Hereafter: certain it is that the wrong-doers will not prosper."
And so to many of the Mushrikun (polytheists - see V.2:105), their (Allah's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allah had willed they would not have done so. So leave them alone with their fabrications.

And thus their associate-gods have made fair-seeming to many polytheists the killing of the children, that they may cause them to perish and obscure for them their religion. And if Allah had pleased, they would not have done it, so leave them alone with that which they forge.

Thrice have their (so-called) partners (of Allah) made the killing of their children to seem fair unto many of the idolaters, that they may ruin them and make their faith obscure for them. Had Allah willed (it otherwise), they had not done so. So leave them alone with their devices.

Thrice were the idol worshipers duped by their idols, to the extent of killing their own children. In fact, their idols inflict great pain upon them, and confuse their religion for them. Had God willed, they would not have done it. You shall disregard them and their fabrications.

To many of the pagans, the murder of their children was made to seem attractive by the idols. This led them (the pagans) to confusion in their religion and to face their own destruction. Had God wanted, they would not have murdered their children. Keep away from them and their evil gains.

Even so, in the eyes of most of the pagans, their "partners" made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If Allah had willed, they would not have done so: But leave alone them and their inventions.

And according to their pretending, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden or any other work, and cattle on which (at slaughtering) the name of Allah is not pronounced: lying against Him (Allah). He will recompense them for what they used to fabricate.

And they say: Such and such cattle and crops are prohibited -- none shall eat them except such as we please -- so they assert -- and cattle whose backs are forbidden, and cattle on which they would not mention Allah's name -- forgiving a lie against Him. He will requite them for what they forge.

And they say: Such cattle and crops are forbidden. No-one is to eat of them save whom we will -- in their make-believe - cattle whose backs are forbidden, cattle over which they mention not the name of Allah. (All that is) a lie against Him. He will repay them for that which they invent.

And they say, 'These are livestock and crops that are prohibited; no one shall eat them except whomever we permit,' so they claimed. They also prohibited the riding of certain livestock. Even the livestock they ate, they never pronounced GOD's name as they sacrificed them. Such are innovations attributed to Him. He will surely requite them for their innovations.

They, (the pagans), have said that their cattle and farms are dedicated to private idols and that no one can consume (the produce) except those whom We wanted, in their opinion. They prohibited the riding of certain animals and they ate the flesh of certain animals slaughtered without a mention of the Name of God. Instead, they ascribed falsehood to Him. They will all be given an evil recompense for their sinful invention.

And they say: These are cattle and tilth prohibited, none shall eat them except such as We please-- so they assert-- and cattle whose backs are forbidden, and cattle on which they would not mention Allah's name-- forgiving a lie against Him; He shall requite them for what they forged.

And they say, 'Such and such cattle and crops are forbidden. None shall eat thereof save whom we please' - so they assert - and there are cattle whose backs are forbidden, and there are cattle over which they pronounce not the name of ALLAH, forgiving a lie against HIM. Soon will HE requite them for that which they have fabricated.

And they say that such and such cattle and crops are taboo, and none should eat of them except those whom - so they say - We wish; further, there are cattle forbidden to yoke or burden, and cattle on which, (at slaughter), the name of Allah is not pronounced; - inventions against Allah's name: soon will He requite them for their inventions.

And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allah). Verily, He is All-Wise, All-Knower.

And they say: That which is in the wombs of such and such cattle is reserved for our males, and forbidden to our wives, and if it be stillborn, they are partners in it. He will reward them for their (false) attribution. Surely He is Wise, Knowing.

And they say: That which is in the bellies of such cattle is reserved for our males and is forbidden to our wives; but if it be born dead, then they (all) may be partners thereof. He will reward them for their attribution of (such ordinances unto Him). Lo, He is Wise, Aware.

And they also said, 'What is in the bellies of these livestock is reserved exclusively for the males among us, and prohibited for our wives.' But if it was a still birth, they permitted their wives to share therein. He will certainly requite them for their innovations. He is Most Wise, Omniscient.

They have also said, "Whatever exists in the wombs of these animals belongs to our people alone and it is not lawful for our women." However, if they are born dead, then everyone will have a share. God will give them what they deserve for (their unjust laws). God is All-merciful and All-knowing.

And they say: What is in the wombs of everyone will be special for our males, and forbidden to our wives, and if it be stillborn, then they are all partners in it; He will reward them for their attributing (falsehood to Allah); surely He is Wise, Knowing.

And they say, 'That which is in the wombs of such and such cattle is reserved for our males and is forbidden to our wives;' but if it be born dead, then they all partake thereof; HE will reward them for their assertion. Surely, HE is Wise, All-Knowing.

They say: 'What is in the wombs of such and such cattle is specially reserved (for food) for our men, and forbidden to our women; but if it is still-born, then all have share therein. For their (false) attribution (of superstitions to Allah), He will soon punish them: for He is full of wisdom and knowledge.
006:140 Khan

006:140 Maulana

They are losers indeed who kill their children foolishly without knowledge, and forbid what Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and are not guided.

006:140 Rashad

Losers indeed are those who killed their children foolishly, due to their lack of knowledge, and prohibited what GOD has provided for them, and followed innovations attributed to GOD. They have gone astray; they are not guided.

006:140 Sarwar

Those who foolishly and ignorantly murdered their children, ascribed falsehood to God and made unlawful what He had given to them for their sustenance, have certainly lost much. They had gone far away from the right guidance.

006:140 Shakir

They are lost indeed who kill their children foolishly without knowledge, and forbid what Allah has given to them forging a lie against Allah; they have indeed gone astray, and they are not the followers of the right course.

006:140 Pickthall

And of the cattle He has created some for burden and some for slaughter. Eat of what Allah has given you and follow not the footsteps of Satan. For he is to you an open enemy.

006:140 Yusufali

Losers are those who slay their children, from folly, without knowledge, and forbid food which Allah hath provided for them, inventing (lies) against Allah. They have indeed gone astray and needed no guidance.

006:141

Section 17: Idolaters' Self-imposed Prohibitions

006:141 Khan

And it is He Who produces gardens trellised and untrellised, and date-palms, and crops of different shape and taste (its fruits and its seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its Zakat, according to Allah's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not Al-Musrifun (those who waste by extravagance).

006:141 Maulana

And He it is Who produces gardens, trellised and untrellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike. Eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and be not prodigal. Surely He loves not the prodigals;

006:141 Pickthall

He it is Who produceth gardens trellised and untrellised, and the date-palm, and crops of divers flavour, and the olive and the pomegranate, like and unlike. Eat ye of the fruit thereof when it fruiteth, and pay the due thereof upon the harvest day, and be not prodigal. Lo! Allah loveth not the prodigals.

006:141 Rashad

He is the One who established gardens, trellised and untrellised, and palm trees, and crops with different tastes, and olives, and pomegranate - fruits that are similar, yet dissimilar. Eat from their fruits, and give the due alms on the day of harvest, and do not waste anything. He does not love the wasters.

006:141 Sarwar

It is He who has created all kinds of gardens, those raised on trellises and those without, palm-trees and the crops of different seasons, and olives and pomegranates of all types. You may eat their fruits that they produce but pay God's share on the harvest day. Do not be excessive for God does not love those who are excessive.

006:141 Shakir

And He it is Who produces gardens of (vine), trellised and untrellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike; eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and do not act extravagantly; surely He does not love the extravagant.

006:141 Sherali

And HE it is Who produces gardens, trellised and untrellised, and the date-palm and the corn-fields whose fruits vary in taste, and the olive and the pomegranate, similar and dissimilar. Eat of the fruit thereof when they bear fruit, and pay HIS due on the day of the harvest and exceed not the bounds. Surely, ALLAH loves not those who exceed the bounds.

006:141 Yusufali

It is He Who produceth gardens, with trellises and without, and dates, and tillth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah loveth not the wasters.

006:142

006:142 Khan

And of the cattle (are some) for burden (like camels etc.) and (some are) small (unable to carry burden like sheep, goats etc. for food, meat, milk, wool etc.). Eat of what Allah has provided for you, and follow not the footsteps of Shi'aitan (Satan). Surely he is to you an open enemy.

006:142 Maulana

And of the cattle (He has created) some for burden and some for slaughter. Eat of that which Allah has given you and follow not the footsteps of the devil. Surely he is your open enemy --

006:142 Pickthall

And of the cattle (He produceeth) some for burdens, some for food. Eat of that which Allah hath bestowed upon you, and follow not the footsteps of the devil, for lo! he is an open foe to you.

006:142 Rashad

Some livestock supply you with transportation, as well as bedding materials. Eat from GOD's provisions to you, and do not follow the steps of Satan; he is your most ardent enemy.

006:142 Sarwar

God has created animals, both small and large. Eat from what God has given you for your sustenance and do not follow in the footsteps of Satan. He is your sworn enemy.

006:142 Shakir

And of cattle (He created) beasts of burden and those which are fit for slaughter only; eat of what Allah has given you and do not follow the footsteps of the Shi'aitan; surely he is your open enemy.

006:142 Sherali

And of the cattle HE has created some for burden and some for slaughter. Eat of that which ALLAH has provided for you, and follow not in the footsteps of Satan. Surely he is to you an open foe.

006:142 Yusufali

Of the cattle are some for burden and some for meat: eat what Allah hath provided for them, and follow not the footsteps of Satan: for he is to you and avowed enemy.
And of the camels two, and of the oxen two. Say: 'Is it the two males He has forbidden or the two females or that which the wombs of the two females contain? Inform me with knowledge if you are truthful.

And of the camels two and of the oxen twain. Say: 'Is it the two males He has forbidden or the two females, or that which the contents of the wombs of the two females? Were you witnesses when GOD decreed such prohibitions for you? Who is more evil than those who invent such lies and attribute them to GOD? They thus mislead the people without knowledge. GOD does not guide such evil people.'

And of the camels two (male and female), and of oxen two (male and female). Say: 'Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allah ordered you such a thing? But who does more wrong than one who invents a lie against Allah, to lead mankind astray without knowledge. Certainly Allah guides not the people who are Zalimun (polytheists and wrong-doers, etc.).'

Section 18: Prohibited Foods

Say (O Muhammad SAW): "I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maytatah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork, etc.) for that surely is impure, or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allah (or has been slaughtered for idols, etc.), or on which Allah's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits, (for him) certainly, your Lord is Oft-Forgiving, Most Merciful.

Say, I find not in that which is revealed to me anything forbidden to an eater to eat thereof, except that it be what dies of itself, or blood poured forth, or flesh of swine -- for that surely is unclean -- or what is a transgression, other than (the name of) Allah having been invoked on it. But whoever is driven to necessity, not desiring nor exceeding the limit, then surely thy Lord is Forgiving, Merciful.

Say: 'I find not in what has been revealed to me anything forbidden to a person to do that which is lawful for him, except that which is a transgression, other than (the name of) Allah having been invoked on it; but whoever is driven to necessity, not desiring nor exceeding the limit, then surely thy Lord is Forgiving, Merciful.'

Say: 'I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine, for it is an abomination -- or, what is impious, (meat) on which a name has been invoked, other than Allah's). But (even so), if a person is forced by necessity, without wilful disobedience, nor transgressing due limits, thy Lord is Oft-Forgiving, Most Merciful.
And unto those who are Jews, We forbade every animal with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets, eating of Riba (usury), etc.]. And verily, We are Truthful.

And to those who are Jews We forbade every animal having claws and of oxen and sheep We forbade them the fat thereof, except such as was on their backs or the entrails or what was mixed with bones. This was a punishment We gave them on account of their rebellion, and We are surely truthful.

Unto those who are Jews We forbade every animal with claws. And of the oxen and the sheep forbade We unto them the fat thereof save that upon the backs or the entrails, or that which is mixed with the bone. That we awarded them for their rebellion. And lo! we verily are truthful.

We made unlawful for the Jews all the claw-footed animals, fat of the cows, sheep and goats except what is found on their backs, intestines and whatever is mixed with their bones. Thus, did We recompense them for their rebellion and We are certainly truthful.

And to those who were Jews We made unlawful every animal having claws, and of oxen and sheep We made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones: this was a punishment We gave them on account of their rebellion, and We are surely Truthful.

For those who followed the Jewish Law, We forbade every (animal) with undivided hoof, and We forbade them that fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this in recompense for their wilful disobedience: for We are true (in Our ordinances).

If they (Jews) belie you (Muhammad SAW) say you: "Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are Mujiyinun (criminals, polytheists, sinners, etc.)."

But if they give thee the lie, then say: Your Lord is the Lord of all-encompassing mercy; and His punishment cannot be averted from the guilty people.

If you give the lie to thee (Muhammad), say: Your Lord is a Lord of All-Embracing Mercy, and His wrath will never be withdrawn from guilty folk.

If they disbelieve you, then say. "Your Lord possesses infinite mercy, but His retribution is unavoidable for the guilty people."

They reject you, (Muhammad), tell them, "Your Lord's mercy is completely overwhelming, but no one can save the sinful from His wrath."

But if they give you the lie, then say: Your Lord is the Lord of All-encompassing mercy; and His punishment cannot be averted from the guilty people.

But if they accuse thee of falsehood, say: 'Your Lord is the Lord of all-embracing mercy, and HIS wrath shall not be turned back from the guilty people.'

If they accuse thee of falsehood, say: "Your Lord is full of mercy all-embracing; but from people in guilt never will His wrath be turned back."

Those who took partners (in worship) with Allah will say: "If Allah had willed, we would not have taken partners in (worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise believed those who were before them, (they argued falsely with Allah's Messengers), till they tasted of Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."

Those who are polytheists say: If Allah pleased we would not have set up (aught with Him) nor our fathers, nor would we have made anything unlawful. Thus did those before them reject (the truth) until they tasted Our punishment. Say: Have you any knowledge so you would bring it forth to us? You only follow a conjecture and you only tell lies.

The idol worshippers say, "Had GOD willed, we would not practice idolatry, nor would our parents, nor would we prohibit anything." Thus did those before them disbelieve, until they incurred our retribution. Say, "Do you have any proven knowledge that you can show us? You follow nothing but conjecture; you only guess."

The pagans will say, "Had God wanted, we would not have worshipped idols, nor would our fathers, nor would we have made anything unlawful." Others before them had also spoken such lies until they experienced the severity of Our wrath. (Muhammad), ask them, "Do you possess any knowledge? If so, tell us about it. You follow only conjectures and preach falsehood."

Those who are polytheists will say: If Allah had pleased we would not have associated (aught with Him) nor our fathers, nor would we have forbidden (to ourselves) anything; even so did those before them reject until they tasted Our punishment. Say: Have you any knowledge with you so you should bring it forth to us? You only follow a conjecture and you only tell lies.

Those who associate gods with ALLAH will say, "If ALLAH had pleased, we would not have associated gods with HIM, nor would our fathers, nor would we have made anything unlawful. In the like manner did those who were before them accuse God's Messengers of falsehood, until they tasted OUR wrath. Say, 'Have you any knowledge? Then produce it for us. You only follow mere conjecture. And you only tell lies.'

Those who give partners (to Allah) will say: "If Allah had wished, we should not have given partners to Him nor would our fathers; nor should we have had any taboos." So did their ancestors argue falsely, until they tasted of OUR wrath. Say: "Have ye any (certain) knowledge? If so, produce it before us. Ye follow nothing but conjecture; ye do nothing but lie."

Say: "With Allah is the perfect proof and argument, (i.e. the Oneness of Allah, the sending of His Messengers and His Holy Books, etc. to mankind), had He so willed, He would indeed have guided you all."

Say: Then ALLAH's is the conclusive argument; so if He had pleased, He would have guided you all.

Say, "For ALLAH's is the final argument - Had He willed He could indeed have guided all of you.

Say, "GOD possesses the most powerful argument; if He wills He can guide all of you."

Say, "Final authority belongs only to God. Had He wanted, He would have given you all guidance".

Say: 'ALLAH's is the conclusive argument; so if He please, He would certainly guide you all.

Say: 'With Allah is the argument that reaches home: if it had been His will, He could indeed have guided you all."

http://www.clay.smith.name/
006:150: Parallel English Quran

Say: "Bring forward your witnesses, who can testify that Allah has forbidden this. Then if they testify, testify not you (O Muhammad SAW) with them. And you should not follow the vain desires of such as treat Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord."

006:150: Maulana
Say: Bring your witnesses who bear witness that Allah forbade this. If they bear witness, then do not thou bear witness with them. And follow not the low desires of those who reject Our messages and those who believe not in the Hereafter, and they make (others) equal with their Lord.

006:150: Pickthal
Say: Come, bring your witnesses who can bear witness that Allah forbade (all) this. And if they bear witness, do not thou bear witness with them. Follow thou not the whims of those who deny Our revelations, those who believe not in the Hereafter and deem (others) equal with their Lord.

006:150: Rashad
Say, "Bring your witnesses who would testify that GOD has prohibited this or that." If they testify, do not testify with them. Nor shall you follow the opinions of those who reject our revelations, and those who disbelieve in the Hereafter, and those who stray away from their Lord.

006:150: Sarwar
Ask them to call their witness who will testify that God has made certain things unlawful. Even if they do testify, do not testify with them. Do not follow the desires of those who have rejected Our revelations and the pagans who do not believe in the Day of Judgment.

006:150: Shakir
Say: Bring your witnesses who should bear witness that Allah has forbidden this, then if they bear witness, do not bear witness with them; and follow not the low desires of those who reject Our communications and of those who do not believe in the hereafter, and they make (others) equal to their Lord.

006:150: Sherali
Say, 'Produce your witnesses who testify that ALLAH has forbidden this.' If they bear witness, bear thou not witness with them, nor follow thou the evil desires of those who treat OUR Signs as lies and those who believe not in the Hereafter: for they hold others as equal with their Guardian-Lord.

006:151: Section 19: Guiding Rules of Life

Say (O Muhammad SAW): "Come, I will recite what your Lord has prohibited you from: Join not anything as equal with Him; be good to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand.

Say: Come! I will recite what your Lord has forbidden to you: Associate naught with Him and do good to parents and slay not your children for (fear of) poverty -- We will provide for you and for them -- and draw not nigh to indecencies, open or secret, and kill not the soul which Allah has made sacred except in the course of justice. This He enjoins upon you that you may understand.

Say: Come, I will recite unto you that which your Lord hath made a sacred duty for you: That ye ascribe no thing as partner unto Him and that ye do good to parents; and that ye slay not your children because of poverty -- We provide for you and for them - and that ye draw not nigh to lewd things whether open or concealed. And that ye slay not the life which Allah hath made sacred, save in the course of justice. This He hath commanded you, in order that ye may discern.

Say, 'Come let me tell you what your Lord has really prohibited for you: You shall not set up idols besides Him. You shall honor your parents. You shall not kill your children from fear of poverty - we provide for you and for them. You shall not commit gross sins, obvious or hidden. You shall not kill - GOD has made life sacred - except in the course of justice. These are His commandments to you, that you may understand."

Say, 'Let me tell you about what your Lord has commanded: Do not consider anything equal to God; Be kind to your parents; Do not murder your children out of fear of poverty, for We give sustenance to you and to them. Do not even approach indecency either in public or in private. Take not a life which God has made sacred except by way of justice and law. Thus does He command you that you may learn wisdom.

Say: Come I will recite what your Lord has forbidden to you-- (remember) that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty-- We provide for you and for them-- and do not draw nigh to indecencies, those of them which are apparent and those which are concealed, and do not kill the soul which Allah has forbidden except for the requirements of justice; this He has enjoined you with that you may understand.

Say, 'I will recite to you what your Lord has forbidden, that you associate not anything as partner with HIM; and that you do good to parents, and that you slay not your children for fear of poverty - it is WE who provide for you and for them - and that you approach not foul deeds, whether open or secret; and that you slay not the soul the slaying of which ALLAH has forbidden, save in accordance with the demands of justice. That is what HE has enjoined upon you, that you may understand.

Say: "Come, I will rehearse what Allah hath (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want; We provide sustenance for you and for them; come not nigh to shameful deeds. Whether open or secret; take not life, which Allah hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom.
And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy:

This too is a blessed scripture that we have revealed; you shall follow it and lead a righteous life, that you may attain mercy.

And this is a blessed Book (the Qur'an) which We have sent down, so follow it and fear Allah (i.e. do not disobey His Orders), that you may

Section 20: The Goal for the Faithful

Moreover, WE gave Moses the Book [the Taurat (Torah)], to complete (Our blessings) on him who would do good, an explanation of all things, a guidance and a mercy, that they may

And come not nigh to the orphan's property, except with that which is better, till he reach maturity. Give full measure and weigh with justice. We task not any soul beyond its scope. And if ye give your word, do justice thereunto, even though it be (against) a kinsman, and fulfill the covenant of Allah. This He commandeth you that haply ye may remember.

You shall not touch the orphans' money except in the most righteous manner, until they reach maturity. You shall give full weight and full measure when you trade, equitably. We do not burden any soul beyond its means. You shall be absolutely just when you bear witness, even against your relatives. You shall fulfill your covenant with GOD. These are His commandments to you, that you may take heed.

Do not handle the property of the orphans except with a good reason until they become mature and strong. Maintain equality in your dealings by the means of measurement and balance. No soul is responsible for what is beyond it's ability. Be just in your words, even if the party involved is one of your relatives and keep your promise with God. Thus does your Lord guide you so that you may take heed.

And do not approach the property of the orphan except in the best manner until he attains his maturity, and give full measure and weight with justice-- We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just though it be (against) a relative, and fulfill Allah's covenant; this He has enjoined you with that you may be mindful;

And approach not the property of the orphan, except in a way which is best, till he attains his maturity. And give full measure and weigh with equity. WE charge not any soul except according to its capacity. And when you speak, observe justice, even if the person concerned be a relative, and fulfill the covenant of ALLAH. That is what HE enjoins upon you, that you may take care.'

Again, We gave the Scripture unto Moses, complete for him who would do good, and making plain all things and a guidance and a mercy, so that they might believe in the meeting of their Lord.

And come not nigh to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and weight with (full) justice-- no burden do We place on any soul, but that which it can bear; and when you speak, be just, though it be (against) a relative, and follow not (other) ways, for they will lead you away from His way; this He commands you, that you may be guided to the right path, and that you may perceive the true path of Allah.

And (know) that this is My path, the right one. so follow it, and follow not (other) ways, for they will lead you away from His way. This He enjoins on you that you may keep your duty.

And (He commandeth you, saying): This is My straight path, so follow it. Follow not other ways, lest ye be parted from His way. This hath He ordained for you, that ye may ward off (evil).

This is My path - a straight one. You shall follow it, and do not follow any other paths, lest they divert you from His path. These are His commandments to you, that you may be saved.

This is My path and it is straight. Follow it and not other paths which will lead you far away from the path of God. Thus does God guide you so that you may become pious.

And (know) that this is My path, the right one therefore follow it, and follow not (other) ways, for they will lead you away from His way; this He has enjoined you with that you may guard (against evil).

And say, 'This is MY straight path. So follow it; and follow not other ways, lest they lead you away from HIS way. That is what HE enjoins upon you, that you may be able to guard against evils.'

Verily, this is My way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you, that ye may be righteous.

Then, We gave Musa (Moses) the Book [the Taurat (Torah)], to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord.

Again, We gave the Book to Moses to complete (Our blessings) on him who would do good, and making plain all things and a guidance and a mercy, so that they might believe in the meeting with their Lord.

Again, We gave the Scripture unto Moses, complete for him who would do good, an explanation of all things, a guidance and a mercy, that they might believe in the meeting with their Lord.

And we gave Moses the scripture, complete with the best commandments, and detailing everything, and a beacon and mercy, that they may believe in meeting their Lord.

We gave Moses the Book to complete (Our favor) for the righteous ones, the Book that contained a detailed explanation of all things, a guide and a mercy so that perhaps they would have faith in the Day of Judgment.

Again, We gave the Book to Musa to complete (Our blessings) on him who would do good (to others), and making plain all things and a guidance and a mercy, so that they should believe in the meeting of their Lord.

Moreover, WE gave Moses the Book - completing the favour upon him who did good, and an explanation of all necessary things, and a guidance and a mercy - that they might believe in the meeting with their Lord.

Moreover, We gave Moses the Book, completing (Our favour) to those who would do right, and explaining all things in detail.- and a guide and a mercy, that they might believe in the meeting with their Lord.

Section 20: The Goal for the Faithful

And this is a blessed Book (the Qur'an) which We have sent down, so follow it and fear Allah (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell).

And this is a Book We have revealed, full of blessings; so follow it and keep your duty that mercy may be shown to you,

This too is a blessed scripture that we have revealed; you shall follow it and lead a righteous life, that you may attain mercy.

This Book (Quran) which We have revealed is a blessed one. Follow its guidance and have piety so that you perhaps may receive mercy

And this is a Book We have revealed, blessed; therefore follow it and guard (against evil) that mercy may be shown to you.

And this is a Book which WE have sent down; full of blessings. So follow it, and guard against evils that you may be shown mercy,

And this is a Book which We have revealed as a blessing: so follow it and be righteous, that ye may receive mercy:
"Wait ye! we (too) are waiting."
006:159 Khan
Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad SAW) have no concern in them in the least. Their affair is only with Allah, Who then will tell them what they used to do.

006:159 Maulana
As for those who split up their religion and became sects, thou hast no concern with them. Their affair is only with Allah, then He will inform them of what they did.

006:159 Pickthtl
Lo! As for those who sunder their religion and become schismatics, no concern at all hast thou with them. Their case will go to Allah, Who then will tell them what they used to do.

006:159 Rashad
Those who divide themselves into sects do not belong with you. Their judgment rests with GOD, then He will inform them of everything they had done.

006:159 Sarwar
Some of those who have divided their religion into different sects are not your concern. Their affairs are in the hands of God Who will show them all that they have done.

006:159 Shakir
Surely they who divided their religion into parts and became sects, you have no concern with them; their affair is only with Allah, then He will inform them of what they did.

006:159 Sherali
As for those who split up their religion and became divided into sects, thou hast no concern at all with them. Surely, their affair is with ALLAH, then shall HE inform them of what they used to do.

006:159 Yusufali
As for those who divide their religion and break up into sects, thou hast no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did.

006:160 Khan
Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allah and His Messenger SAW) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allah and His Messenger SAW) shall have only the recompense of the like thereof, and they will not be wronged.

006:160 Maulana
Whoever brings a good deed will have tenfold like it, and whoever brings an evil deed, will be recompensed only with the like of it, and they shall not be wronged.

006:160 Pickthtl
Whoso brings a good deed will receive tenfold the like thereof, while whoso brings an ill-deed will be awarded but the like thereof; and they will not be wronged.

006:160 Rashad
Whoever does a righteous work receives the reward for ten, and the one who commits a sin is required for only one. No one suffers the slightest injustice.

006:160 Sarwar
For a single good deed, one will be rewarded tenfold. But the recompense for a bad deed will be equal to that of the deed and no injustice will be done to anyone.

006:160 Shakir
Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly.

006:160 Sherali
Whoso does a good deed shall have ten times as much; but he who does an evil deed, shall be requited only with the like of it; and they shall not be wronged.

006:160 Yusufali
He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them.

006:161 Khan
Say (O Muhammad SAW): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrahim (Abraham), Hanifa [i.e. the true Islamic Monotheism - to believe in One God (Allah i.e. to worship none but Allah, Alone)] and he was not of Al-Mushrikin (see V.2:105)."

006:161 Maulana
As for me, my Lord has guided me to the right path -- a right religion, the faith of Abraham, the upright one, and he was not of the polytheists.

006:161 Pickthtl
Say: Lo! As for me, my Lord hath guided me unto a straight path, a right religion, the community of Abraham, the upright, who was no idolater.

006:161 Rashad
Say, "My Lord has guided me in a straight path - the perfect religion of Abraham, monotheism. He never was an idol worshiper,"

006:161 Sarwar
(Muhammad), tell them, "My Lord has guided me to the right path, a well established religion and the upright tradition of Abraham who was not a pagan."

006:161 Shakir
Say: Surely, (as for) me, my Lord has guided me to the right path; (to) a most right religion, the faith of Ibrahim the upright one, and he was not of the polytheists.

006:161 Sherali
Say, 'My Lord has guided me unto a straight path - the right religion, the religion of Abraham, the upright. And he was not of those who associated gods with ALLAH.

006:161 Yusufali
Say: 'Verily, my Lord hath guided me to a way that is straight,- a religion of right,- the path (trod) by Abraham the true in Faith, and he (certainly) joined not gods with Allah.'

006:162 Khan
Say (O Muhammad SAW): "Verily, my Salat (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

006:162 Maulana
Say: My prayer and my sacrifice and my life and my death are surely for Allah, the Lord of the worlds --

006:162 Pickthtl
Say: Lo! my worship and my sacrifice and my living and my dying are for Allah, Lord of the Worlds.

006:162 Rashad
Say, 'My Contact Prayers (Salat), my worship practices, my life and my death, are all devoted absolutely to GOD alone, the Lord of the universe.

006:162 Sarwar
Say, 'My prayer, sacrifice, life, and death are all for God, the Lord of the Universe.

006:162 Shakir
Say: Surely my prayer and my sacrifice and my life and my death are (all) for Allah, the Lord of the worlds;

006:162 Sherali
Say, 'My Prayer and my sacrifice and my life and my death are all for ALLAH, the Lord of the worlds;

006:162 Yusufali
Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds;

006:163 Khan
"He has no partner. And of this I have been commanded, and I am the first of the Muslims."

006:163 Maulana
No associate has He. And this am I commanded, and I am the first of those who submit.

006:163 Pickthtl
He hath no partner. This am I commanded, and I am first of those who surrender (unto Him).

006:163 Rashad
"He has no partner. This is what I am commanded to believe, and I am the first to submit."

006:163 Sarwar
Nothing is equal to Him. Thus are the commandments which I have received and he is the first Muslim (submitted to the will of God)."

006:163 Shakir
No associate has He; and this am I commanded, and I am the first of those who submit.

006:163 Sherali
HE has no partner. And so I am commanded, and I am the first of those who bow to His will.

006:163 Yusufali
No partner hath He: this am I commanded, and I am the first of those who bow to His will.
Parallel English Quran

006:164
Say: "Shall I seek a lord other than Allah, while He is the Lord of all things? No person earns any (sin) except against himself only, and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing."

006:164 Maulana
Say: Shall I seek a Lord other than Allah, while He is the Lord of all things? And no soul earns (evil) but against itself. Nor does a bearer of burden bear the burden of another. Then to your Lord is your return, so He will inform you of that in which you differed.

006:164 Pickthtal
Say: Shall I seek another than Allah for Lord, when He is Lord of all things? Each soul earthen only on its own account, nor doth any laden bear another's load. Then unto your Lord is your return and He will tell you that wherein ye differed.

006:164 Rashad
Say, "Shall I seek other than GOD as a lord, when He is the Lord of all things? No soul benefits except from its own works, and none bears the burden of another. Ultimately, you return to your Lord, then He informs you regarding all your disputes."

006:164 Sarwar
(Aliimmad), tell them, "Should I take a lord besides God when He is the Lord of all things?" All one's evil deeds are against one's own soul. No one will be considered responsible for another's sins. You will all be returned to your Lord who will tell you what is right and wrong in disputed matters among you.

006:164 Shakir
Say: What! shall I seek a Lord other than Allah? And He is the Lord of all things; and no soul earns (evil) but against itself, and no bearer of burden shall bear the burden of another; then to your Lord is your return, so He will inform you of that in which you differed.

006:164 Sherali
Say, 'Shall I seek a Lord, other than ALLAH while HE is the Lord of all things? ' And no soul earns evil but only against itself; nor does any bearer of burden bear the burden of another. Then to your Lord will be your return, and HE will inform you of that wherein you used to differ.

006:164 Yusufali
Say: 'Shall I seek for (my) Cherisher other than Allah, when He is the Cherisher of all things (that exist)? Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear burdens because of another's burden. Your goal in the end is towards Allah: He will tell you the truth of the things wherein ye disputed."

006:165
And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

006:165 Maulana
And He is He Who has made you successors in the land and exalted some of you in rank above others, that He may try you by what He has given you. Surely thy Lord is Quick in requiting (evil), and He is surely the Forgiving, the Merciful.

006:165 Pickthtal
He it is Who has placed you as viceroys of the earth and hath exalted some of you in rank above others, that He may try you by (the test of) that which He hath given you. Lo! Thy Lord is swift in prosecution, and Lo! He verily is Forgiving, Merciful.

006:165 Rashad
He is the One who made you inheritors of the earth, and He raised some of you above others in rank, in order to test you in accordance with what He has given you. Surely, your Lord is efficient in enforcing retribution, and He is Forgiving, Most Merciful.

006:165 Sarwar
On earth, We have made each of your generations the successors of their predecessors; We have made some of you do good deeds of a higher degree than others. He will test you in this way through what He has revealed to you. Your Lord's retribution is swift and He is certainly All-Forgiving and All-merciful.

006:165 Shakir
And it is He Who has made you successors in the land and raised some of you above others by (various) grades, that He might try you by what He has given you; surely your Lord is quick to requite (evil), and He is most surely the Forgiving, the Merciful.

006:165 Sherali
And HE it is who has made you successors of others on the earth and has exalted some of you over others in degrees of rank, that HE may try you by that which HE has given you. Surely, thy Lord is Quick in punishment; and surely, HE is Most Forgiving, Merciful.

006:165 Yusufali
It is He Who hath made you (His) agents, inheritors of the earth: He hath raised you in ranks, some above others: that He may try you in the gifts He hath given you: for thy Lord is Quick in punishment: yet He is indeed Oft-forgiving, Most Merciful.

007:000

007:000 Translations of the Qur'an, Chapter 7: AL-ARAF (THE HEIGHTS). Total Verses: 206. Revealed At: MAKKA

007:000
In the name of God, Most Gracious, Most Merciful

007:001
Section 1: Opponents' Doom

007:001 Khan
Alif-Lam-Mim-Sad. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings].

007:001 Maulana
I. Allah, am the best Knower, the Truthful.

007:001 Pickthtal

007:001 Rashad
A. L. M. S.

007:001 Sarwar
Lam. Mim. Sad.

007:001 Shakir
Alif Lam Mim Suad.

007:001 Sherali
Alif, Lam, Min. Sad.

007:001 Yusufali
Alif, Lam, Min. Sad.

007:002

007:002 Khan
(This is the) Book (the Qur'an) sent down unto you (O Muhammad SAW), so let not your breast be narrow therefrom, that you warn thereby, and a reminder unto the believers.

007:002 Maulana
A Book revealed to thee -- so let there be no straitness in thy breast concerning it -- that thou mayest warn thereby, and a Reminder to the believers.

007:002 Pickthtal
(7 is a) Scripture that is revealed unto thee (Muhammad) - so let there be no heaviness in thy heart therefrom - that thou mayst warn thereby, and (it is) a Reminder unto believers.

007:002 Rashad
This scripture has been revealed to you - you shall not harbor doubt about it in your heart - that you may warn with it, and to provide a reminder for the believers.

007:002 Sarwar
A book has been revealed to you, (Muhammad). You should not hesitate to convey its warning and its good advice to the believers.

007:002 Shakir
This is a Book revealed unto thee - so let there be no straightness in thy breast on account of it-- that you may warn thereby, and a reminder close to the believers.

007:002 Sherali
This is a Book revealed unto thee - so let there be no straightness in thy bosom concerning it - that thou mayest warn thereby and that it be an exhortation to the believers.

007:002 Yusufali
A Book revealed unto thee,- So let thy heart be oppressed no more by any difficulty on that account,- that with it thou mightest warn (the erring) and teach the Believers).
007:003 Khan [Say (O Muhammad SAW) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'an and Prophet Muhammad's Sunnah), and follow not any Auliya' (protectors and helpers, etc. who order you to associate partners in worship with Allah), besides Him (Allah). Little do you remember!

007:003 Maulana Follow what has been revealed to you from your Lord and follow not besides Him any guardians; little do you mind!

007:003 Pickthad (Saying): Follow that which is sent down unto you from your Lord, and follow no protecting friends beside Him. Little do ye recollect!

007:003 Rashad You shall all follow what is revealed to you from your Lord; do not follow any idols besides Him. Rarely do you take heed.

007:003 Sarwar (People), follow whatever is revealed to you from your Lord and do not follow other guardians besides Him. However, you pay very little attention (to Our word).

007:003 Sherali Follow what has been revealed to you from your Lord and do not follow guardians besides Him, how little do you mind.

007:003 Sherali Follow that which has been sent down to you from your Lord, and follow no protectors other than HIM. But you seldom take warning.

007:003 Yusufali Follow (O men!) the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little it is ye remember of admonition.

007:004 And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were sleeping for their afternoon rest.

007:004 Maulana And how many a town have We destroyed! As a raid by night, or while they slept at noon, Our terror came unto them.

007:004 Pickthad Many a community we annihilated; they incurred our retribution while they were asleep, or wide awake.

007:004 Sarwar And how many cities have We destroyed! Our wrath struck their people at night or during their midday siesta.

007:004 Sherali And how many a town that We destroyed, so Our punishment came to it by night or while they slept at midday.

007:004 Sherali How many a town have WE destroyed! And our punishment came upon it by night or while they slept at noon.

007:004 Yusufali How many towns have WE destroyed (for their sins)? Our punishment took them on a sudden by night or while they slept for their afternoon rest.

007:005 No cry did they utter when Our Torment came upon them but this: "Verily, we were Zaliman (polytheists and wrong-doers, etc.)."

007:005 Maulana Yet their cry, when Our punishment came to them, was nothing but that they said: Surely we were wrongdoers.

007:005 Pickthad No plea had they, when Our terror came unto them, save that they said: Lo! We were wrong-doers.

007:005 Rashad Their utterance when our retribution came to them was: "Indeed, we have been transgressors."

007:005 Sarwar When Our wrath struck them, they could do nothing but confess to their sins.

007:005 Sherali Yet their cry, when Our punishment came to them, was nothing but that they said: Surely we were unjust.

007:005 Sherali So when our punishment came upon them, their cry was nothing but they said, 'We were indeed wrongdoers!'

007:005 Yusufali When (thus) Our punishment took them, no cry did they utter but this: "Indeed we did wrong."

007:006 Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.

007:006 Maulana Then certainly We shall question those to whom messengers were sent, and We shall question the messengers,

007:006 Pickthad Then verily We shall question those unto whom (Our message) hath been sent, and verily We shall question the messengers.

007:006 Rashad We will certainly question those who received the message, and we will question the messengers.

007:006 Sarwar We will certainly question the people and the Messengers sent to them.

007:006 Sherali Most certainly then We will question those to whom (the messengers) were sent, and most certainly We will also question the messengers;

007:006 Sherali And WE will certainly question those to whom the Messengers were sent and WE will certainly question the Messengers.

007:006 Yusufali Then shall we question those to whom Our message was sent and those by whom We sent it.

007:007 Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We were not absent.

007:007 Maulana Then surely We shall relate to them with knowledge, and We are never absent.

007:007 Pickthad Then verily We shall narrate unto them (the event) with knowledge, for We were not absent (when it came to pass).

007:007 Rashad We will inform them authoritatively, for we were never absent.

007:007 Sarwar We will tell them with absolute certainty (what they had done) for We had never been absent from them (during their lifetime).

007:007 Shaker Then most certainly We will relate to them with knowledge, and We were not absent.

007:007 Sherali The will WE certainly relate to them their deeds with knowledge, for WE were never absent.

007:007 Yusufali And verily, We shall recount their whole story with knowledge, for WE were never absent (at any time or place).

007:008 And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

007:008 Maulana And the judging on that day will be just; so as for those whose good deeds are heavy, they are the successful.

007:008 Pickthad The weighing on that day is the true (weighing). As for those whose scale is heavy, they are the successful.

007:008 Rashad The scales will be set on that day, equitably, Those whose weights are heavy will be the winners.

007:008 Sarwar (Everyone's deeds) will certainly be weighed (and evaluated) on the Day of Judgment. Those whose good deeds weigh heavier than their bad deeds will have everlasting happiness.

007:008 Shaker And the measuring out on that day will be just; then as for him whose measure (of good deeds) is heavy, those are who shall be successful;

007:008 Sheraali And the weighing on that day will be true. Then as for those whose scales are heavy, it is they who shall prosper.

007:008 Yusufali The balance that day will be true (to nicety): those whose scale (of good) will be heavy, will prosper:

007:009 And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).

007:009 Maulana And as for those whose good deeds are light, those are they who ruined their souls because they disbelieved in Our messages.

007:009 Pickthad And as for those whose scale is light: those are they who lose their souls because they used to wrong Our revelations.

007:009 Rashad As for those whose weights are light, they will be the ones who lost their souls as a consequence of disregarding our revelations, unjustly.

007:009 Shaker And as for him whose measure (of good deeds) is light those are they who have made their souls suffer loss because they disbelieved in Our communications.

007:009 Sherali And as for those whose scales are light, it is they who shall have ruined their souls because of their being unjust concerning OUR Signs.

007:009 Yusufali Those whose scale will be light, will be their souls in perdition, for that they wrongfully treated Our signs.
007:010 And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give.
007:010 Maulana And certainly We established you in the earth and made therein means of livelihood for you; little it is that you give thanks.
007:010 Pickthal And We have given you (mankind) power in the earth, and appointed for you therein livelihoods. Little give ye thanks!
007:010 Rashad We have established you on earth, and we have provided for you the means of support therein. Rarely are you appreciative.
007:010 Sarwar We have made you inhabit the land and provided you with the means of sustenance. Only a few of you give thanks.
007:010 Sherali And certainly We have established you in the earth and made in it means of livelihood for you; little it is that you give thanks.
007:010 Sherali And We have established you in the earth and provided for you therein the means of subsistence. But little thanks do you give.
007:010 Yusufali It is We Who have placed you with authority on earth, and provided you therein with means for the fulfilment of your life: small are the thanks that ye give!
007:011
007:011 Section 2: The Devil’s Opposition to Man
007:011 Khan And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being), then We told the angels, "Prostrate to Adam", and they prostrated, except Iblis (Satan), he refused to be of those who prostrate.
007:011 Maulana And We indeed created you, then We said to the angels: Make submission to Adam. So they submitted, except Iblis; he was not of those who submitted.
007:011 Pickthal And We created you, then fashioned you, then told the angels: Fall ye prostrate before Adam! And they fell prostrate, all save Iblis, who was not of those who make prostration.
007:011 Rashad We created you, then we shaped you, then we said to the angels, "Fall prostrate before Adam." They fell prostrate, except Iblesh (Satan); he was not with the prostrators.
007:011 Sarwar We created and shaped you, then told the angels to prostrate themselves before Adam. All the angels obeyed except Satan who did not.
007:011 Sherali And We indeed created you and then WE gave you shape; and then WE said to the angels, 'Submit to Adam; and they all submitted. But Iblis did not; he will not be of those who submit."
007:011 Yusufali It is We Who created you and gave you shape; then We bade the angels prostrate to Adam, and they prostrate; not so Iblis; He refused to be of those who prostrate.
007:012
007:012 Khan (Allah) said: "What prevented you (O Iblis) that you did not prostrate, when I commanded you?" Iblis said: "I am better than him (Adam), You created me from fire, and him You created from clay."
007:012 Maulana He said: What hindered thee that thou didst not submit when I commanded thee? He said: I am better than he; thou hast created me of fire while him Thou didst create of dust.
007:012 Pickthal He said: What hindered thee that thou didst not fall prostrate when I bade thee? (Iblis) said: I am better than him. Thou createdst me of fire while him Thou didst create of mud.
007:012 Rashad He said, "What prevented you from prostrating when I ordered you?" He said, "I am better than he; You created me from fire, and created him from mud."
007:012 Sarwar God asked, "What made you disobey Me?" Satan replied, "I am better than Adam, for You have created me out of fire and Adam out of clay."
007:012 Sherali He said: What hindered you so that you did not prostrate when I commanded you? He said: I am better than he; Thou hast created me of fire, while him Thou didst create of dust.
007:012 Sherali God said, 'What prevented thee from submitting when I commanded thee?' He said, 'I am better than he. Thou hast created me of fire while him hast thou created of clay.'
007:012 Yusufali (Allah) said: "What prevented thee from prostrating when I commanded thee?" He said: 'I am better than he: Thou didst create me from fire, and him from clay.'
007:013
007:013 Khan (Allah) said: "(O Iblis) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."
007:013 Maulana He said: Then get forth from this (state), for it is not for thee to behave proudly therein. Go forth, therefore, surely thou art of the abject ones.
007:013 Pickthal He said: Then go down hence! It is not for thee to show pride here, so go forth! Lo! thou art of those degraded.
007:013 Rashad He said, "Therefore, you must go down, for you are not to be arrogant here. Get out; you are debased."
007:013 Sarwar The Lord ordered Satan to get out of (Paradise) saying, "This is no place for you to be proud. Get out of this place, for you are worthless."
007:013 Sherali He said: Then get forth from this (state), for it does not befit you to behave proudly therein. Go forth, therefore, surely you are of the abject ones.
007:013 Sherali God said, ‘Then go down hence; it is not for thee to be arrogant here. Get out; thou art certainly of those who are abased.’
007:013 Yusufali (Allah) said: ‘Get thee down from this: it is not for thee to be arrogant here: get out, for thou art of the meanest (of creatures).’
007:014
007:014 Khan (Iblis) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)."
007:014 Maulana He said: Respite me till the day when they are raised.
007:014 Pickthal He said: Reprieve me till the day when they are raised (from the dead).
007:014 Rashad He said, "Grant me a respite, until the Day of Resurrection."
007:014 Sarwar Satan asked the Lord to give him respite (keep him alive) until the Day of Resurrection.
007:014 Sherali He said: Respite me until the day when they are raised up.
007:014 Sherali He said, 'Respite me till the day when they will be raised up.'
007:014 Yusufali He said: "Give me respite till the day they are raised up."
007:015
007:015 Khan (Allah) said: "You are of those allowed respite."
007:015 Maulana He said: Thou art surely of the respitees.
007:015 Pickthal He said: Lo! thou art of those reprieved.
007:015 Rashad He said, "You are granted a respite."
007:015 Sarwar The Lord told him, "We will grant you this respite."
007:015 Sherali He said: Surely you are of the respitees.
007:015 Sherali God said, 'Thou art of those who are reprieved.'
007:015 Yusufali (Allah) said: "Be thou among those who have respite."
"Your Lord only forbade you this tree, lest ye should become angels or such beings as live for ever. Then began Satan to whisper suggestions to them, bringing openly before their minds all their shame that was hidden from them (before): he said, "Your Lord only forbade you this tree, lest ye should become angels or such beings as live for ever."
He said: "Therein shall ye live, and therein shall ye die; but from it shall ye be taken out."

So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitan (Satan) is an open enemy unto you?"

Thus did he cause them to fall by deceit. And when they tasted of the tree, their shame became manifest to them, and they both began to cover themselves with the leaves of the garden. Their Lord called out to them: Did I not forbid you that tree, and say to you that the devil is surely your open enemy?"
Section 3: Warning against the Devil’s Insinuations

007:26 O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts, etc.) and as an adornment, and the raiment of righteousness, that is better. Such are among the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, that they may remember (i.e. leave falsehood and follow truth).

007:26 O children of Adam, We have indeed sent down to you clothing to cover your shame, and (clothing) for beauty; and clothing that guards against evil -- that is the best. This is of the messages of Allah that they may be mindful.

007:26 O Children of Adam! We have revealed unto you raiment to conceal your shame, and splendid vesture, but the raiment of restraint from evil, that is best. This is of the revelations of Allah, that they may remember.

007:26 O Children of Adam, we have provided you with garments to cover your bodies, as well as for luxury. But the best garment is the garment of righteousness. These are some of GOD's signs, that they may take heed.

007:26 Children of Adam, We have given you clothing to cover your private parts and for beauty, but the robe of piety is the best. Thus is the guidance of God so that you may take heed.

007:26 O children of Adam! We have indeed sent down to you clothing to cover your shame, and (clothing) for beauty and clothing that guards (against evil), that is the best. This is of the communications of Allah that they may be mindful.

007:26 O Children of Adam! We have indeed sent down to you raiment to cover you nakedness and to be a means of adornment; but the raiment of righteousness - that is the best. That is of the commandments of ALLAH, that they may remember.

007:26 O ye Children of Adam! We have bestowed raiment upon you to cover your shame, as well as to be an adornment to you. But the raiment of righteousness, - that is the best. Such are among the Signs of Allah, that they may receive admonition!

007:27 O Children of Adam! Let not Shaitan (Satan) deceive you, as he got your parents [Adam and Hawwa (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabiiluhu (his soldiers from the jinnis or his tribe) see you from where you cannot see them. Verily, We made the Shayatin (devils) Auliya' (protectors and helpers) for those who believe not.

007:27 O children of Adam, let not the devil seduce you, as he expelled your parents from the garden, pulling off from their clothing that he might show them their shame. He surely sees you, he as well as his host, from whence you see them not. Surely We have made the devils as the friends of those who believe not.

007:27 O Children of Adam! Let not Satan seduce you as he caused your (first) parents to go forth from the Garden and tore off from them their robe (of innocence) that he might manifest their shame to them. Lo! he seeth you, he and his tribe, from whence ye see him not. Lo! We have made the devils protecting friends for those who believe not.

007:27 O children of Adam, do not let the devil dupe you as he did when he caused the eviction of your parents from Paradise, and the removal of their garments to expose their bodies. He and his tribe see you, while you do not see them. We appoint the devils as companions of those who do not believe.

007:27 Children of Adam, do not let Satan seduce you, as he caused your parents to be expelled from the garden and made them take off their clothes in order to show them their private parts. Satan and those like him see you but you do not see them. We have made the Satans as friends for those who have no faith.

007:27 O children of Adam! Let not the Shaitan cause you to fall into affliction as he expelled your parents from the garden, pulling off from them both their clothing that he might show them their evil inclinations, he surely sees you, he as well as his host, from whence you cannot see them; surely We have made the Shaitans to be the guardians of those who do not believe.

007:27 O children of Adam, let not Satan seduce you, even as he turned your parents out of the Garden, stripping them of their raiment that he might show them their nakedness. Truly, he sees you, he and his tribe, from where you see them not. Surely, WE have made Satan friends of those who believe not.

007:27 O ye Children of Adam! Let not Satan seduce you, in the same manner as He got your parents out of the Garden, stripping them of their raiment, to expose their shame: for he and his tribe watch you from a position where ye cannot see them: We made the evil ones friends (only) to those without faith.

007:28 And when they commit a Fahisha (evil deed, going round the Ka'bah in naked state, every kind of unlawful sexual intercourse, etc.), they say: "We found our fathers doing it, and Allah has commanded us of it." Say: "Nay, Allah never commands of Fahisha. Do you say of Allah wha

007:28 And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah enjoins not indecency. Do you say of Allah what you know not?

007:28 And when they do indeed send down to you raiment to conceal your shame and splendid vesture, but the raiment of restraint from evil, that is best. This is of the revelations of Allah, that they may remember.

007:28 And when they commit an indecency, they say: "We found our fathers doing this and GOD has commanded us to do it." Say, "GOD never advocates sin. Are you saying about GOD what you do not know?"

007:28 When (The faithless) commit indecent acts they say, "We found our fathers doing this and GOD has commanded us to do the same." (Muhammad) tell them that God does not command anyone to commit indecency. Do you speak for God, saying things of which you have no knowledge?

007:28 And when they commit an indecency they say: We found our fathers doing this, and Allah has enjoined it on us. Say: Surely Allah does not enjoin indecency; do you say against Allah what you do not know?

007:28 And when they commit an indecency, they say, 'We found our fathers doing it and ALLAH has enjoined it upon us.' Say, 'ALLAH never enjoins indecencies. Do you say of ALLAH that which you know not?'

007:28 When they do ought that is shameful, they say: "We found our fathers doing so"; and "ALLAH commanded us thus": Say: "Nay, Allah never commands what is shameful: do ye say of Allah what ye know not?"
007:029 Khan | Say (O Muhammad SAW): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allah and face the Qiblah, i.e. the Ka'bah at Makkah during prayers) in each and every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him by not joining in worship any partner to Him and with the intention that you are doing your deeds for Allah's sake only. As He brought you (into being) in the beginning, so shall you be brought into being (on the Day of Resurrection) [in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].

007:029 Maulana | Say: My Lord enjoineth justice. And set up right your faces at every time of prayer and call on Him, being sincere to Him in obedience. As He brought you into being, so shall you return.

007:030 Khan | A group He has guided, and a group deserved to be in error; (because) surely they took the Shayatin (devils) as Auliya' (protectors and helpers) instead of Allah, and consider that they are guided.

007:030 Maulana | A party hath He led a right, while error hath just hold over (another) party, for lo! they choose the devils for protecting supporters instead of Allah and deem that they are rightly guided.

007:030 Pickthai | Some He guided, while others are committed to straying. They have taken the devils as their masters, instead of GOD, yet they believe that they are guided.

007:030 Sarwar | He has guided one group (of people) and the other group go is doomed to astray; the latter group took Satan as their guardian instead of God and thought that they were rightly guided.

007:030 Shakir | A part has He guided aright and (as for another) part, error is justly their due, surely they took the Shaitans for guardians beside Allah, and they think that they are followers of the right

007:030 Sherali | Some has HE guided and for some error has become their desert. They have taken evil ones for friends instead of ALLAH and they think that they are rightly guided.

007:030 Yusufali | Some He hath guided: Others have (by their choice) deserved the loss of their way; in that they took the evil ones, in preference to Allah, for their friends and protectors, and think that they receive guidance.

007:031 Khan | O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawaf of ) the Ka'bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifun (those who waste by extravagance).

007:031 Maulana | O children of Adam, attend to your adornment at every time of prayer, and eat and drink and be not prodigal; surely He loves not the prodigals.

007:031 Pickthai | O Children of Adam! Look to your adornment at every place of worship, and eat and drink, but be not prodigal. Lo! He loveth not the prodigals.

007:031 Rashad | O children of Adam, you shall be clean and dress nicely when you go to the masjid. And eat and drink moderately; Surely, He does not love the gluttons.

007:031 Sarwar | Children of Adam, dress well when attending the mosques, eat and drink but do not be excessive for God does not love those who are excessive (in what they do).

007:031 Shakir | O children of Adam! attend to your embellishments at every time of prayer, and eat and drink and be not extravagant; surely He does not love the extravagant.

007:031 Sherali | O children of Adam ! take your adornment at every time and place of worship, and eat and drink, but be not immoderate; surely, HE does not love those who are immoderate.

007:031 Yusufali | O Children of Adam! wear your beautiful apparel at every time and place of prayer: eat and drink: But waste not by excess, for Allah loveth not the wasters.
Section 4: Messengers sent for Uplift of Humanity

Say (O Muhammad SAW): "Who has forbidden the adoration with clothes given by Allah, which He has produced for his slaves, and At-Taiyibat [all kinds of Halal (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the Ayat (Islamic laws) in detail for people who have knowledge.

Say: Who has forbidden the adoration of Allah, which He has brought forth for His servants, and the good provisions? Say: These are for the believers in the life of this world, purely (theirs) on the Resurrection day. Thus do We make the messages clear for a people who know.

Say: Who has forbidden the adoration of Allah which He hath brought forth for His bondmen, and the good things of His providing? Say: Such, on the Day of Resurrection, will be only for those who believed during the life of the world. Thus do we detail Our revelations for people who have knowledge.

"Who prohibited the nice things GOD has created for His creatures, and the good provisions?" Say, "Such provisions are to be enjoyed in this life by those who believe. Moreover, the good provisions will be exclusively theirs on the Day of Resurrection." Thus we explain the revelations for people who know.

(Muhammad), ask them, "Who has made it unlawful to maintain beauty and to eat the pure foods which God has created for His servants? They are made for the believers in this world and are exclusively for them in the life hereafter." Thus do We explain Our revelations to the people who have knowledge.

Say: Who has prohibited the embellishment of Allah which He has brought forth for His servants and the good provisions? Say: These are for the believers in the life of this world, purely (theirs) on the resurrection day; thus do We make the communications clear for a people who know.

Say, 'Who has forbidden the adoration of ALLAH which HE has produced for HIS servants and the good things of HIS providing?' Say, 'They are for the believers in the present life and will be exclusively for them on the Day of Resurrection.' Thus do WE explain the Signs for a people who have knowledge.

Say: Who hath forbidden the beautiful (gifts) of Allah, which He hath produced for His servants, and the things, clean and pure, (which He hath provided) for sustenance? Say: They are, in the life of this world, for those who believe, (and) purely for them on the Day of Judgment. Thus do WE explain the signs in detail for those who understand.

Say (O Muhammad SAW): "(But) the things that my Lord has indeed forbidden are Al-Fawáishes (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners in worship with Allah for which He has given no authority, and saying things about Allah of which you have no knowledge."

Say: My Lord forbids only indecencies, such of them as are apparent and such as are concealed, and sin and unjust rebellion, and that you associate with Allah that for which He has sent down no authority, and that you say of Allah what you know not.

Say, 'My Lord prohibits only evil deeds, be they obvious or hidden, and sins, and unjustifiable aggression, and to set up beside GOD powerless idols, and to say about GOD what you do not know.'

Say, 'My Lord has only prohibited indecent acts committed in public or in secret, all sins, unjust rebellion, considering things equal to God without any heavenly authority, and speaking for God without having any knowledge (of what He has said).'

Say: My Lord has only prohibited indecencies, those of them that are apparent as well as those that are concealed, and sin and rebellion without justice, and that you associate with Allah that for which He has not sent down any authority, and that you say against Allah what you do not know.

Say, 'My Lord has only forbidden indecencies, open or secret and sin and wrongful transgression and that you associate with ALLAH that for which HE has sent down no authority, and that you say of ALLAH what you know not.'

Say: the things that my Lord hath indeed forbidden are: shameful deeds, whether open or secret; sins and trespasses against truth or reason; assigning of partners to Allah, for which He hath given no authority; and saying things about Allah of which ye have no knowledge.

And every nation has its appointed term; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment).

And every nation has a term; so when its term comes, they cannot remain behind the least while, nor can they precede (it).

And every nation has its term, and when its term comes, they cannot put it off an hour nor yet advance (it).

For each community, there is a predetermined life span. Once their interim comes to an end, they cannot delay it by one hour, nor advance it.

All people can only live for an appointed time. When their term ends, they will not remain (alive) even for a single hour, nor will they die before the appointed time.

And for every nation there is a doom, so when their doom is come they shall not remain behind the least while, nor shall they go before.

And for every people there is a term, and when their term is come, they cannot remain behind a single moment, nor can they get ahead of it.

To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation).

Children of Adam! If there come to you Messengers from amongst you, reciting to you, My Verses, then whosoever becomes pious and righteous, on them shall be no fear, nor shall they grieve.

Children of Adam, if messengers come to you from among you relating to you My messages, then whosoever guards against evil and acts aright – they shall have no fear, nor shall they grieve.

Children of Adam! When messengers of your own come unto you who narrate unto you My revelations, then whosoever refrains from evil and amendeth - there shall no fear come upon them neither shall they grieve.

Children of Adam, when messengers come to you from among you, and recite My revelations to you, those who take heed and lead a righteous life, will have nothing to fear, nor will they grieve.

Children of Adam, when Messengers from among your own people come to you to preach My revelations, those who choose piety and reform themselves will have nothing to fear nor will they be grieved.

O children of Adam! if there come to you messengers from among you relating to you My communications, then whoever shall guard (against evil) and act aright– they shall have no fear nor shall they grieve.

O ye Children of Adam! whenever there come to you messengers from amongst you, rehearsing My signs unto you, then whoso shall fear God and do good deeds, on them shall come no fear nor shall they grieve.
But those who reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, are the dwellers of the (Hell) Fire, they will abide therein forever.

And those who reject Our messages and turn away from them haughtily -- these are the companions of the Fire; they shall abide in it.

But they who deny Our revelations and scorn them - each are rightful owners of the Fire; they will abide therein.

As for those who reject our revelations, and are too arrogant to uphold them, they have incurred Hell, wherein they abide forever.

But those who have rejected Our revelations out of pride will be the dwellers of hell fire wherein they will live forever.

And (as for) those who reject Our communications and turn away from them haughtily-- these are the inmates of the fire they shall abide in it.

But those who reject Our Signs and turn away from them with disdain. - these are the inmates of the Fire; they shall abide therein.

But those who reject Our signs and treat them with arrogance, - they are companions of the Fire, to dwell therein (for ever).

Who is more unjust than one who invents a lie against Allah or rejects His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until, when Our Messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allah," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

Who is then more unjust than he who forges a lie against Allah or rejects His messages? These -- their portion of the Book shall reach them; until when Our messengers come to them causing them to die, they shall say: "Where is that which you used to call upon besides Allah? They would say: They are gone away from us. And they shall bear witness against themselves that they were disbelievers.

Who doeth greater wrong than he who inventeth a lie concerning Allah or denieth Our tokens. (For such) their appointed portion of the Book (of destiny) reacheth them till, when Our messengers come to gather them, they say: Where (now) is that to which ye cried beside Allah? They say: They have departed from us. And they testify against themselves that they were disbelievers.

Who is more evil than those who invent lies about GOD, or reject His revelations? These will get their share, in accordance with the scripture, then, when our messengers shall come to them to give them their doom, they will say: "Who are the idols that ye set up besides GOD?" They will say, "They have abandoned us." They will bear witness against themselves that they were disbelievers.

Who are more unjust than those who invent falsehoods against God and reject His revelations? These will have their share (of torment) which is ordained for them and when Our (angelic) Messengers come to them to cause them to die and ask them, "Where are those whom you had been worshipping besides God?" they will reply, "We had gone astray from the path of God." Thus, they will testify against their own souls by confessing their disbelief.

Who is then more unjust than he who forges a lie against Allah or rejects His communications? (As for) those, their portion of the Book shall reach them, until when Our messengers come to them causing them to die, they shall say: Where is that which you used to call upon besides Allah? They would say: They are gone away from us; and they shall bear witness against themselves that they were unbelievers.

Who is, then, more unjust than he who forges a lie against ALLAH or gives the lie to HIS Signs? Is it these who should have their lot as ordained till when Our Messengers shall visit them to take their souls away, they shall say, 'Where is that which you used to call upon besides ALLAH?' they will answer, 'We cannot find them;' and they will bear witness against themselves that they were disbelievers.

Who is more unjust than one who invents a lie against Allah or rejects His Signs? For such, their portion appointed must reach them from the Book (of decrees): until, when our messengers (of death) arrive and take their souls, they say: 'Where are the things that ye used to invoke besides Allah?' They will reply, "They have left us in the lurch," and they will bear witness against themselves, that they had rejected Allah.

(Allah) will say: "Enter you in the company of nations who passed away before you, of men and jinns, into the Fire." Every time a new nation enters, it curses its sister nation (that went before), until they shall say: Where is that which you used to call upon besides Allah? They would say: They are gone away from us; and they shall bear witness against themselves that they were unrighteous.

(Our Lord) will say to them, "Join the group of jinn and people who passed away before you from among the jinn and men. Every time a nation enters it curses its sister; until when they all follow one another into it, the last of them will say with regard to the first of them: Our Lord, these led us astray, so give them a double torment of the Fire. He will say: Each one has double but you know not.

He saith: Enter into the Fire among nations of the jinn and humankind who passed away before you. Every time a nation entereth, it curses its sister (nation) till, when they have all been made to follow one another thither, the last of them saith unto the first of them: Our Lord! These misled us, so give them a double torment of the Fire. He will say: For each one there is double (torment), but ye do not know.

He saith: Enter ye in the company of the peoples who passed away before you - men and jinns, - into the Fire. Every time a new people enters, it curses its sister-people (that went before), until they follow each other, all into the Fire. Saith the last about the first: "Our Lord! it is these that misled us: so give them a double penalty in the Fire." He will say: "Doubled for all": but this ye do not understand.
Verily, those who believe Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the Mujrimun (criminals, polytheists, sinners, etc.).

Those who react Our messages and turn away from them haughtily, the doors of heaven will not be opened for them, nor will they enter the Garden until the camel pass through the eye of the needle. And thus do We reward the guilty.

Lo! they who deny Our revelations and scorn them, for them the gates of heaven will nor be opened nor will they enter the Garden until the camel goeth through the needle's eye. Thus do We requite the guilty.

Surely, those who reject our revelations and are too arrogant to uphold them, the gates of the sky will never open for them, nor will they enter Paradise until the camel passes through the eye of a sewing needle. Thus do We recompense the criminals.

For those who have rejected Our revelations out of pride, no door to the heavens will be opened, nor will they be admitted into Paradise until a camel passes through the eye of a sewing needle. Thus do We recompense the criminals.

Surely (as for) those who reject Our communications and turn away from them haughtily, the doors of heaven shall not be opened for them, nor shall they enter the garden until the camel pass through the eye of the needle; and thus do We reward the guilty.

Those who reject OUR Signs and turn away from them with disdain, the gates of spiritual firmament will not be opened for them, nor will they enter Heaven until a camel goes through the eye of a needle. And thus do We requite the offenders.

To those who reject Our signs and treat them with arrogance, no opening will there be of the gates of heaven, nor will they enter the garden, until the camel can pass through the eye of the needle. Such is Our reward for those in sin.

Tiers will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the Zalimun (polytheists and wrongdoers, etc.).

They shall have a bed of hell and over them coverings (of hell). Thus do We requite the wrongdoers.

They have incurred Hell as an abode; they will have barriers above them. Thus do We recompense them.

For them, hell will be both a cradle and a blanket. Thus do We punish the unjust.

They shall have a bed of hell-fire and from above them coverings (of it); and thus do We reward the unjust.

They shall have a bed of Hell and over them coverings of the same. And thus do WE requite the unjust.

For them there is Hell, as a couch (below) and folds and folds of covering above: such is Our requital of those who do wrong.

But those who believed (in the Oneness of Allah - Islamic Monotheism), and worked righteousness - We tax not any person beyond his scope, such are the dwellers of Paradise. They will abide therein.

And as for those who believe and do good -- We impose not on any soul a duty beyond its scope -- they are the owners of the Garden; therein they abide.

But (as for) those who believe and do good works - We tax not any soul beyond its scope - Such are rightful owners of the Garden. They abide therein.

As for those who believe and lead a righteous life - we never burden any soul beyond its means - these will be the dwellers of Paradise. They abide in it forever.

The righteously striving believers - We do not impose on any soul that which is beyond its ability - are the dwellers of Paradise wherein they will live forever.

And (as for) those who believe and do good We do not impose on any soul a duty except to the extent of its ability-- they are the dwellers of the garden; in it they shall abide.

But as to those who believe and do good works - and WE charge not any soul beyond its capacity - these are the inmates of Heaven; they shall abide therein.

But those who believe and work righteousness.- no burden do We place on any soul, but that which it can bear.- they will be Companions of the Garden, therein to dwell (for ever).

And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allah, Who has guided us to this, never could we have found guidance, were it not that Allah had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."

And We shall remove whatever of ill-feeling is in their hearts -- rivers flow beneath them. And they say: All praise is due to Allah, Who guided us to this! And we would not have found the way if Allah had not guided us. Certainly the messengers of our Lord brought the truth. And it will be cried out to them: This is the Garden which you are made to inherit for what you did.

And We shall remove whatever rancour may be in their hearts. Rivers flow beneath them. And they say: The praise to Allah, Who hath guided us to this. We could not truly have been led aright if Allah had not guided us. Verily the messengers of our Lord did bring the Truth. And it is cried unto them: This is the Garden. Ye inherit it for what ye used to do.

And We will remove all jealousy from their hearts. Rivers will flow beneath them, and they will say, "GOD be praised for guiding us. We could not possibly be guided, if it were not that GOD has guided us. The messengers of our Lord did bring the truth." They will be called: "This is your Paradise. You have inherited it, in return for your works.

We shall remove all grudges from their hearts. They will enjoy the flowing streams in the garden and will say, "God who guided us to this, deserves all praise. Had He not guided us, we would never have been able to find the right direction. The (angelic) Messengers of our Lord came to us with the truth." They shall be told, "This is the Paradise which you have inherited because of your good deeds."

And We will remove whatever of ill-feeling is in their breasts; the rivers shall flow beneath them and they shall say: All praise is due to Allah Who guided us to this, and we would not have found the way had it not been that Allah had guided us; certainly the messengers of our Lord brought the truth; and it shall be cried out to them that this is the garden of which you are made heirs for what you did.

And We will remove whatever rancour may be in their hearts. Beneath them shall rivers flow. And they shall say, "All praise belongs to ALLAH who has guided us to this paradise. And we could not have found guidance, if ALLAH had not guided us. The Messengers of our Lord did indeed bring the truth. And it shall be proclaimed unto them, 'This is the heaven to which you have been made heirs as a reward for what you did.'

And We shall remove from their hearts any lurking sense of injury.- beneath them will be rivers flowing-. and they shall say: "Praise be to Allah, who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of Allah: indeed it was the truth, that the messengers of our Lord brought unto us." And they shall hear the cry: "Behold! the garden before you! Ye have been made its inheritors, for your deeds (of righteousness)."
And when their eyes shall be turned towards the Companions of the Fire, they will say, "Our Lord! Place us not with the wrongdoers."

And when they turn their eyes towards the dwellers of Hell, they will say, "Our Lord, do not put us with these wicked people."

And when their eyes turn to the dwellers of hell, they will pray, "Lord, do not place us among the unjust."

And when their eyes are turned toward the dwellers of the Fire, they will say: "Our Lord! Place us not with the wrongdoers."

And when their eyes shall be turned towards the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true, what your Lord promised (warnings, etc.)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of Allah is on the Zalimun (polytheists and wrong-doers)."

And the dwellers of Paradise will call out to the dwellers of Hell: "We have found our Lord's promise to be the truth; have you found your Lord's promise to be the truth?" They will say, "Yes." An announcer between them will announce: "God's condemnation has befallen the transgressors;"

The people of Paradise will say to the dwellers of the fire, "We have found whatever our Lord promised has come true. Have you found whatever the Lord promised you to be true?" They will reply, "Yes, we have also found it to be true." Thereupon, someone will cry out, "God has condemned the unjust,

And when their eyes turn to the dwellers of the fire: Surely we have found what our Lord promised us to be true; have you too found what your Lord promised to be true? They will say: Yes. Then a crier will cry out among them that the curse of Allah is on the unjust.

And the dwellers of the garden will call out to the inmates of fire: Peace be on you; they have not yet entered (Paradise) although they hope to enter in it. Between them shall be a veil, and on the most elevated places there shall be men who know all by their marks. And they call unto the dwellers of the Garden: Peace be upon you! They have not yet entered (Paradise) although they hope to enter it. Between them is a veil. An announcer between them will announce: "The Curse of Allah is on the Zalimun (polytheists and wrongdoers)."

Those who hindered (men) from the Path of Allah, and would seek to make it crooked, and they were disbelievers in the Hereafter.

Who hinder (men) from Allah's way and seek to make it crooked, and they are disbelievers in the Hereafter.

Who repel from the path of GOD, and strive to make it crooked, and, with regard to the Hereafter, they are disbelievers.

Who prevented others from the way of God, sought to make (the path) appear crooked, and had no belief in the Day of Judgment.

Who hinder (people) from Allah's way and seek to make it crooked, and they are disbelievers in the Hereafter.

Who hinder men from the path of ALLAH and seek to make it crooked and who are disbelievers in the hereafter,

"Those who would hinder (men) from the path of ALLAH and would seek in it something crooked: they were those who denied the Hereafter."

Who debar (men) from the way of Allah and would have it crooked, and who are disbelievers in the Last Day.

"Those who hinder the Path of ALLAH and seek to make it crooked, and they are disbelievers in the Hereafter.

who prevent others from the way of God, sought to make (the path) appear crooked, and had no belief in the Day of Judgment.

who would know all by their marks: they will call out to the Companions of Paradise, "Peace be upon you!

"Those who hindered (men) from the Path of Allah, and would seek to make it crooked, and they were disbelievers in the Hereafter.

The Companions of the Garden will call out to the Companions of the Fire: "We have indeed found the promises of our Lord to us true; Have you also found Your Lord's promises true?" They shall say, "Yes"; but a crier shall proclaim between them: "The curse of Allah is on the wrongdoers-";

And between them will be a barrier screen and on Al-A'raf (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognise all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, "Salamun 'Alaikum" (peace be on you), and at that time they (men on Al-A'raf) will not yet have entered it (Paradise), but they will hope to enter it (Paradise) with certainty.

And between them is a veil. And on the Elevated Places are men who know all by their marks. And they call out to the owners of the Garden: Peace be unto you! They have not yet entered it, though they hope.

And between them is a veil. And on the Heights are men who know them all by their marks. And they call unto the dwellers of the Garden: Peace be unto you! They enter it not although they hope (to enter).

And between them shall be a veil. And on the Eleveted Places in Heaven there shall be men who will know all by their marks. And they will call out to the people of Heaven, "Peace be on you. "These will not have yet entered it although they will be hoping to do so.

And between them shall be a veil, and on the heights will be men who would know every one by his marks: they will call out to the Companions of the Garden, "peace on you": they will not have entered, but they will have an assurance (thereof).

And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are Zalimun (polytheists and wrong-doers)."

And when their eyes are turned towards the companions of the Fire, they say: Our Lord, place us not with the unjust people.

And when their eyes are turned towards the dwellers of the Fire, they say: Our Lord! Place us not with the wrong-doing folk.

And when their eyes are turned towards the dwellers of Hell, they will say, "Our Lord, do not put us with these wicked people."

And when their eyes turn to the dwellers of hell, they will pray, "Lord, do not place us among the unjust."

And when their eyes shall be turned towards the inmates of the fire, they shall say: Our Lord! place us not with the unjust.

And when their eyes are turned towards the companions of the Fire, they will say, "Our Lord, place us not with the wrongdoing people.'

And when their eyes shall be turned towards the Companions of the Fire, they will say: "Our Lord! send us not to the company of the wrong-doers."
Section 6: Helplessness of Opponents

And the men on Al-A'raf (the wall) will call unto the men whom they would recognise by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance against Faith?"

And the owners of the Elevated Places call out to men whom they recognize by their marks, saying: Of no avail were to you your amassings and your arrogance.

And the dwellers on the Heights call unto men whom they know by their marks, (saying): What did your multitude and that in which ye took your pride avail you?

The dwellers of the Purgatory will call on people they recognize by their looks, saying, "Your great numbers did not avail you in any way, nor did your arrogance.

The people of the Heights will say to those (in hell) whose faces they recognize, "Why did your supporters and your pride not help you?".

And the dwellers of the most elevated places shall call out to men whom they will recognize by their marks saying: Of no avail were to you your amassings and your behaving haughtily.

And the occupants of the Elevated Places will call out to men, whom they will know by their marks, and say, 'Your numbers availed you not, nor your arrogance.

The men on the heights will call to certain men whom they will know from their marks, saying: 'Of what profit to you were your hoards and your arrogant ways?

Are they those, of whom you swore that Allah would never show them mercy. (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve."

Are these they about whom you swore that Allah would not bestow mercy on them? Enter the Garden; you have no fear, nor shall you grieve.

Are these they of whom ye swore that Allah would not show them mercy? (Unto them it hath been said): Enter the Garden. No fear shall come upon you nor is it ye who will grieve.

'Are those the people you swore that GOD will never touch them with mercy? (The people in the Purgatory will then be told,) "Enter Paradise; you have nothing to fear, nor will you grieve."

They will also say, 'Are these (the people of Paradise) the ones of whom you swore would receive no mercy from God? ' They will continue, "People of Paradise, live therein without any fear or grief."

'Are these they about whom you swore that Allah will not bestow mercy on them? Enter the garden; you shall have no fear, nor shall you grieve.

'Are these the men about whom you swore that ALLAH would not extend mercy to them? To them God will say, 'Enter Paradise; no fear shall come upon you, nor shall you grieve."

'Behold! are these not the men whom you swore that Allah with His Mercy would never bless? Enter ye the Garden; no fear shall be on you, nor shall ye grieve."

Are these they about whom you swore that Allah would not bestow mercy on them? Enter the Garden; you have no fear, nor shall you grieve.

Are these they of whom ye swore that Allah would not show them mercy? (Unto them it hath been said): Enter the Garden. No fear shall come upon you nor is it ye who will grieve.

'Are those the people you swore that GOD will never touch them with mercy? (The people in the Purgatory will then be told,) "Enter Paradise; you have nothing to fear, nor will you grieve."

They will also say, 'Are these (the people of Paradise) the ones of whom you swore would receive no mercy from God? ' They will continue, "People of Paradise, live therein without any fear or grief."

'Are these they about whom you swore that Allah will not bestow mercy on them? Enter the garden; you shall have no fear, nor shall you grieve.

'Are these the men about whom you swore that ALLAH would not extend mercy to them? To them God will say, 'Enter Paradise; no fear shall come upon you, nor shall you grieve."

'Behold! are these not the men whom you swore that Allah with His Mercy would never bless? Enter ye the Garden; no fear shall be on you, nor shall ye grieve."

Are the Companions of the Fire will call to the Companions of the Garden: "Pour down to us water or anything that Allah doth provide for your sustenance." They will say: surely Allah has forbidden them both to the unbelievers.

And the inmates of the Fire will call to the inmates of Heaven. 'Pour out on us some water or some of that which ALLAH has provided for you.' They will say, "GOD has forbidden them both to the disbelievers.

And the dwellers of the Fire will call to the dwellers of the Garden: "Pour on us some water or anything that Allah has provided you with." They will say: "Both (water and provision) Allah has forbidden to the disbelievers.

And the inmates of the Purgatory will call on the dwellers of Paradise to give them some water or other things which God has granted to them. They will reply, "God has deprived the unbelievers of the blessings of Paradise.

And the dwellers of the Fire will ask the people of Paradise to give them some water or other things which God has granted to them. They will reply, "God has deprived the unbelievers of the blessings of Paradise.

And the dwellers of the Fire will cry out unto the dwellers of the Garden: Pour on us some water or some wherewith Allah hath provided you. They say: Lo! Allah hath forbidden both to disbelievers (in His guidance).

The dwellers of Hell will call on the dwellers of Paradise: "Let some of your water, or some of GOD's provisions to you flow towards us." They will say, "GOD has forbidden them for the disbelievers.

The dwellers of the Fire will ask the people of Paradise to give them some water or other things which God has granted to them. They will reply, "God has deprived the unbelievers of the blessings of Paradise.

The dwellers of Hell will call on the dwellers of Paradise: "Let some of your water, or some of GOD's provisions to you flow towards us." They will say, "GOD has forbidden them for the disbelievers.

The dwellers of the Fire will cry out unto the dwellers of the Garden: Pour on us some water or some wherewith Allah hath provided you. They say: Lo! Allah hath forbidden both to disbelievers (in His guidance).

The dwellers of the Fire will call to the dwellers of the Garden: "Pour on us some water or anything that Allah doth provide for your sustenance." They will say: "Both these things hath Allah forbidden to those who rejected Him."

"Who took their religion as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).

"Who took their religion as an idle sport and a play, and this life's world deceives them; so today We forget them, as they forgot that day, and because they spurned our revelations.

On that Day We will neglect those who were deceived by the worldly life and who treated their religion as a useless game, because they had forgotten such a day and rejected Our revelations.

Who take their religion for an idle sport and a play, and this life's world deceives them; so today We forget them, as they neglected the meeting of this day of theirs and as they denied Our communications.

Those who took their religion as a pastime and a sport, and whom the life of the world has beguiled.' This day, then, shall We forget them as they forgot the meeting of this day of theirs, and as they were wont to reject Our signs.
Of course our Lord is Allah, Who created the heavens and the earth in Six Days, then He assumed all authority. The night overtakes the day, as it
pursues at a (considerable) speed and He made the sun and the moon, the stars, made subservient by His command. Verily, He is the
creation and the command. Blessed is Allah, Lord of the worlds!

Your Lord is the one GOD, who created the heavens and the earth in six days, then assumed all authority. The night overtakes the day, as it
pursues persistently, and the sun, the moon, and the stars are committed to serve by His command. Absolutely, He controls all creation and all
commands. Most Exalted is GOD, Lord of the universe.

Your Guardian-Lord is Allah, Who created the heavens and the earth in six days, and is firmly established on the throne (of authority):
He draweth the night as a veil over the day, each seeking the other in rapid succession: He created the sun, the moon, and the stars, (all)
governed by laws under His command. Is it not His to create and to govern? Blessed be Allah, the Cherisher and Sustainer of the worlds!
And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope; Surely, Allah's Mercy is (ever) near unto the good-doers.

And make not mischief in the earth after its reformation, and call on Him, fearing and hoping. Surely the mercy of Allah is nigh to the doers of good.

Work not confusion in the earth after the fair ordering (thereof), and call on Him in fear and hope. Lo! the mercy of Allah is nigh unto the good.

Do not corrupt the earth after it has been set straight, and worship Him out of reverence, and out of hope. Surely, GOD's mercy is attainable by the righteous.

Do not destroy the land after it has been well established but pray to God, have fear of Him, and hope to receive His mercy. God's mercy is close to the righteous people.

And do not make mischief in the earth after its reformation, and call on Him fearing and hoping; surely the mercy of Allah is nigh to those who do good (to others).

And create not disorder in the earth after it has been set in order, and call upon HIM in fear and in hope. Surely, the mercy of ALLAH is nigh unto those who do good.

Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.

And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

And He it is Who sends for the winds bearing good news before His mercy; till, when they bear a cloud heavy (with rain), We lead it to a dead land, and then cause water to descend thereon and thereby bring forth fruits of every kind. Thus bring We forth the dead. Haply ye may remember.

He it is Who sends the wind with good omen, as a mercy from His hands. Once they gather heavy clouds, we drive them to dead lands, and send down water therefrom, to produce with it all kinds of fruits. We thus resurrect the dead, that you may take heed.

God sends the wind bearing the glad news of His mercy. When heavy clouds are formed, We drive them unto a barren country and rain down on it water to cause all kinds of fruits to grow. In the same way do We bring the dead to life again. Perhaps you would take heed.

And He is it Who sendeth the winds as tidings heralding His mercy, till, when they bear a cloud heavy (with rain), We lead it to a dead land, and then cause water to descend thereon and thereby bring forth fruits of every kind. Thus bring We forth the dead. Haply ye may remember.

And it is He Who sends the winds like heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

And do not destroy the land after it has been well established but pray to God, have fear of Him, and hope to receive His mercy. Surely, GOD's mercy is attainable by the righteous.

And make not mischief in the earth after its reformation, and call on Him, fearing and hoping. Surely the mercy of Allah is nigh to the doers of good.

And call upon your Lord with humility and in secret: for Allah loves not those who trespass beyond bounds.

Do not corrupt the earth after it has been set straight, and worship Him out of reverence, and out of hope. Surely, GOD's mercy is attainable by the righteous.

And create not disorder in the earth after it has been set in order, and call upon HIM in fear and in hope. Surely, the mercy of ALLAH is nigh unto those who do good.

Do no mischief on the earth, after it hath been set in order, but call on Him with fear and longing (in your hearts): for the Mercy of Allah is (always) near to those who do good.

And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

And He is it Who sends for the winds bearing good news before His mercy; till, when they bear a cloud heavy, We drive it to a dead land, and then cause water to descend thereon and thereby bring forth fruits of every kind. Thus bring We forth the dead. Haply ye may remember.

It is He Who sendeth the winds like heralds of glad tidings, going before His mercy: when they have carried the heavy-laden clouds, We drive them to a land that is dead, make rain to descend thereon, and produce every kind of harvest therewith: thus shall We raise up the dead: perchance ye may remember.

The vegetation of a good land comes forth (easily) by the Permission of its Lord, and that which is bad, brings forth nothing but a little with difficulty. Thus do We send down the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks.

And the good land -- its vegetation comes forth (abundantly) by the permission of its Lord. And that which is inferior -- (its herbage) comes forth but scantily. Thus do We repeat the messages for people who give thanks.

The good land readily produces its plants by the leave of its Lord, while the bad land barely produces anything useful. We thus explain the revelations for people who are appreciative.

A good land produces plants, by the permission of its Lord, but a wicked land produces only miserable, bitter plants. Thus do We show a variety of evidence for those who give thanks.

And as for the good land, its vegetation springs forth (abundantly) by the permission of its Lord, and (as for) that which is inferior (its herbage) comes forth but scantily; thus do We repeat the communications for a people who give thanks.

And the good land - its vegetation comes forth plentifully by the command of its Lord; and that which is bad, its vegetation does not come forth but scantily. In like manner do WE expound the Signs in various forms for a people who are grateful.

From the land that is clean and good, by the will of its Cherisher, springs up produce, (rich) after its kind: but from the land that is bad, springs up nothing but that which is niggardly: thus do we explain the signs by various (symbols) to those who are grateful.
Allah and haply receive His Mercy?

"Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may receive (His) Mercy?"

We sent Noah (of old) unto his people, and he said: 'O my people! Serve Allah. Ye have no other Allah save Him. Lo! I fear for you the retribution of an awful Day.'

We sent Noah to his people, saying, "O my people, worship GOD; you have no other god beside Him. I fear for you the retribution of an awesome day.'

We sent Noah to his people. He told them, 'Worship God for He is your only Lord. I am afraid of the punishment that you might suffer on the great Day (of Judgment)'.

You may become righteous and that you may be shown mercy?'

Is it too much of a wonder that a reminder should come to you from your Lord through a man like you, to warn you and to lead you to righteousness, that you may attain mercy?'

'Ve sent Noah to his people and he said, 'O my people, worship ALLAH, you have no other god but HIM. Indeed I fear for you the punishment of the great day:'.

"Do you wonder that there should come unto you a Reminder from your Lord by means of a man among you, that he may warn you, and that ye may keep from evil, and that mercy may be shown to you?"

Do ye wonder that there hath come to you a message from your Lord, through a man of your own people, to warn you, so that ye may fear Allah and haply receive His Mercy?"
I but fulfil towards you the duties of my Lord's mission: I am to you a sincere and faithful counsellor.

I deliver to you the messages of My Lord and I am honestly advising you.

I deliver to you my Lord's messages, and I am honestly advising you.

I convey unto you the messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

I deliver to you the messages of God, and I am a faithful counsellor.

I deliver to you the messages of My Lord and I am to you a sincere and faithful counsellor.

I but fulfill towards you the duties of my Lord's mission: I am to you a sincere and trustworthy adviser.

They were indeed a blind people!

To the 'Ad we sent (Hud), one of their (own) brethren: He said: O my people! worship Allah! ye have no other Allah save Him. (La ilaha ill-Allah: none has the right to be worshipped but Allah). Will you not then guard against evil?

The disbelieving chiefs of his people said: "Verily, we see thee in folly, and verily, we think that you are a liar.

The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."

The leaders of the Unbelievers among his people said: "Ah! we see you to be a fool and we think that you are a liar."

The leaders of those who disbelieved among his people said: "Ah! we see you to be a fool and we think that you are a liar."

The leaders of those who disbelieved among his people said: "You look to us like a fool and we think that you are a liar."

To 'Aad we sent their brother Hud. He said: O my people, worship GOD; you have no other god beside Him. Would you then observe righteousness?"
We saved him and those who adhered to him. By Our mercy, and We cut off the roots of those who rejected Our signs and did not believe.

Do you wonder that a reminder has come to you from your Lord through a man from among yourselves, that he may warn you? And remember how He made you victors after Noah’s folk, and gave you growth of stature. Remember (all) the bounties of your Lord, that haply ye may be successful.

We saved him and those who were with him by a Mercy from Us, and We cut off the roots of those who believed Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and they were not believers.

And We saved him and those with him by mercy from Us, and We cut the roots of those who rejected Our messages and were not believers.

Then we saved him and those with him, by mercy from us, and we annihilated those who rejected our revelations and refused to be believers.

Through Our mercy, we saved his companions and destroyed the unbelievers who called Our revelations mere lies. So We delivered him and those with him by mercy from Us, and We cut off the roots of those who rejected Our messages and were not believers.

And We saved him and those who with him by Our mercy and WE cut off the last of the remnants of those who rejected Our Signs and had not believed.

We saved him and those who adhered to him. By Our mercy, and We cut off the roots of those who rejected Our signs and did not believe.
And to Thamud (people, We sent) their brother Salih (Saleh). He said: "O my people! Worship Allah! You have no other Ilah (God) but Him. (La ilaha ill-Allah: none has the right to be worshipped but Allah). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of your rock) from your Lord. This she-camel of Allah is a sign unto you; so you leave her to graze in Allah's earth, and touch her not with harm lest a painful torment should seize you.

And to Thamud (We sent) their brother Salih. He said: O my people, serve Allah, you have no god other than Him. Clear proof has indeed come to you from your Lord. This is Allah's she-camel -- a sign for you -- so leave her alone to pasture in Allah's earth, and do her no harm, lest painful chastisement overtake you.

We sent Salih to his brethren, the tribe of Thamud, who told them, "Worship God your only Lord. Authoritative evidence has come to you from your Lord and this she-camel is the evidence for you from God. Let her graze in the land of God. Do not give her any trouble lest a painful torment will strike you.

And to Samood (We sent) their brother Salih. He said: O my people! serve Allah, you have no god other than Him; clear proof indeed has come to you from your Lord; this is (as) Allah's she-camel for you-- a sign, therefore leave her alone to pasture on Allah's earth, and do not touch her with any harm, otherwise painful chastisement will overtake you.

To Thamoud we sent their brother Saaleh. He said, "O my people, worship GOD; you have no other god beside Him. Proof has been provided for you from your Lord: here is GOD's camel, to serve as a sign for you. Let her eat from GOD's land, and do not touch her with any harm, lest you incur a painful retribution.

We sent Salih to his brethren, the tribe of Thamud, who told them, "Worship God your only Lord. Authoritative evidence has come to you from your Lord and this she-camel is the evidence for you from God. Let her graze in the land of God. Do not give her any trouble lest a painful torment will strike you.

And to Samood (We sent) their brother Salih. He said: O my people! serve Allah, you have no god other than HIM. Verily, there has come to you a clear evidence from your Lord - this she-camel of ALLAH, a Sign for you. So leave her that she may feed in ALLAH's earth, and do not touch her with any harm, otherwise painful chastisement will overtake you.

And to Thamud (We sent) their brother Salih. He said, 'O my people, worship ALLAH; you have no god other than HIM. Verily, there has come to you a clear evidence from your Lord - this she-camel of ALLAH, a Sign for you. So leave her that she may feed in ALLAH's earth, and do not touch her with any harm, otherwise painful chastisement will overtake you.

And remember when He made you successors after 'Ad (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allah, and do not go about making mischief on the earth."

And remember when He made you successors after 'Ad and settled you in the land -- you make mansions on its plains and hew out houses in the mountains. So remember Allah's bounties and act not corruptly in the land, making mischief.

And remember how you made you viceroys after A'ad and gave you station in the earth. Ye choose castles in the plains and hew the mountains into dwellings. So remember (all) the bounties of Allah and do not evil, making mischief in the earth.

"Recall that He made you inheritors after 'Aad, and established you on earth, building mansions in its valleys, and carving homes from its mountains. You shall remember GOD's blessings, and do not roam the earth corruptingly.

"Recall (the time) when We settled you in the land as the heirs of the tribe of Ad and how you established mansions in the plains and carved homes out of the mountains. Give thanks to God for His favors and do not commit evil in the land."

And remember when He made you successors after Ad and settled you in the land-- you make mansions on its plains and hew out houses in the mountains-- remember therefore Allah's benefits and do not act corruptly in the land, making mischief.

And remember the time when HE made you heirs to HIS favours after Ad and settled you in the land so that you build palaces in its plains and hew the mountains into dwellings. Remember, therefore, the favours of ALLAH and commit not iniquity in the earth causing disorder.

And remember how He made you inheritors after the 'Ad people and gave you habitation in the land: ye build for yourselves palaces and castles in (open) plains, and care out homes in the mountains; so bring to remembrance the benefits (ye have received) from Allah, and refrain from evil and mischief on the earth."

The leaders of those who were arrogant among his people said to those who were counted weak - to such of them as believed: "Know you that Salih (Saleh) is one sent from his Lord." They said: "We indeed believe in that with which he has been sent.

The arrogant chiefs of his people said to those who were weak, to those who believed from among them: Do you know that Salih is one sent by his Lord? They said: Surely we are believers in that wherewith he has been sent.

The chief of those among Salih's people who were arrogant said to those who were considered weak - those among them who believed - Do you know for certain that Salih is one sent by his Lord? They answered, 'Surely, we believe in that which he has been sent.'

The leaders of the arrogant party among his people said to those who were reckoned powerless - those among them who believed: "know ye indeed that Salih is a messenger from his Lord?" They said: "We do indeed believe in the revelation which hath been sent through him."

Those who were arrogant said: "Verily, we disbelieve in that which you believe in,"

Those who were haughty said: Surely we are disbelievers in that which you believe.

Those who were scornful said: Lo! in that which ye believe we are disbelievers.

The arrogant ones said, "We disbelieve in what you believe in,"

The proud oppressors said, "We reject that which you believe in,”

Those who were haughty said: Surely we are deniers of what you believe in.

Those who were arrogant said, 'Verily, we do disbelieve in that which you believe.'

The Arrogant party said: "For our part, we reject what ye believe in.”
And the answer of his people was only that they said: “Drive them out of your town, these are indeed men who want to be pure (from sins)!"

“...they killed the she-camel and insultingly defied the Commandment of their Lord, and said: “O Salih (Saleh)! Bring about your threats if you are indeed one of the Messengers (of Allah).”

O my people! I have delivered the Message of my Lord unto you and gave you good advice, but ye love not good advise.”

Then Salih turned away from them, and said: “O my people, I have delivered my Lord's message to you and gave you good advice, but you do not love those who give good advice."

So the earthquake seized them, and they lay (dead), prostrate in their homes.

Then the earthquake jolted them and they were left motionless in their homes.

Then the earthquake overtook them, so they became motionless bodies in their abode.

The earthquake seized them, and they lay (dead), prostrate in their homes.

Then Salih turned away from them and said: “O my people! I delivered the Message of my Lord unto you and gave you good advice, but you love not good counsellors!”

Then they hamstrung the she-camel and, insolently defied the order of their Lord, saying: “O Salih! bring about thy threats, if thou art a messenger (of Allah)!”

Then he [Salih (Saleh)] turned from them, and said: “O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers.”

Then he turned away from them and said: O my people! I delivered my Lord's message unto you and gave you good advice, but ye love not good advisers.

And (remember) Lout (Lot), when he said to his people: “What! do you commit an indecency which any one in the world has not done before you?

This is indeed a sign from your Lord, that ye love not the Message of your Lord, and ye have no good counsellors."

Then the earthquake overtook them, so they became motionless bodies in their abode.

And the answer of his people was only that they said: “Turn them out of your town, surely they are a people who seek to purify themselves.”

They then slew the camel and rebelled against their Lord's command, and said, “O Saaleh, bring the doom you threaten us with, if you are really a messenger."

And the answer of his people was only that they said: “Expel him from our town; he and his companions want to purify themselves.”

And the earthquake overtook them, so they became motionless bodies in their abode.

And the earthquake seized them, and morning found them prostrate in their dwelling-place.

And the earthquake overtook them, so they became motionless bodies in their abode.

And they said: O Salih, if thou art of the messengers of thy Lord, bring us that which thou threatenest us with, if thou art indeed one of the Messengers of thy Lord!

And his people gave no answer but this: they said, “Drive them out of your city: these are indeed men who want to be clean and pure!”

Then they hamstrung the she-camel and revolted against their Lord's command, and said, “O Salih, bring us that which thou threatenest us with, if thou art one of the messengers.”

Then they hamstrung the she-camel and revolted against the command of their Lord and said, ‘O Salih, bring us that which thou threatenest us with, if thou art indeed one of the Messengers of thy Lord.'

And the answer of his people was only that they said: “Expel him from our town; he and his companions want to purify themselves.”

And they said: ‘Salih, if you are truly a Messenger, let that torment with which you have threatened us come to pass.”

And the answer of his people was only that they said (one to another): “Turn them out of your township. They are folk, indeed you are a people transgressing beyond bounds (by committing great sins).”

“...they killed the she-camel and insolently defied the Commandment of their Lord, and said: "O Salih (Saleh)! Bring about your threats if you are indeed one of the Messengers (of Allah)."..."
And sit not on every road, threatening, and hindering from the Path of Allah those who believe in Him, and seeking to make it crooked; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith.

And to (the people of) Madyan (Midian), (We sent) their brother Shu`ayb. He said: "O my people! Serve Allah. Ye have no other Allah save Him. Clear proof indeed has come to you from your Lord. You shall give full weight and full measure when you trade. Do not cheat the people out of their rights. Do not corrupt the earth after it has been reformed. This is better for you, if you are believers. And unto Midian (We sent) their brother Shu`ayb. He said: "O my people! Serve Allah. You have no other god other than Him. Clear proof indeed has come to you from your Lord. Maintain proper measures and weights in trade. Do not cause any deficiency in people's property or destroy the land after it has been reformed. This is for your own good, if you have any faith. And to Midyan we sent their brother Shu`aib. He said, "O my people, worship GOD; you have no other god beside Him. Proof has come to you from your Lord. You shall give full weight and full measure when you trade. Do not cheat the people out of their rights. Do not corrupt the earth after it has been set straight. This is better for you, if you are believers. And We rained a rain upon them. See, then, what was the end of the guilty! And We sent a torrential rain unto the (unbelievers). Consider how disastrous the end of the criminals was! We showered them with a certain shower; note the consequences for the guilty. And remember, when ye were but few, how He did multiply you, a

And to Midyan (We sent) their brother Shu`ayb. He said: "O my people! Serve Allah. You have no other god other than Him. Clear proof indeed has come to you from your Lord. So give full measure and weight and diminish not to men their things and make not mischief in the land after its reform. This is better for you, if you are believers. And remember how ye were little, and He gave you increase. And hold in your mind's eye what was the end of those who did mischief.
The leaders, the unbelievers among his people, said: "If ye follow Shu'aib, be sure then ye are ruined! And the chiefs of those who disbelieved from among his people said: If you follow Shu'aib, you shall then most surely be losers between us; and He is the best judge."

And if there are some of you who believe in the Message that I have been commanded to preach and there are others who do not, exercise patience until God judges among us. He is the best Judge."

And if there is a party among you who believe in that with which I have been sent, and a party who does not believe, then have patience until ALLAH judges between us. And HE is the Best of judges.

And if there is a party among you who believes in the message with which I have been sent, and a party which does not believe, hold yourselves in patience until Allah doth decide between us: for He is the best to decide.

Part 9.

The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'ayb, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it!"

The chieftains of his people said: We will certainly turn thee out, O Shu'aib and those who believe with thee from our town, or you shall come back to our religion. He said: Even though we dislike (it)?

The chieftains of his people, who were scornful, said: Surely we will drive thee out, O Shu'ayb, and those who believe with thee, from our township, unless ye return to our religion. He said: Even though we hate it?

The arrogant leaders among his people said, "We will evict you, O Shu'ayb, together with those who believed with you, from our town, unless you revert to our religion." He said, "Are you going to force us?"

A proud group among Shu'ayb's people said, "We must expel you (Shu'ayb) and your followers from our town unless you give-up your faith and live as our own people." Shu'ayb asked them, "Will you use force against us?.

The chiefs, those who were proud from among his people said: We will most certainly turn you out, O Shu'ayb, and (also; those who believe with you, from our town, or you shall come back to our faith. He said: What! though we dislike (it)?

The chief men of his people who were arrogant said, 'Assuredly we will drive thee out, O Shu'ayb, and the believers that are with thee from our town, or you shall return to our religion.' He said, 'Even though we be unwilling?'

The leaders, the arrogant party among his people, said: "O Shu'ayb! we shall certainly drive thee out of our city - (thee) and those who believe with thee; or else ye (thou and they) shall have to return to our ways and religion." He said: "What! even though we do detest (them)?"

"We should have invented a lie against Allah if we returned to your religion, after Allah has rescued us from it. And it is not for us to return to it unless Allah, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allah (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for Thou art the best of those who make decision.

Indeed we should have forged a lie against Allah, if we go back to your religion after Allah has delivered us from it. And it is not for us to go back to it, unless Allah our Lord wish. Our Lord comprehends all things in His Knowledge. In Allah do we trust. Our Lord, decide between us and our people with truth, and Thou art the Best of Deciders.

We should have invented a lie against Allah if we returned to your religion after Allah hath rescued us from it. It is not for us to return to it unless Allah our Lord should (so) will. Our Lord comprehends all things in knowledge. In Allah do we put our trust. Our Lord! Decide with truth between us and our folk, for Thou art the best of those who make decision.

We should be blaspheming against GOD if we reverted to your religion after GOD has saved us from it. How could we revert back to it against the will of GOD our Lord? Our Lord's knowledge encompasses all things. We have put our trust in GOD. Our Lord, grant us a decisive victory over our people. You are the best supporter."

We would certainly be inventing falsehoods against God if we were to accept your way of life, when God has already saved us from it. We do not have to accept it unless God, our Lord, wills it. Our Lord's knowledge covers all things. We trust in Him and ask Him to judge among us and our people, for He is the best Judge.

Indeed we should have forged a lie against Allah if we go back to your religion after Allah has delivered us from It, and it befits us not that we should go back to it, except if Allah our Lord please. Our Lord comprehends all things in His knowledge; in Allah do we trust; Our Lord! decide between us and our people with truth; and Thou art the best of deciders.

If we return to your religion after Allah has saved us therefrom, we would indeed admit that we had been forcing a lie against ALLAH. And it behoves us not to return thereto except that ALLAH, our Lord, should so will. Our Lord comprehends all things in HIS knowledge. In ALLAH have we put our trust. So, Our Lord, decide Thou between us and between our people with truth and Thou art the Best of those who decide.

"We should indeed invent a lie against Allah, if we returned to your ways after Allah hath rescued us therefrom; nor could we by any manner of means return thereto unless it be as in the will and plan of Allah, Our Lord. Our Lord can reach out to the utmost recesses of things by His knowledge. In the Allah is our trust. our Lord! decide Thou between us and our people in truth, for Thou art the best to decide."

The chiefs of those who displeased among his people said: "If you follow Shu'ayb, be sure then you will be the losers!"

And the chieftains of his people, who disbelieved, said: If you follow Shu'ayb, you are surely losers.

But the chieftains of his people, who were disbelieving, said: If ye follow Shu'ayb, then truly ye shall be the losers.

The disbelieving leaders among his people said, "If you follow Shu'ayb, you will be losers."

A group of the unbelievers among his people told the others, "If you follow Shu'ayb, you will certainly lose a great deal."

And the chiefs of those who disbelieved from among his people said: If you follow Shu'ayb, you shall then most surely be losers

And the chief men of his people, who disbelieved, said, 'If you follow Shu'ayb, you shall then certainly be of the losers.'

The leaders, the unbelievers among his people, said: "If ye follow Shu'ayb, be sure then ye are ruined!"
007:091 Khan
So the earthquake seized them and they lay (dead), prostrate in their homes.

007:091 Maulana
So the earthquake overtook them, and they were motionless bodies in their abode.

007:091 Pickthal
So the earthquake seized them and morning found them prostrate in their dwelling-place.

007:091 Rashad
The quake annihilated them, leaving them dead in their homes.

007:091 Sarwar
Suddenly, an earthquake struck them and left them motionless in their homes.

007:091 Shakir
Then the earthquake overtook them, so they became motionless bodies in their abode.

007:091 Sherali
So the earthquake seized them and in their homes they lay prostrate upon the ground;

007:091 Yusufali
But the earthquake took them unawares, and they lay prostrate in their homes before the morning!

007:092 Khan
Those who belied Shu'aib, became as if they had never dwelt there (in their homes). Those who belied Shu'aib, they were the losers.

007:092 Maulana
Those who called Shu'aib a liar were as though they had never dwelt therein -- those who called Shu'aib a liar, they were the losers.

007:092 Pickthal
Those who denied Shu'ayb became as though they had not dwelt there. Those who denied Shu'ayb, they were the losers.

007:092 Rashad
Those who rejected Shu'ain vanished, as if they never existed. Those who rejected Shu'ai were the losers.

007:092 Sarwar
Those who called Shu'ain a liar were destroyed as though they never existed. They certainly were the ones to lose a great deal.

007:092 Shakir
Those who called Shu'ain a liar were as though they had never dwelt therein; those who called Shu'ai a liar, they were the losers.

007:092 Sherali
Those who accused Shu'ain of lying became as if they had never dwelt therein. Those who accused Shu'ai of lying - it was they who were the losers.

007:092 Yusufali
The men who reject Shu'aib became as if they had never been in the homes where they had flourished: the men who rejected Shu'aib - it was they who were ruined!

007:093 Khan
Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages unto you and I have given you good advice. Then how can I sorrow for the disbelieving people's (destruction)."

007:093 Maulana
So he turned away from them and said: O my people, indeed I delivered to you the messages of my Lord and I gave you good advice; how, then, should I be sorry for a disbelieving people?

007:093 Pickthal
So he turned from them and said: O my people! I delivered my Lord's messages unto you and gave you good advice; then how can I sorrow for a people that rejected (truth)?

007:093 Rashad
He turned away from them, saying, "O my people, I have delivered to you the messages of my Lord, and I have advised you. How can I grieve over disbelieving people."

007:093 Sarwar
He turned away from them saying, "My people, I preached the Message of my Lord to you and gave you good advice. How could I be sorry for the unbelievers?"

007:093 Shakir
So he turned away from them and said: O my people! certainly I delivered to you the messages of my Lord and I gave you good advice; how shall I then be sorry for an unbelievable people?

007:093 Sherali
Then he turned away from them and said, 'O my people, indeed I delivered to you the messages of my Lord and gave you sincere counsel, How then should I sorrow for a disbelieving people."

007:093 Yusufali
So Shu'ain left them, saying: "O my people! I did indeed convey to you the messages for which I was sent by my Lord: I gave you good counsel, but how shall I lament over a people who refuse to believe!"

007:094 Khan
And We sent no Prophet unto any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health and calamities, so that they might humble themselves (and repent to Allah).

007:094 Maulana
And We did not send a prophet to a town but We seized its people with distress and affliction that they might humble themselves.

007:094 Pickthal
And We did not send a prophet unto any township but We did afflict its folk with tribulation and adversity that haply they might grow humble.

007:094 Rashad
Whenever we sent a prophet to any community, we afflicted its people with adversity and hardship, that they may implore.

007:094 Sarwar
To every town that We sent a Prophet, We tested its inhabitants through distress and adversity so that perhaps they would submit themselves to Us.

007:094 Shakir
And We did not send a prophet in a town but We overtook its people with distress and affliction in order that they might humble themselves.

007:094 Sherali
And never did WE send a Prophet to any town but WE did seize its people with adversity and suffering, that they might humble themselves.

007:094 Yusufali
Whenever We sent a prophet to a town, We took up its people in suffering and adversity, in order that they might learn humility.

007:095 Khan
Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity, etc.)." So We seized them of a sudden while they were unaware.

007:095 Maulana
Then We changed the evil for the good, till they became affluent and said: Distress and happiness did indeed touch our fathers. So We took them by surprise while they perceived not.

007:095 Pickthal
Then We changed the evil for the good till they grew affluent and said: Tribulation and distress did touch our fathers. Then We seized them unawares, when they perceived not.

007:095 Rashad
Then we substituted peace and prosperity in place of that hardship. But alas, they turned heedless and said, 'It was our parents who experienced that hardship before prosperity.' Consequently, we punished them suddenly when they least expected.

007:095 Sarwar
We then replaced their misfortune with well-being until they were relieved and began saying, "Our fathers had also experienced good and bad days." Suddenly, We struck them (with torment) while they were all unaware (of what was happening).

007:095 Shakir
Then We gave them good in the place of evil until they grew and multiplied, and began to say: 'Our fathers (too) were touched by suffering and affluence' . . . Behold! We called them to account of a sudden, while they realised not (their peril).
007:096 Khan
And if the people of the towns had believed and had the Taqwa (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they belied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes, etc.).
007:096 Maulana
And if the people of the towns had believed and kept their duty, We would certainly have opened for them blessings from the heaven and the earth. But they rejected, so We seized them for what they earned.
007:096 Pickthal
And if the people of the towns had believed and kept from evil, surely We should have opened for them blessings from the sky and from the earth. But (unto every messenger) they gave the lie, and so We seized them on account of what they used to earn.
007:096 Rashad
Had the people of these communities believed and turned righteous, we would have showered them with blessings from the heaven and the earth. Since they decided to disbelieve, we punished them for what they earned.
007:096 Sarwar
Had the people of the towns believed (in Our revelations) and maintained piety, We would have certainly showered on them Our blessings from the sky and the earth. But they called Our revelations lies, thus Our torment struck them for their evil deeds.
007:096 Shakir
And if the people of the towns had believed and guarded (against evil) We would certainly have opened up for them blessings from the heaven and the earth, but they rejected, so We overtook them for what they had earned.
007:096 Sherali
And if the people of those towns had believed and been righteous, WE would have surely opened for them blessings from heaven and earth; but they disbelieved, so WE seized them because of that which they earned.
007:096 Yusufali
If the people of the town had but believed and feared Allah, We should indeed have opened out to them (All kinds of) blessings from heaven and earth; but they rejected (the truth), and We brought them to book for their misdeeds.
007:097
007:097 Khan
Did the people of the towns then feel secure against the coming of Our Punishment by night while they are asleep?
007:097 Maulana
Are the people of the towns, then, secure from Our punishment coming to them by night while they sleep?
007:097 Pickthal
Are the people of the towns then secure from the coming of Our wrath upon them as a night-raid while they sleep?
007:097 Rashad
Did the people of the present communities guarantee that our retribution will not come to them in the night as they sleep?
007:097 Sarwar
Did the people of the towns think themselves secure from Our wrath that could strike them at night during their sleep?
007:097 Shakir
What! do the people of the towns then feel secure from Our punishment coming to them by night while they sleep?
007:097 Sherali
Are the people of these towns then secure from the coming of Our punishment upon them by night while they are asleep?
007:097 Yusufali
Did the people of the towns feel secure against the coming of Our wrath by night while they were asleep?
007:098
007:098 Khan
Or, did the people of the towns then feel secure against the coming of Our Punishment in the forenoon while they play?
007:098 Maulana
Or are the people of the towns secure from Our punishment coming to them in the morning while they play?
007:098 Pickthal
Or are the people of the towns then secure from the coming of Our wrath upon them in the daytime while they play?
007:098 Rashad
Did the people of today's communities guarantee that our retribution will not come to them in the daytime while they play?
007:098 Sarwar
or that which could seize them during their busy hours of the day?
007:098 Shakir
What! do the people of the towns feel secure from Our punishment coming to them in the morning while they play?
007:098 Sherali
And are the people of these towns secure from the coming of Our punishment upon them in the early part of the forenoon while they play?
007:098 Yusufali
Or else did they feel secure against its coming in broad daylight while they played about (care-free)?
007:099
007:099 Khan
Did they then feel secure against the Plan of Allah. None feels secure from the Plan of Allah except the people who are the losers.
007:099 Maulana
Are they secure from Allah’s plan? But none feels secure from Allah’s plan except the people who perish.
007:099 Pickthal
Are they then secure from Allah's scheme? None deemeth himself secure from Allah's scheme save folk that perish.
007:099 Rashad
Have they taken GOD's plans for granted? None takes GOD's plans for granted except the losers.
007:099 Sarwar
Did they consider themselves secure from the retribution of God? No one can have such attitude except those who are lost.
007:099 Shakir
What! do they then feel secure from Allah's plan? But none feels secure from Allah's plan except the people who shall perish.
007:099 Sherali
Are they then secure from the design of ALLAH? And none feels secure from the design of ALLAH save the people who are destined to perish.
007:099 Yusufali
Did they then feel secure against the plan of Allah?:- but no one can feel secure from the Plan of Allah, except those (doomed) to ruin!
007:100
007:100 Khan
Section 13: Moses sent to Pharaoh with signs
007:100 Maulana
Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?
007:100 Pickthal
Is it not clear to those who inherit the earth after its (former) residents that, if We please, We would afflict them for their sins, and seal their hearts, so that they could not hear?
007:100 Rashad
Is it not an indication to those who inherit the earth in succession to its former inhabitants, to realize that if WE please, WE can smite them for their sins, and seal their hearts, so that they would not hear?
007:100 Sarwar
Is it not a lesson for the successors of the past generations that had We wanted, We could have punished them for their sins, sealed their hearts and deprived them of hearing?
007:100 Shakir
Is it not clear to those who inherit the earth after its (former) residents that if We please We would afflict them on account of their faults and set a seal on their hearts so that they would not hear?
007:100 Sherali
Does it not lead those, who have inherited the earth in succession to its former inhabitants, to realize that if WE please, WE can smite them also for their sins and seal up their hearts, so that they would not listen to words of guidance.
007:100 Yusufali
To those who inherit the earth in succession to its (previous) possessors, is it not a guiding, (lesson) that, if We so willed, We could punish them (too) for their sins, and seal up their hearts so that they could not hear?
Parallel English Quran

Children of Israel depart along with me.

It is not right that I should say anything of God except the truth. I have come to you with a clear Sign from your Lord; therefore, let the children of Israel go free.

Moses said: “O Pharaoh! Lo! I am a messenger from the Lord of the ‘Alamin (mankind, jinns and all that exists).

Then after them, We sent Moses with Our Signs to Pharaoh and his chiefs, but they unjustly rejected them. Behold, then, what was the end of those who created disorder!

And Musa (Moses) said: “O Fir’aun (Pharaoh)! I am a Messenger from the Lord of the Worlds, a mercy for you and for all mankind.

Then after them, We sent Moses with Our messages to Pharaoh and his chiefs, but they wrongfully rejected them. See, then, what was the end of the mischief makers.

And most of them We found not (true) to their covenant, but most of them We found indeed rebellious, disobedient to Allah.

We did not find many among them keeping their promises. However, We did find many evil-doers among them.

After the time of those people, We sent Moses with Our miracles to Pharaoh and his people, but they transgressed. Note the consequences for the wicked.

And We found most of them to be certainly transgressors.

We found that most of them disregard their covenant; we found most of them wicked.

Then after them, We sent Moses with Our messages to Pharaoh and his people, but they too rejected Our miracles. Consider, how terrible the end of the evil-doers is!

Then we raised after them Musa with Our communications to Firon and his chiefs, but they disbelieved in them; consider then what was the end of the mischief makers.

Then after them We sent Moses with Our signs to Pharaoh and his chiefs, but they wrongfully rejected them. So see what was the end of those who made mischief.

And most of them We found not in most of them (faithfulness) to covenant; and We found most of them to be transgressors.

And We found no (loyalty to any) covenant in most of them. Nay, most of them We found wrong-doers.

And Moses said: O Pharaoh, surely I am a messenger from the Lord of the worlds, a mercy for you and for all mankind.

This is a Messenger from your Lord, therefore send the Children of Israel depart along with me.

And Moses said: “O Pharaoh! Lo! I am a messenger from the Lord of the Worlds, a mercy for you and for all mankind.

And We found in most of them any (faithfulness) to covenant, and We found most of them to be certainly transgressors.

And We found that most of them did not believe in what they had rejected before. Thus does ALLAH seal up the hearts of the disbelievers.

And We found them some of whose news WE have related to thee. And verily the Messengers came to them with clear Signs. But they would not believe what they had rejected before. Thus does ALLAH seal up the hearts of the disbelievers.

And most of them We found not (true) to their covenant: but most of them We found rebellious and disobedient.

And We found them some of whose news WE have related to thee. And verily the Messengers came to them with clear Signs. But they would not believe what they had rejected before. Thus does ALLAH seal up the hearts of the disbelievers.

And most of them We found not (true) to their covenant, but most of them We found indeed rebellious, disobedient to Allah.

And We found not in most of them any (faithfulness) to covenant, and We found most of them to be certainly transgressors.

And We found no (loyalty to any) covenant in most of them. Nay, most of them We found wrong-doers.

And We found in most of them any (faithfulness) to covenant, and We found most of them to be certainly transgressors.

And We found them some of whose news WE have related to thee. And verily the Messengers came to them with clear Signs. But they would not believe what they had rejected before. Thus does ALLAH seal up the hearts of the disbelievers.

And We found them some of whose news WE have related to thee. And verily the Messengers came to them with clear Signs. But they would not believe what they had rejected before. Thus does ALLAH seal up the hearts of the disbelievers.

And We found them some of whose news WE have related to thee. And verily the Messengers came to them with clear Signs. But they would not believe what they had rejected before. Thus does ALLAH seal up the hearts of the disbelievers.

And We found them some of whose news WE have related to thee. And verily the Messengers came to them with clear Signs. But they would not believe what they had rejected before. Thus does ALLAH seal up the hearts of the disbelievers.

And We found them some of whose news WE have related to thee. And verily the Messengers came to them with clear Signs. But they would not believe what they had rejected before. Thus does ALLAH seal up the hearts of the disbelievers.

And We found them some of whose news WE have related to thee. And verily the Messengers came to them with clear Signs. But they would not believe what they had rejected before. Thus does ALLAH seal up the hearts of the disbelievers.

And We found them some of whose news WE have related to thee. And verily the Messengers came to them with clear Signs. But they would not believe what they had rejected before. Thus does ALLAH seal up the hearts of the disbelievers.

And We found them some of whose news WE have related to thee. And verily the Messengers came to them with clear Signs. But they would not believe what they had rejected before. Thus does ALLAH seal up the hearts of the disbelievers.
Section 14: Pharaoh summons Enchanters

The chiefs of the people of Firaun (Pharaoh) said: "This is indeed a well-versed sorcerer;
The chiefs of Pharaoh's people said: Surely this is a skilful enchanter!
The chiefs of Pharaoh's people said: Lo! this is some knowing wizard,
The leaders among Pharaoh's people said, "This is no more than a clever magician.
Some of the Pharaoh's nobles considered him to be no more than a skilful magician
The chiefs of Firon's people said: most surely this is an enchanter possessed of knowledge:
The chiefs of Pharaoh's people said, 'This is most surely a skilful sorcerer;
Said the Chiefs of the people of Pharaoh: 'This is indeed a sorcerer well-versed.

And he drew out his hand, and behold! it was a serpent, manifest!

And he drew forth his hand, and lo! it was white to all beholders.
Then he uncovered his hand and it appeared sheer white to the onlookers.
And he drew forth his hand, and lo! it was white to the beholders.
And he drew out his hand, and behold! it was a serpent plainly visible.

Then (Moses) threw his rod, and behold! it was a serpent, plain (for all to see)!

And he drew out his hand, and behold! it was white (with radiance) for the beholders.
He drew forth his hand and, lo! it was white to the beholders.
He took out his hand, and it was white to the beholders.
Then he uncovered his hand and it appeared sheer white to the onlookers.
And he drew forth his hand, and lo! it was white to the beholders.
And he drew forth his hand, and lo! it appeared white to the beholders.
And he drew out his hand, and behold! it was white to all beholders!

"He wants to get you out of your land: then what is it ye counsel?"

They said: 'Put him off and his brother awhile; and send to the cities summoners,
They said, `Put him off and his brother, and send summoners into the cities,
They said, "He wants to take you out of your land; what do you recommend?"
They asked (others), " what is your opinion in the matter?.
He intended to turn you out of your land. What counsel do you then give?
He desires to turn you out from your land. Now what do you advise?
"His plan is to get you out of your land: then what is it ye counsel?"

They said: 'Put him off and his brother off (for a time), and send callers (men) to the cities to collect (and) -
They said: Put him and his brother off (for a time), and send callers (men) to the cities to collect -
They said, 'Let them summon every experienced magician."
They said: 'Let him and his brother off (for a time), and send collectors into the cities.
They said: 'Keep him and his brother in suspense (for a while); and send to the cities men to collect -
"That they bring to you all (our) sorcerers well-versed."

And so the sorcerers came to Firaun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."
And the enchanters came to Pharaoh, saying: We must surely have a reward if we prevail.
The magicians came to Pharaoh, saying: Surely there will be a reward for us if we are victors.
"Let them summon every experienced magician."
The sorcerers came to Pharaoh and said: 'We shall, of course, have a reward, if we prevail,'
007:114 Khan He said: "Yes, and moreover you will (in that case) be of the nearest (to me)."
007:114 Maulana He said: Yes, and you shall certainly be of those who are near (to me).
007:114 Pickthtal He answered: Yes, and surely ye shall be of those brought near (to me).
007:114 Rashad He said, "Yes indeed; you will even become close to me."
007:114 Sarwar The Pharaoh replied, "In addition to your rewards, you will become my close friends thereafter."
007:114 Shakir He said: Yes, and you shall certainly be of those who are near (to me).
007:114 Sherali He said, 'Yes, and you shall also be of those who are placed near to me.'
007:114 Yusufali He said: "Yea, (and more)-, for ye shall in that case be (raised to posts) nearest (to my person)."
007:115
007:115 Khan They said: "O Musa (Moses)! Either you throw (first), or shall we have the (first) throw?"
007:115 Maulana They said: O Moses, wilt thou cast, or shall we (be the first to) cast?
007:115 Pickthtal They said: O Moses! Either throw (first) or let us be the first throwers?
007:115 Rashad They said, "O Moses, either you throw, or we are throwing."
007:115 Sarwar The magicians asked Moses, "Will you throw your staff first or shall we?"
007:115 Shakir They said: O Musa! will you cast, or shall we be the first to cast?
007:115 Sherali They said, 'O Moses, wilt thou throw first or shall we be the first throwers?'
007:115 Yusufali They said: "O Moses! wilt thou throw (first), or shall we have the (first) throw?"
007:116
007:116 Khan He [Musa (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.
007:116 Maulana He said: Cast. So when they cast, they deceived the people’s eyes and overawed them, and they produced a mighty enchantment.
007:116 Pickthtal He said: Throw! And when they threw they cast a spell upon the people’s eyes, and overawed them, and produced a mighty spell.
007:116 Rashad He said, "You throw." When they threw, they tricked the people’s eyes, intimidated them, and produced a great magic.
007:116 Sarwar He replied, "Throw yours first." Their great magic bewitched people’s eyes and terrified them.
007:116 Shakir He said: Cast. So when they cast, they deceived the people’s eyes and frightened them, and they produced a mighty enchantment.
007:116 Sherali He replied, 'Throw ye.' And when they threw, they bewitched the eyes of the people and struck them with awe and produced a mighty magic.
007:116 Yusufali They said: "O Moses! wilt thou throw (first), or shall we have the (first) throw?"
007:117
007:117 Khan And We inspired Musa (Moses) (saying): "Throw your stick," and behold! It swelled up straight away all the falsehoods which they showed.
007:117 Maulana And We revealed to Moses: Cast thy rod. Then lo! it swelled up their lies.
007:117 Pickthtal And We inspired Moses (saying): Throw thy staff! And lo! it swelled up their lying show.
007:117 Rashad We then inspired Moses: "Throw down your staff," whereupon it swelled whatever they fabricated.
007:117 Sarwar We inspired Moses to throw his staff, and suddenly it began to swallow-up all that the magicians had (falsely) invented.
007:117 Shakir And We revealed to Musa, saying: Cast your rod; then lo! it devoured the lies they told.
007:117 Sherali And WE revealed to Moses: 'Throw thy rod;' and lo! it swelled up whatever they feigned.
007:117 Yusufali We put it into Moses's mind by inspiration: "Throw (now) thy rod:" and behold! it swells up straight away all the falsehoods which they fake!
007:118
007:118 Khan Thus truth was confirmed, and all that they did was made of no effect.
007:118 Maulana So the truth was established, and that which they did became null.
007:118 Pickthtal Thus was the Truth vindicated and that which they were doing was made vain.
007:118 Rashad Thus, the truth prevailed, and what they did was nullified.
007:118 Sarwar Thus the Truth prevailed and their false art was banished.
007:118 Shakir So the truth was established, and what they did became null.
007:118 Sherali So was the truth established and whatever they did, proved vain.
007:118 Yusufali Thus truth was confirmed, and all that they did was made of no effect.
007:119
007:119 Khan So they were defeated there and then, and were returned disgraced.
007:119 Maulana There they were vanquished, and they went back abased.
007:119 Pickthtal Thus were they there defeated and brought low.
007:119 Rashad They were defeated then and there; they were humiliated.
007:119 Sarwar The magicians who were defeated on the spot and were proved to be worthless,
007:119 Shakir Thus they were vanquished there, and they went back abased.
007:119 Sherali Thus were they vanquished there and they retired humiliated.
007:119 Yusufali So the (great ones) were vanquished there and then, and were made to look small.
007:120
007:120 Khan And the sorcerers fell down prostrate.
007:120 Maulana And the enchanters fell down prostrate --
007:120 Pickthtal And the wizards fell down prostrate,
007:120 Rashad The magicians fell prostrate.
007:120 Sarwar threw themselves down in prostration
007:120 Shakir And the enchanters were thrown down, prostrating (themselves).
007:120 Sherali And the sorcerers were impelled to fall down prostrate.
007:120 Yusufali But the sorcerers fell down prostrate in adoration.
007:121
007:121 Khan They said: "We believe in the Lord of the 'Alamin (mankind, jinns and all that exists).
007:121 Maulana They said: We believe in the Lord of the Worlds,
007:121 Pickthtal Crying: We believe in the Lord of the Worlds,
007:121 Rashad They said, "We believe in the Lord of the universe.
007:121 Sarwar saying, "We declare our belief in the Lord of the Universe,
007:121 Shakir They said: We believe in the Lord of the worlds,
007:121 Sherali And they said, 'We believe in the Lord of the worlds,
007:121 Yusufali Saying: "We believe in the Lord of the Worlds,"
007:122 Khan "The Lord of Musa (Moses) and Harun (Aaron)."
007:122 Maulana The Lord of Moses and Aaron.
007:122 Pickthal The Lord of Moses and Aaron.
007:122 Rashad "The Lord of Moses and Aaron."
007:122 Sarwar the Lord of Moses and Aaron."
007:122 Sherali "The Lord of Musa and Haroun."
007:122 Sherali "The Lord of Moses and Aaron."
007:122 Yusufali "The Lord of Moses and Aaron."
007:123 Khan Fir'aun (Pharaoh) said: "You have believed in him [Musa (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.
007:123 Maulana Pharaoh said: You believe in Him before I give you permission! Surely this is a plot which you have plotted in the city, to turn out of it its people, but you shall know!
007:123 Pickthal Pharaoh said: Ye believe in Him before I give you leave! Lo! this is the plot that ye have plotted in the city that ye may drive its people hence. But ye shall come to know!
007:123 Rashad Pharaoh said, "Did you believe in him without my permission? This must be a conspiracy you schemed in the city, in order to take its people away. You will surely find out.
007:123 Sarwar The Pharaoh said to the magicians, "You declared your belief in him (Moses) without my permission. This is a plot to throw my people out of their city. But you will soon know.
007:123 Sherali Fir'awn said: Do you believe in Him before I have given you permission? Surely this is a plot which you have secretly devised in this city, that you may turn out of it its people, but you shall know;
007:123 Sherali Pharaoh said, 'You have believed in him before I gave you leave. Surely, this is a plot which you have plotted in the city, that you may turn out therefrom its inhabitants, but you shall soon know the consequences;
007:123 Yusufali Said Pharaoh: "Believe ye in Him before I give you permission? Surely this is a trick which ye have planned in the city to drive out its people: but soon shall ye know (the consequences).
007:124 Khan "Surely, I will cut off your hands and your feet on opposite sides, then I will crucify you all."
007:124 Maulana I shall certainly cut off your hands and your feet on opposites sides, then I shall crucify you all together!
007:124 Pickthal Surely I shall have your hands and feet cut off upon alternate sides. Then I shall crucify you every one.
007:124 Rashad "I will cut your hands and feet on alternate sides, then I will crucify you all."
007:124 Sarwar I will cut off your hands and feet on the alternate sides and crucify you all.
007:124 Shakir I will certainly cut off your hands and your feet on opposite sides, then will I crucify you all together.
007:124 Sherali 'Most surely will I cut off your hands and your feet on account of your disobedience. Then will I surely crucify you all together.'
007:124 Yusufali "Be sure I will cut off your hands and your feet on opposite sides, and I will cause you all to die on the cross."
007:125 Khan They said: 'Verily, we are returning to our Lord.
007:125 Maulana They said: surely to our Lord do we turn.
007:125 Pickthal They said: Lo! We are about to return unto our Lord!
007:125 Rashad They said, 'We will then return to our Lord.
007:125 Sarwar The magicians said, "We will certainly return to Our Lord.
007:125 Sherali They said: Surely to our Lord shall we go back:
007:125 Sherali They answered, 'To our Lord then shall we return;
007:125 Yusufali They said: "For us, We are but sent back unto our Lord:
007:126 Khan "And you take vengeance on us only because we believed in the Ayat (proofs, evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims."
007:126 Maulana And thou takest revenge on us only because we believed in the messages of our Lord when they came to us. Our Lord, pour out on us patience and cause us to die in submission (to Thee)!
007:126 Pickthal Thou takest vengeance on us only forasmuch as we believed the tokens of our Lord when they came unto us. Our Lord! Vouchsafe unto us steadfastness and make us die as men who have surrendered (unto Thee).
007:126 Rashad "You persecute us simply because we believed in the proofs of our Lord when they came to us. "Our Lord, grant us steadfastness, and let us die as believers."
007:126 Sarwar You only take revenge on us because we believed in the Lord when we saw His miracles. Lord, grant us patience and let us die Muslims (submitted to God)."
007:126 Shakir And you do not take revenge on us except because we have believed in the communications of our Lord when they came to us! Our Lord: Pour out upon us patience and cause us to die in submission.
007:126 Sherali 'And thou dost not wreak thy vengeance on us but because we have believed in the Signs of our Lord, when they came to us. Our Lord, pour forth upon us steadfastness and cause us to die resigned unto Thee.'
007:126 Yusufali "But thou dost wreak thy vengeance on us simply because we believed in the Signs of our Lord when they reached us! Our Lord! pour out on us patience and constancy, and take our souls unto thee as Muslims (who bow to thy will)!"
007:127 Khan The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Musa (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

007:128 Khan Musa (Moses) said to his people: "Seek help in Allah and be patient. Verily, the earth is Allah's. He gives it as a heritage to whom He will of His slaves, and the (blessed) end is for the Muttaqun (pious)." He said: "The earth is Allah's. He gives it as a heritage to whom He will; and ever of

007:129 Khan They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you victors in the land, then He will see how you act."

007:130 Maulana We punished the people of Pharaoh with years (of droughts) and shortness of crops; that they might receive admonition.

007:130 Pickthal We were threatened Pharaoh's people with famine and dearth of fruits, that peradventure they might heed.

007:130 Rashad And we strewed Pharaoh's people with drought, and shortage of crops, that they may take heed.

007:130 Sarwar And we straitened Pharaoh's people with famine and dearth of fruits, so that they would take heed.

007:130 Shakir And certainly We overtook Pharaoh's people with droughts and diminution of fruits that they might be mindful.

007:130 Sherali We were afflicting Pharaoh's people with droughts and scarcity of fruits, that they might take heed.

007:130 Yusufali We punished the people of Pharaoh with years (of droughts) and shortness of crops; that they might receive admonition.
But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Musa (Moses) and those with him. Be informed! Verily, their evil omens are with Allah but most of them know not.

But when good befell them they said: This is due to us. And when evil afflicted them, they attributed it to the ill-luck of Moses and those with him. Surely their evil fortune is only from Allah, but most of them know not.

But whenever good befell them, they said: This is ours; and whenever evil smote them they ascribed it to the evil auspices of Moses and those with him. Surely their evil auspice was only with Allah. But most of them knew not.

When good omens came their way, they said, "We have deserved this," but when a hardship afflicted them, they blamed Moses and those with him. In fact, their omens are decided only by GOD, but most of them do not know.

But they would always ascribe their well-being to themselves and the misfortunes that they would experience to Moses and his people. Their fate is certainly in the hands of God of many of them do not know.

But when good befell them they said: This is due to us; and when evil afflicted them, they attributed it to the ill-luck of Musa and those with him; surely their evil fortune is only from Allah but most of them do not know.

But whenever good befell them, they said, 'This is for us.' And if evil afflicted them, they ascribed the evil fortune to Moses and those with him. Now, surely, the cause of their evil fortune was with ALLAH. But most of them know not.

But when good (times) came, they said, "This is due to us;" When gripped by calamity, they ascribed it to evil omens connected with Moses and those with him! Behold! in truth the omens of evil are theirs in Allah's sight, but most of them do not understand!

They said [to Musa (Moses)]: "Whatever Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you."

And they said: Whatever sign thou mayest bring to us to charm us therewith -- we shall not believe in thee.

And they said; Whatever portent thou bringest wherewith to bewitch us, we shall not put faith in thee.

They said, "No matter what kind of sign you show us, to dupe us with your magic, we will not believe."

They said: Whatever portent you show us, to bewitch us, we will not believe in you.

And they said: Whatever Sign thou mayest bring to us to bewitch us with, we will not submit to thee.'

They said (to Moses): "Whatever be the Signs thou bringest, to work therewith thy sorcery on us, we shall never believe in thee.

So We sent them: the flood, the locusts, the lice, the frogs, and the blood: (as a succession of) manifest signs, yet they remained arrogant, and they were of those people who were Mujrimun (criminals, polytheists, sinners, etc.).

So We sent upon them widespread death, and the locusts and the lice and the frogs and the blood -- clear signs. But they behaved haughtily and they were a guilty people.

So We sent against them the flood and the locusts and the vermin and the frogs and the blood - a succession of clear signs. But they were arrogant and became a guilty folk.

Consequently, we sent upon them the flood, the locusts, the lice, the frogs, and the blood - profound signs. But they maintained their arrogance. They were evil people.

We sent upon them widespread calamities: floods of locusts, lice, frogs, and blood. All were distinct miracles but these criminals all the time remained proud.

Therefore We sent upon them widespread death, and the locusts and the lice and the frog and the blood, clear signs; but they behaved haughtily and they were a guilty people.

Then WE sent upon them the storm and the locust and the lice and the frogs and the blood - clear Signs; but they behaved proudly and were a sinful people.

So We sent (plagues) on them: Wholesale death, Locusts, Lice, Frogs, And Blood: Signs openly self-explained: but they were steeped in arrogance,- a people given to sin.

And when the punishment fell on them they said: "O Musa (Moses)! Invoke your Lord for us because of His Promise to you. If you will remove the punishment from us, we indeed shall believe in thee, and we shall let the Children of Israel go with you."

And when the plague fell upon them, they said: O Moses, pray for us to thy Lord as He has made promise with thee. If thou remove the plague from us, we will certainly believe in thee and we will let the Children of Israel go with thee.

And when the terror fell on them they cried: O Moses! Pray for us unto thy Lord, because He hath a covenant with thee. If thou removest the terror from us we verily will trust thee and will let the Children of Israel go with thee.

And when the plague fell upon them, they said: O Musa! pray for us to your Lord as He has promised with you, if you remove the plague from us, we will certainly believe in you and permit you and the children of Israel to leave'.

And when the plague fell upon them, they said: O Musa! pray for us to your Lord as He has promised with you, if you remove the plague from us, we will certainly believe in you and permit you and the children of Israel to leave.

And when they fell upon them the punishment, they said, 'O Moses, pray for us to thy Lord according to that which HE has promised to thee. If thou removest from us the punishment, we will surely believe thee and we will surely send with thee the Children of Israel.'

And when the torment would strike them, they would ask Moses, "Pray for us to your Lord through your covenant with Him. If He saves us from the torment, we shall certainly believe in you and permit you and the children of Israel to leave'.

And when the plague fell upon them, they said: O Musa! pray for us to your Lord as He has promised with you, if you remove the plague from us, we will certainly believe in you and permit you and the children of Israel to leave.

Every time the penalty fell on them, they said: "O Moses! on your behalf call on thy Lord in virtue of his promise to thee; If thou wilt remove the penalty from us, we shall truly believe in thee, and we shall send away the Children of Israel with thee."

But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Musa (Moses) and those with him. Be informed! Verily, their evil omens are with Allah but most of them know not.

But when good befell them they said: This is due to us. And when evil afflicted them, they attributed it to the ill-luck of Moses and those with him. Surely their evil fortune is only from Allah, but most of them know not.

But whenever good befell them, they said: This is ours; and whenever evil smote them they ascribed it to the evil auspices of Moses and those with him. Surely their evil auspice was only with Allah. But most of them knew not.

When good omens came their way, they said, "We have deserved this," but when a hardship afflicted them, they blamed Moses and those with him. In fact, their omens are decided only by GOD, but most of them do not know.

But they would always ascribe their well-being to themselves and the misfortunes that they would experience to Moses and his people. Their fate is certainly in the hands of God of many of them do not know.

But when good befell them they said: This is due to us; and when evil afflicted them, they attributed it to the ill-luck of Musa and those with him; surely their evil fortune is only from Allah but most of them do not know.

But whenever good befell them, they said, 'This is for us.' And if evil afflicted them, they ascribed the evil fortune to Moses and those with him. Now, surely, the cause of their evil fortune was with ALLAH. But most of them know not.

But when good (times) came, they said, "This is due to us;" When gripped by calamity, they ascribed it to evil omens connected with Moses and those with him! Behold! in truth the omens of evil are theirs in Allah's sight, but most of them do not understand!

They said [to Musa (Moses)]: "Whatever Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you."
He said: "Shall I seek for you a god other than the (true) Allah, when it is Allah Who hath endowed you above all other people?"

"As to these, that wherein they are engaged shall be destroyed and that which they do is vain."

"As to these, surely that about which they are shall be brought to naught and that which they do is vain."

"As for these, their way will be destroyed and all that they are doing is in vain."

"These are committing a blasphemy, for what they are doing is disastrous for them."

"As to these, surely that about which they are shall be brought to naught and that which they do is vain."

"As to these, the cult they are in is (but) a fragment of a ruin, and vain is the (worship) which they practise."

"If any of you seek to be other than God, your Lord, and he has endowed you more than anyone else in the world?"

"Should I choose for you a lord other than God who has favored you above all other people?"

"Shall I seek for you a god other than Allah while He has made you excel (all) created things?"

"Shall I seek for you a god other than Allah when He hath favoured you above (all) creatures?"

"Shall I seek for you a god other than Allah, while He has made you excel (all) created things?"

"What! shall I seek for you a god other than Allah while He has made you excel (all) created things?"

"Shall I seek for you a god other than ALLAH, while He has exalted you above all peoples?"

"Shall I seek for you a god other than the (true) Allah, when it is Allah Who hath endowed you with gifts above the nations?"
And (remember) when We rescued you from Firaun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

And when We delivered you from Pharaoh's people, who subjected you to severe torment, killing your sons and sparing your women. And therein was a great trial from your Lord.

And (remember) when We did deliver you from Pharaoh's folk who were afflicting you with dreadful torment, slaughtering your sons and sparing your women. That was a tremendous trial from your Lord.

Recall that we delivered you from Pharaoh's people, who inflicted the worst persecution upon you, killing your sons and sparing your daughters. That was an exacting trial for you from your Lord.

"Children of Israel, when I saved you from the Pharaoh and his people who made you suffer the worst kinds of torment, killing your sons and keeping your women alive, it was a great trial from you for your Lord."

And when We delivered you from Firon's people who subjected you to severe torment, killing your sons and sparing your women, and in this there was a great trial from your Lord.

And remember the time when WE delivered you from Pharaoh's people who afflicted you with grievous torment, slaughtering your sons and sparing your women. And therein was a great trial for you from your Lord.

And remember We rescued you from Pharaoh's people, who afflicted you with the worst of penalties, who slew your male children and saved alive your females: in that was a momentous trial from your Lord.

And We appointed for Musa (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Musa (Moses) said to his brother Harun (Aaron): "Replace me among my people, act in the Right Way (by ordering the people to obey Allah and to worship Him Alone) and follow not the way of the Mufsidun (mishief-makers)."

And We appointed for Moses thirty nights, and completed them with ten, so the appointed time of his Lord was complete forty nights. And Musa (Moses) said to his brother Aaron: Take my place among my people, and do right, and follow not the way of the mischief-makers.

And when Musa (Moses) came at Our appointed time and his Lord spoke with him, he said: "Glory be to You! I turn to You in repentance and I am the first of the believers." Then, his Lord manifested His Glory to the mountain, He made it collapse to dust, and Musa (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to you, my people, maintain righteousness, and do not follow the ways of the corruptors."

We told Moses to stay with Us for thirty nights (in the mountains) but added ten nights more so his appointment with his Lord came to an end after forty nights. Moses had appointed his brother Aaron as his deputy among his people during his absence saying, "Try to reform them and do not follow the way of the evil-doers."

When Moses came to the place appointed by Us, and his Lord addressed him, He said: "O my Lord! show (Thyself) to me, that I may look upon Thee. He said: Thou wilt not see Me; but look at the mountain; if it remains firm in its place, then wilt thou see Me. So when his Lord manifested His glory to the mountain, He made it crumble and Musa fell down in a swoon. Then when he recovered, he said: Glory be to Thee! I turn to Thee, and I am the first of the believers.

And when Musa (Moses) came at Our appointed time and his Lord spoke to him, he said: "O my Lord! show me (Yourself), that I may look upon You." Allah said: "You cannot see Me, but look upon the mountain if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain, He made it collapse to dust, and Musa (Moses) fell down unconscious. Then when he recovered his senses he said: "Glory be to You, I turn to You in repentance and I am the first of the believers."

And WE made Moses a promise of thirty nights and supplemented them with ten. Thus the audience with his Lord lasted forty nights. Moses said to his brother Aaron, "Stay here with my people, maintain righteousness, and do not follow the ways of the corruptors."

"Children of Israel, when I saved you from the Pharaoh and his people who inflicted the worst kind of torment, killing your sons and sparing your daughters. That was a tremendous trial for you from your Lord."

And when Musa (Moses) came at Our appointed time and his Lord spoke to him, he said: "My Lord, show me (Thyself) so that I may look at Thee. He said: Thou canst not see Me; but look at the mountain; if it remains firm in its place, then wilt thou see Me. So when his Lord manifested His glory to the mountain, He made it crumble and Musa fell down in a swoon. Then when he recovered, he said: Glory be to Thee! I turn to Thee, and I am the first of the believers.

And We appointed for Moses thirty nights, and completed them with the period (ten more): thus was completed the term (of communion) with his Lord, forty nights. And Moses had charged his brother Aaron (before he went up): "Act for me amongst my people: Do right, and follow not the way of those who do mischief."
what they do? And those who reject Our Signs and the meeting of the Hereafter, they have done? And (as if they expect to receive a reward for their deeds other than that which is the result of their deeds? Those who reject our revelations and the meeting of the Hereafter, their works are nullified. Are they requited only for what they committed? Those who deny Our revelations and the meeting of the Hereafter, vain are their deeds. Do they expect to be rewarded with anything except what they committed? Those who deny Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and the Meeting in the Hereafter, (Day of Resurrection,). Those who behave proudly in the land in an unjust manner; and even if they see all the Signs, they will not believe. And when they see the path of guidance they will not adopt it as their path; but when they see the path of error, they will adopt it for (their) way. That is because they deny Our revelations and are used to disregard them. I will divert from My revelations those who are arrogant on earth, without justification. Consequently, when they see every kind of proof they will not believe. And when they see the path of guidance they will not adopt it as their path, but when they see the path of straying they will adopt it as their path. This is the consequence of their rejecting our proofs and being totally heedless thereof. We will deprive those who are wrongly proud in the land of the blessing of revelations. Even if they would see all kinds of miracles, they would not have faith, or even to see the right path, they would not follow it. They would follow the rebellious way if they were to find one; in their ignorance, they have called Our revelations mere lies. I will turn away from My communications those who are unjustly proud in the earth; and if they see every sign, they will not believe in it; and if they see the way of rectitude, they take it not for a way; and if they see the way of error, they take it for a way. This is because they reject Our messages and are heedless of them. Those who have called Our revelations mere lies, will be turned devoid of all virtue. Can they be rewarded except for what they have wrought?
And the people of Musa (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it for worship and they were Zalimun (wrong-doers).

And Moses’ people made of their ornaments a calf after him -- a (lifeless) body, having a lowing sound. Could they not see that it spoke not to them, nor guided them in the way? They took it (for worship) and they were unjust.

And the folk of Moses, after (he left them), chose a calf (for worship), (made) out of their ornaments, of saffron hue, which gave a lowing sound. Saw they not that it spoke not unto them nor guided them to any way? They chose it, and became wrong-doers.

When Moses returned to his people, angry and grieved, he said: "Evil is that which you have done after me! Did you hasten on the judgment of your Lord? Your Lord will not have mercy on us and forgive us, we will certainly be lost." When they feared the consequences thereof and saw that they had gone astray, they said: "Unless our Lord redeems us with His mercy, and forgives us, we will be losers." And when they regretted and saw that they had gone astray, they said: "If our Lord have not mercy on us and forgive us, we shall certainly be of the losers."

And when Moses returned with anger and sorrow, he said, "What a terrible thing you have done in my absence! Could you not wait for the commandments of your Lord?" He threw down the tablets and seized his brother by the hair of his head and dragged him towards him. Harun (Aaron) said: "O son of my mother! Indeed the people humiliated me before the enemies or call me unjust".

And when Moses returned unto his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. Harun (Aaron) said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are Zalimun (wrong-doers)."

And when Moses returned to his people, wrathful, grieved, he said, "Evil is that which you have done after me! Did you hasten on the judgment of your Lord? And he threw down the tablets and seized his brother by the head, dragging him towards him. He said: Son of my mother, the people reckoned me weak an had well-nigh slain me. So make not the enemies to rejoice over me and count me not among the unjust people."

When Moses returned to his people, angry and disappointed, he said, "What a terrible thing you have done in my absence! Could you not wait for the commandments of your Lord?" He threw down the tablets, and took hold of his brother's head, pulling him towards himself. (Aaron) said, "Son of my mother, the people took advantage of my weakness, and almost killed me. Let not my enemies rejoice over me, nor put me amongst the transgressing people." When Moses returned to his people, with anger and sorrow, he said, "What you have done in my absence is certainly evil. Why were you hasty about the commandments of your Lord?" He threw away the Tablets (which contained the commandments of God), grabbed his brother and started to pull him to himself. His brother begged him saying, "Son of my mother, the people suppressed me and almost killed me. So make not mine enemies to triumph over me and place me not among the evil-doers."

When Moses returned to his people, angry and grieved, he said: Evil is that which you did in my place in my absence: did ye make haste to bring on the judgment of your Lord? He put down the tablets, seized his brother by (the hair of) his head, and dragged him to him. Aaron said: "Son of my mother! the people did indeed reckon me as naught, and went near to slaying me! Make not the enemies rejoice over my misfortune, nor count thou me amongst the people of sin."
And when Moses' anger subsided, he took the tablets and in their writing there was guidance and mercy for those who fear their Lord.
And Musa (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You are our Wali (Protector), so forgive us and have Mercy on us, for You are the Best of those who forgive.

And Moses chose of his people seventy men for Our appointment. So when the earthquake overtook them, he said: My Lord, if Thou hast pleased, Thou hast destroyed them before and myself (too). Wilt Thou destroy us for that which the foolish among us have done? It is naught but Thy trial. Thou causest to perish thereby whom Thou pleasest and guidest whom Thou pleasest. Thou art our Protector, so forgive us and have mercy on us, and Thou art the Best of those who forgive.

Moses then selected seventy men from among his people, to come to our appointed audience. When the quake shook them, he said, 'My Lord, You could have annihilated them in the past, together with me, if You so willed. Would You annihilate us for the deeds of those among us who are foolish? This must be the test that You have instituted for us. With it, You condemn whomever You will, and guide whomever You will. You are our Lord and Master, so forgive us, shower us with Your mercy; You are the best of Forgiveurs.

Moses selected seventy men from his people to attend Our appointment. (In Our presence). When an earthquake jolted them to death, Moses said, "Lord, had You wanted to destroy them, why did You not destroy them and me before. Are You destroying us for what the fools among us have done? This (destruction) is only a trial through which You cause some to go astray and guide others. You are our Guardian. Forgive us and have mercy on us; You are the best of those who forgive.

And Musa chose out of his people seventy men for Our appointment; so when the earthquake overtook them, he said: My Lord! If Thou hast pleased, Thou hast destroyed them before and myself (too); wilt Thou destroy us for what the fools among us have done? It is naught but Thy trial. Thou makest err with it whom Thou pleasest and guidest whom Thou pleasest: Thou art our Guardian, therefore forgive us and have mercy on us, and Thou art the best of the forgivers.

And Moses chose of his people seventy men for Our appointment. But when the earthquake overtook them, he said, 'My Lord, if Thou hast pleased, Thou couldst have destroyed them before this, and me too. Wilt Thou destroy us for that which the foolish among us have done? This is nothing but a trial from Thee. Thou causest to perish thereby whom Thou pleasest and guidest whom Thou pleasest. Thou art our Protector; forgive us then and have mercy upon us and Thou art the Best of those who forgive;

And Musa (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with violent quaking, he prayed: "O my Lord! if it had been Thy will to destroy them, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish among us? this is no more than Thy trial: by it Thou causest whom Thou wilt to stray, and Thou leadest whom Thou wilt into the right path. Thou art our Lord and Master, so forgive us, and have mercy on us; Thou art the best of those who forgive.

And Muslims chose of his people seventy men for Our appointment and, when the trembling came on them, he said: My Lord, if You had destroyed them before and myself (too); would You destroy us for the deeds of the fools among us? It is nothing but a trial from Thee. Thou causest to perish whom You will and guide whom You will. Thou art our Guardian, so forgive us and have mercy on us, and Thou art the Best of those who forgive.

And Musa chose of his people seventy men for Our appointment. So when the earthquake overtook them, he said: My Lord! If You had destroyed them before and myself (too); would You destroy us for the deeds of the foolish ones among us? It is nothing but a trial from Thee. Thou causest to perish thereby whom You please and guide whom You please. Thou art our Protector, so forgive us and have mercy on us, and Thou art the Best of those who forgive.

And Musa (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You are our Wali (Protector), so forgive us and have Mercy on us, for You are the Best of those who forgive.

And Moses chose of his people seventy men for Our appointment. So when the earthquake overtook them, he said: My Lord, if Thou hast pleased, Thou hast destroyed them before and myself (too). Wilt Thou destroy us for that which the foolish among us have done? It is naught but Thy trial. Thou causest to perish thereby whom Thou pleasest and guidest whom Thou pleasest. Thou art our Protector, so forgive us and have mercy on us, and Thou art the Best of those who forgive.

And Musa chose of his people seventy men for Our appointment. So when the earthquake overtook them, he said: My Lord! If Thou hast pleased, Thou has destroyed them before and myself (too); wilt Thou destroy us for what the fools among us have done? It is naught but Thy trial. Thou makest err with it whom Thou pleasest and guidest whom Thou pleasest: Thou art our Guardian, therefore forgive us and have mercy on us, and Thou art the Best of those who forgive.
Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad SAW) whom they find written in their Torah and the Gospel, who enjoins them to do good and forbids them evil, and makes lawful to them the good things and prohibits for them impure things and removes from them their burden and the shackles which were on them. So those who believe in him (Muhammad SAW), honour him, help him, and follow the light which has been sent down with him -- these are the successful.

Those who follow the Messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them. He will enjoin on them that which is right and forbid them that which is wrong. He will make lawful for them all good things and prohibit for them only the foul; and he will relieve them of their burden and the fetters that they used to wear. Then those who believe in him, honour him, and help him, and follow the light which is sent down with him: they are the successful.

"(4) follow the messenger, the gentle prophet (Muhammad), whom they find written in their Torah and Gospel. He exHORTs them to be righteous, enjoins them from evil, allows for them all good food, and prohibits that which is bad, and unloads the burdens and the shackles imposed upon them. Those who believe in him, respect him, support him, and follow the light which came with him are the successful ones."

There are those who follow the Messengers, the illiterate Prophet (not conventionally educated), whose description they find written in the Torah and the Gospel. (He (the Messengers) enjoins them to do good and forbids them to do all that is unlawful, makes lawful for them all that is pure and unlawful all that is filthy, removes their burdens and the entanglements in which they are involved). Those who believe in him, honor and help him, and follow the light which is sent down to him, will have everlasting happiness.

Those who follow the Messenger, the Ummi whom they find mentioned in the Taurat (Torah) and the Injeel (Gospel), He brings to life and causes to die, therefore believe in Allah and His Messenger, the Ummi Prophet whom they find written in the Taurat and the Injeel (Gospel) and also Allah's Word: "Be!" - and he was, i.e. 'Iesa (Jesus) son of Maryam (Mary), and follow him so that you may be guided."

Say: O mankind, surely I am the Messenger of Allah to you all, of Him Whose is the kingdom of the heavens and the earth. There is no god but He; He gives life and causes death. So believe in Allah and His Messenger, the Unlettered Prophet, who believes in God and His Words. Follow him, that you may be guided.

Say: O people! surely I am the messenger of Allah to you all, of Him Whose is the kingdom of the heavens and the earth there is no god but He; He brings to life and causes to die therefore believe in Allah and His messenger, the Unlettered Prophet who believes in Allah and His words, and follow him so that you may walk in the right way.

Say: O man kind, truly I am a Messenger to you all from ALLAH to Whom belongeth the Sovereignty of the heavens and the earth: There is no god but HE. In His hands are life and death. Have faith in God and His Messengers, the Unlettered Prophet who believes in God and His Words. Follow him so that you will perhaps have guidance."

Say: O people! I am the messenger of Allah to you all - (the messengers) of Him unto Whom belongeth the Sovereignty of the heavens and the earth. There is no Allah save Him. He quickeneth and He giveth death. So believe in Allah and His messenger, the Prophet who can neither read nor write, who believeth in Allah and in His Words, and follow him that haply ye may be led aright.

Say: O people! I am sent unto you all, as the Messenger of Allah, to Whom belongeth the dominion of the heavens and the earth: There is no God but HE. It is He Who gives life and causes death. Therefore believe in Allah and His Messenger, the Unlettered Prophet, who believes in God and His words: follow him that (so) ye may be guided."
And we divided them into twelve tribes (as distinct) nations. We directed Musa (Moses) by inspiration, when his people asked him for water, (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs: each group knew its own place for water. We shaded them with the clouds and sent down upon them Al-Manna and the quails (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

And we divided them into twelve tribes, as nations. And We revealed to Moses when his people asked him for water: Strike the rock with thy staff; so out flowed it twelve springs. Each tribe knew its drinking-place. And We made the clouds to give shade over them and We sent to them manna and quails. Eat of the good things We have given you. And they did not do Us any harm, but they wronged themselves.

And we divided them into twelve tribal communities, and we inspired Moses when his people asked him for water: "Strike the rock with your staff," whereupon twelve springs gushed out therefrom. Thus, each community knew its water. And we shaded them with clouds, and sent down to them manna and quails: "Eat from the good things We have provided for you." It is not us that they wronged; it is they who wronged their own souls.

And we divided the descendants of Israel into twelve tribes and told Moses to strike the rock with his staff to let twelve fountains gush out therefrom; his people had asked him to supply them with water. The twelve flowing springs were divided among them (a spring for each tribe) and each tribe knew its drinking place well. We provided them with shade from the clouds, sent down manna and quails to them and, told them to eat the pure things which We had given them. They did not do injustice to Us but they wronged themselves.

We divided them into twelve tribes, as nations; and We inspired Moses when his people asked him for water: "Strike the rock with your staff, so out from it twelve springs gushed out therefrom. Thus each community knew its water. And We shaded them with clouds, and sent down to them manna and quails: "Eat from the good things We have provided for you." It is not us that they wronged; it is they who wronged their own souls.

And We directed them to dwell in one town and eat therefrom wherever they wished, and say: 'Repentance,' and enter the gate prostrating yourselves. We will forgive you your sins; We will increase the reward of the righteous for the righteous. And remember it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and make petition for forgiveness, and enter the gate prostrating yourselves. We shall forgive you your sins; We shall increase (the portion of) those who do good." And We divided the descendants of Israel into twelve tribes and told Moses to strike the rock with his staff; so out gushed twelve springs therefrom. Each group knew its own place for water. We gave them the shade of clouds, and sent down to them manna and quails, saying: "Eat of the good things We have provided for you:" (but they rebelled); to Us they did no harm, but they harmed their own souls.

And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, 'O Allah! forgive our sins'; and enter the gate prostrate (bowing with humility). We shall forgive you your wrong-doings. We shall increase (the reward) for the good-doers." And when it was said to them: Dwell in this town and eat from it whence you wish, and make petition for forgiveness, and enter the gate submissively, We shall forgive you your wrongs. We shall give more to the doers of good.

We shall forgive you your sins; We shall increase (the portion of) those who do good. We shall forgive you your sins; We shall increase (the portion of) those who do good. And remember it was said to them: "Dwell in this town and eat therein as ye wish, but say the word of humility and enter the gate in a posture of humility: We shall forgive you your faults; We shall increase (the portion of) those who do good."

But those among them who did wrong changed the word that had been told to them. So We sent on them a torment from heaven in return for their wrong-doings.

But those who were unjust among them changed it for a word other than that which they were told, so We sent upon them a pestilence from heaven for their wrong-doing.

But those who were unjust among them changed it for a saying other than that which had been spoken to them; so We sent upon them a pestilence from heaven because they were unjust.

But the transgressors among them changed it for a word other than that which was said to them. So We sent upon them a punishment from heaven, because of their wrong-doing.

But the transgressors among them changed the word from that which had been given them so we sent on them a plague from heaven. For that they repeatedly transgressed.
And when they disregarded what they were reminded of, we saved those who prohibited evil, and afflicted the wrongdoers with a terrible retribution for their wickedness.

When they (the unjust people) forgot what was preached to them, we rescued the preachers from evil and afflicted the unjust for their evil deeds, with a dreadful torment.

When they neglected what they had been reminded of, we delivered those who forbade evil and we overtook those who were iniquitous with an evil chastisement because they transgressed.

And when they forgot that whereof they had been reminded, we rescued those who forbade wrong, and visited those who did wrong with dreadful punishment because they were evil-doers.

When they disregarded the warnings that had been given them, we rescued those who forbade Evil; but We visited the wrong-doers with a grievous punishment because they were given to transgression.

Therefore when they revoltingly persisted in what they had been forbidden, We said to them: Be (as) apes, despised and hated.

And when they insolently rebelled against that which they had been forbidden, WE said to them: 'Be ye apes despised.'
007:167 Khan And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allah's Forgiveness).

007:167 Maulana And when thy Lord declared that He would send against them to the day of Resurrection those who would lay on them a cruel torment. Lo! verily thy Lord is swift in requiting; and surely He is Forging, Merciful.

007:167 Pickthal And (remember) when thy Lord proclaimed that He would raise against them till the Day of Resurrection those who would lay on them a cruel torment. Lo! verily thy Lord is swift in requiting; and surely He is Forging, Merciful.

007:167 Rashad Additionally, your Lord has decreed that He will raise up against them people who will inflict severe persecution upon them, until the Day of Resurrection. Your Lord is most efficient in enforcing retribution, and He is certainly the Forgive, Most Merciful.

007:167 Sarwar (Muhammad), consider, when your Lord declared to the (Israelites) His decision to raise a people above them who would make them suffer the worst kinds of torments until the Day of Judgment. Certainly your Lord's retribution is swift. He is All-forgiving and All-merciful.

007:167 Shakir And when your Lord announced that He would certainly send against them to the day of resurrection those who would subject them to severe torment; mostly surely your Lord is quick to require (evil) and most surely He is Forgiving, Merciful.

007:167 Sherali And remember the time when thy Lord proclaimed that HE would surely rise against them, till the Day of Resurrection, those who would afflict them with grievous torment. Surely, thy Lord is Quick in retribution and surely HE is also Most forgiving, Merciful.

007:167 Yusufali Behold! thy Lord did declare that He would send against them, to the Day of Judgment, those who would afflict them with grievous penalty. Thy Lord is quick in retribution, but He is also Oft-forgiving, Most Merciful.

007:168 And we have broken them (i.e. the Jews) up into various separate groups on the earth, some of them are righteous and some are away from that.

007:168 Maulana And We divided them in the earth into parties -- some of them are righteous and some of them are otherwise. And We tried them with blessings and misfortunes that they might turn.

007:168 Pickthal And We have divided them in the earth as (separate) nations. Some of them are righteous, and some far from that. And We have tried them with good things and evil things that happily they might return.

007:168 Rashad We scattered them among many communities throughout the land. Some of them were righteous, and some were less than righteous. We tested them with prosperity and hardship, that they may return.

007:168 Sarwar We divided them into nations on the earth: some are righteous and others are not. We tested them with well-being and hardship so that they might return (to the right path).

007:168 Shakir And We cut them up on the earth into parties, (some) of them being righteous and (others) of them falling short of that, and We tried them with blessings and misfortunes that they might turn.

007:168 Sherali And WE broke them up into separate peoples in the earth. Among them are those that are righteous and among them are those that are otherwise. And WE tried them with good things and bad things that they might return to good.

007:168 Yusufali We broke them up into sections on this earth. There are among them some that are the righteous, and some that are the opposite. We have tried them with both prosperity and adversity: In order that they might turn (to us).

007:169 Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allah anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who ward off (evil). Have ye then no sense?

007:169 Maulana Then after them came an evil posterity who inherited the Book, taking the trail goods of this low life and saying: It will be forgiven us. And if the like good came to them, they would take it (too). Was not a promise taken from them in the Book that they would not speak anything about Allah but the truth? And they study what is in it. And the abode of the Hereafter is better for them who keep their duty. And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are Al-Muttaqun (the pious - see V.2:2). Do not you then understand?

007:169 Pickthal Then after them came an evil posterity who inherited the Book, taking the trail goods of this low life and saying: It will be forgiven us. And if the like good came to them, they would take it (too). Was not a promise taken from them in the Book that they would not speak anything about Allah but the truth, and they have read what is in it; and the abode of the hereafter is better for those who guard (against evil). Do you not then understand?

007:169 Rashad Then after them came an evil generation which inherited the Book. They take the paltry goods of this low world and say, "It will be forgiven us.' But if there came to them similar goods again, they would take them. Was not the covenant of the Book taken from them, that they would not say of ALLAH anything but the truth? And they have studied what is therein. And the abode of the Hereafter is better for those who are righteous. Will you not then understand?

007:169 Sherali Then after them succeeded an (evil) generation: They inherited the Book, but they chose (for themselves) the vanities of this world, saying (for excuse): "(Everything) will be forgiven us." (Even so), if similar vanities came their way, they would (again) seize them. Was not the covenant of the Book taken from them, that they would not ascribe to Allah anything but the truth? and they study what is in the Book. But best for the righteous is the home in the Hereafter. Will ye not understand?
And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you; i.e., the Taurat (Torah), and remember that which is therein (act on its commandments), so that you may fear Allah and obey Him."

Or lest you should say: (It is) only (that) our fathers ascribed partners to Allah of old and we were (their) seed after them. Wilt Thou destroy us on account of that which the vain doers did?

And when thy Lord brought forth from the children of Adam, from their loins, their seed, and made them testify of themselves: "Am I not your Lord?" They said: 'Yea, verily. We testify.' (That was) lest ye should say at the Day of Resurrection: `Lo! of this we were unaware of this.'

Recall that your Lord summoned all the descendants of Adam, and had them bear witness for themselves: "Am I not your Lord?" They all said, "Yes. We bear witness." Thus, you cannot say on the Day of Resurrection: "Verily, we have been unaware of this."

And when thy Lord brought forth from the children of Adam, from their loins, their descendants, and made them bear witness about themselves: Am I not your Lord? They said: Yes; we bear witness. Lest you should say on the day of Resurrection: We were unaware of this.

And when thy Lord brought forth from the Children of Adam, from their reins, their seed, and made them testify of themselves, (saying): 'Am I not your Lord? They said: Yea, verily. We testify. (That was) lest ye should say at the Day of Resurrection: Lo! of this we were unaware;--

And remember when thy Lord brought forth from the mountain as if it were a covering overhead, and they thought that it was going to fall down upon them: Take hold of what We have given you with firmness, and be mindful of that which is in it, so that you may guard against evil.

And when We shook the mountain above them as though it were a covering and they thought that it was going to fall on them: You shall uphold what we have given you, strongly, and remember the contents thereof, that you may be saved.

And as for those who hold fast by the Book and observe Prayer, surely We suffer not the reward of the righteous to perish.

And (remember) when We shook the Mount above them as a shadow, and made it speak to them, they thought that it would fall on them. (We said): Hold on firmly to what We have given you, and remember that which is therein, that ye may ward off (evil).

And when We shook the Mount above them as it were a covering, and they thought that it was going to fall upon them. (We said): 'Hold firmly to what We have given you, and bring (ever) to remembrance what is therein; perchance ye may fear Allah.'

Section 22: Evidence of Divine Impress on Man's Nature

We have given you, and bring (ever) to remembrance what is therein; perchance ye may fear Allah.

And when We shook the mountain over them, as if it had been a canopy, and they thought it was going to fall down upon them: Hold on firmly that which We have given you, and be mindful of that which is in it, so that you may guard against evil.

And as for those who make (men) keep the Scripture, and establish the Contact Prayers (Salat), surely We do not waste the reward of the right doers.

And (remember) when We shook the Mountain above them as if it were a covering, and they thought that it was going to fall down upon them: Take hold of what We have given you with firmness, and be mindful of that which is in it, so that you may guard against evil.

And (remember) when thy Lord brought forth from the Children of Adam, from their reins, their seed, and made them testify of themselves, (saying): 'Am I not your Lord? They said: Yea, verily. We testify. (That was) lest ye should say at the Day of Resurrection: Lo! of this we were unaware;--

And when thy Lord drew forth from Adam's children, from their reins, their seed, and made them testify of themselves: 'Am I not your Lord?' They all said, 'Yea, verily. We testify.' (This), lest ye should say on the Day of Resurrection: Lo! of this we were never mindful:

And as for those who uphold the scripture, and observe the Contact Prayers (Salat), we never fail to recompense the pioues.

And as for those who hold fast by the Book and keep up prayer, surely We do not waste the reward of the right doers.

And as for those who make (men) keep the Scripture, and establish worship - lo! We squander not the wages of reformers.

And those who uphold the scripture, and observe the Contact Prayers (Salat), we never fail to recompense the pioues.

And as for those who hold fast by the Book and observe Prayer, surely, WE suffer not the reward of the righteous to perish.

And as for those who hold fast by the Book and keep up prayer, surely We do not waste the reward of the right doers.

And as to those who hold fast to the Book (i.e. act on its teachings) and perform As-Salat (Iqamat-as-Salat), certainly, We shall never waste the reward of those who do righteous deeds.

And as to those who hold fast to the Book (i.e. act on its teachings) and perform As-Salat (Iqamat-as-Salat), certainly, We shall never waste the reward of those who do righteous deeds.
007:174 007:174 Khan  Thru do We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (unto the truth).
007:174 007:174 Maulana  And thus do We make the messages clear, and that haply they may return.
007:174 007:174 Pickthad  Thus we detail the revelations, that haply they may return.
007:174 007:174 Rashad  We thus explain the revelations, to enable the people to redeem themselves.
007:174 007:174 Sarwar  Thru do We explain Our revelations so that they might return to (the right path).
007:174 007:174 Shakir  And thus do We make clear the communications, and haply they might return.
007:174 007:174 Sherali  And thus do WE make clear the Signs, that they may be admonished and that they may return to good.
007:174 007:174 Yusufali  Thru do We explain the signs in detail; and perchance they may turn (unto Us).
007:175 007:175 Khan  And recite (O Muhammad SAW) to them the story of him to whom We gave Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), but he threw them away, so Shaitan (Satan) followed him up, and he became of those who went astray.
007:175 007:175 Maulana  And recite to them the news of him to whom We give Our messages, but he withdraws himself from them, so the devil follows him up, and he is of those who perish.
007:175 007:175 Pickthad  Recite unto them the tale of him to whom We gave Our revelations, but he sloughed them off, so Satan overtook him and he became of those who lead astray.
007:175 007:175 Rashad  Recite for them the news of one who was given our proofs, but chose to disregard them. Consequently, the devil pursued him, until he became a strayer.
007:175 007:175 Sarwar  (Muhammad), tell them the story of the person whom We inspired with Our guidance, but who detached himself from it and who was then pursued by Satan until he turned into a rebel.
007:175 007:175 Shakir  And recite to them the narrative of him to whom We communicate Our communications, but he withdraws himself from them, so the Shaitan overtakes him, so he is of those who go astray.
007:175 007:175 Sherali  And relate to them the story of him to whom WE gave OUR Signs, but he stepped away from them; so Satan followed him up and he became one of those who go astray.
007:175 007:175 Yusufali  Relate to them the story of the man to whom We sent Our signs, but he passed them by: so Satan followed him up, and he went astray.
007:176 007:176 Khan  And had We willed, We would surely have elevated him therewith but he clung to the earth and followed his own vain desire. So his description is that of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the description of the people who reject Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect.
007:176 007:176 Maulana  And if We had pleased, We would have exalted him thereby; but he clings to the earth and follows his low desire. His parable is as the parable of the dog -- if thou drive him away, he lolls out his tongue, and if thou leave him alone, he lolls out his tongue. Such is the parable of the people who reject Our messages. So relate the narrative that they may reflect.
007:176 007:176 Pickthad  And had We willed We could have raised him by their means, but he clung to the earth and followed his own lust. Therefor his likeness is as the likeness of a dog: if thou attackest him he panteth with his tongue out, and if thou leaveest him he panteth with his tongue out. Such is the likeness of the people who deny Our revelations. Narrate unto them the history (of the men of old), that haply they may take thought.
007:176 007:176 Rashad  Had we willed, we could have elevated him therewith, but he insisted on sticking to the ground, and pursued his own opinions. Thus, he is like the case of a thirsty dog; if thou drive him away, he hangs out his tongue, and if thou leave him, he hangs out his tongue. Such is the case of the people who disbelieve in Our Signs. So relate to them this narrative that they may reflect.
007:176 007:176 Sarwar  Had We wanted, We could have raised him to an exalted position but he clung to his earthly life and followed his own (evil) desires. Such person's bad habits are like those of a lazy dog (in a warm climate) who always has its tongue hanging out whether you chase it away or leave it alone. Such are the people who have called Our revelations mere lies, (Muhammad), tell them such stories so that perhaps they will think.
007:176 007:176 Shakir  And if We had pleased, We would certainly have exalted him thereby; but he clung to the earth and followed his low desire, so his parable is as the parable of the dog: if you attack him he lolls out his tongue; and if you leave him alone he lolls out his tongue; this is the parable of the people who reject Our communications; therefore relate the narrative that they may reflect.
007:176 007:176 Sherali  And if WE pleased, WE would have exalted him thereby; but he inclined to the earth and followed his evil desires. His case, therefore, is like the case of a thirsty dog; if thou drive him away, he hangs out his tongue and if thou leave him, he hangs out his tongue. Such is the case of the people who disbelieve in Our Signs. So relate to them this narrative that they may reflect.
007:176 007:176 Yusufali  If it had been Our will, We should have elevated him with Our signs; but he inclined to the earth, and followed his own vain desires. His similitude is that of a dog: if you attack him, he lolls out his tongue, or if you leave him alone, he (still) lolls out his tongue. That is the similitude of those who reject Our signs; So relate the story; perchance they may reflect.
007:177 007:177 Khan  Evil is the likeness of the people who reject Our Ayat (proofs, evidences, verses and signs, etc.), and used to wrong their own selves.
007:177 007:177 Maulana  Evil is the likeness of the people who reject Our messages and wrong their own souls.
007:177 007:177 Pickthad  Evil as an example are the folk who denied Our revelations, and were wont to wrong themselves.
007:177 007:177 Rashad  Bad indeed is the example of people who reject our proofs; it is only their own souls that they wrong.
007:177 007:177 Sarwar  How terrible is the example of those who have rejected Our revelations and have done injustice only to themselves!
007:177 007:177 Shakir  Evil is the likeness of the people who reject Our communications and are unjust to their own souls.
007:177 007:177 Sherali  Evil is the case of the people who treat Our Signs as lies. And it was their own selves that they wronged.
007:177 007:177 Yusufali  Evil as an example are people who reject Our signs and wrong their own souls.
007:178 007:178 Khan  Whomsoever Allah guides, he is the guided one, and whomsoever He sends astray, those! They are the losers.
007:178 007:178 Maulana  He whom Allah guides is on the right way; and he whom He leaves in error -- they are the losers.
007:178 007:178 Pickthad  He whom Allah leadeth, he indeed is led aright, while he whom Allah sendeth astray - they indeed are losers.
007:178 007:178 Rashad  Whomever GOD guides is the truly guided one, and whomever He commits to straying, these are the losers.
007:178 007:178 Sarwar  Those whom God has guided have the true guidance, but those whom He has caused to go astray are certainly lost.
007:178 007:178 Shakir  Whomsoever Allah guides, he is the one who follows the right way; and whomsoever He causes to err, these are the losers.
007:178 007:178 Sherali  He whom ALLAH guides, is on the right path. And they whom HE leaves in error, these it is who shall be the losers.
007:178 007:178 Yusufali  Whom Allah doth guide,- he is on the right path: whom He rejects from His guidance,- such are the persons who perish.
And they do not consider that there is no madness in their companion? He is but a plain warner.

Why do they not reflect on their friend (the messenger)? He is not seized with madness: he is but a perspicuous warner.

I will grant you respite; certainly My scheme is effective.

And We have destined many men and jinn for hell. They have hearts but do not understand, eyes but do not see: They have ears but do not hear. They are worse than lost cattle. These are the heedless ones.

And certainly We have created for hell many of the jinn and the men; they have hearts with which they do not understand, and they have eyes wherewith they see not, and they have ears wherewith they hear not; they are as cattle; nay, they are more astray. These are the heedless ones.

And We have committed to Hell multitudes of jinn and humans. They have minds with which they do not understand, eyes with which they do not see, and ears with which they do not hear. They are like animals; no, they are far worse - they are totally unaware.

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We have destined many men and jinn for hell. They have hearts but do not understand, eyes but do not see: They have ears but do not hear. They are worse than lost cattle. These are the heedless ones.
007:185 Khan
Do they not look in the dominion of the heavens and the earth and all things that Allah has created, and that it may be that the end of their lives is near. In what message after this will they then believe?

007:185 Maulana
Do they not consider the kingdom of the heavens and the earth and what things Allah has created, and that it may be that their doom has drawn nigh? In what announcement after this will they then believe.

007:185 Pickthald
Have they not considered the dominion of the heavens and the earth, and what things Allah hath created, and that it may be that their own term draweth nigh? In what fact after this will they believe?

007:185 Rashad
Have they not looked at the dominion of the heavens and the earth, and all the things GOD has created? Does it ever occur to them that the end of their life may be near? Which Hadith, beside this, do they believe in?

007:185 Sarwar
Have they not considered the Kingdom of the heavens and the earth and everything that God has created? Perhaps death approaches them. In what kind of guidance can they have faith besides that of the Quran?

007:185 Shakir
Do they not consider the kingdom of the heavens and the earth and whatever things Allah has created, and that may be their doom shall have drawn nigh; what announcement would they then believe in after this?

007:185 Sherali
And do they not look into the Kingdom of the heavens and the earth and all things that ALLAH has created? And do they not see that, it may be, their own term has already drawn near? Then in what thing after this will they believe?

007:185 Yusufali
Do they see nothing in the government of the heavens and the earth and all that Allah hath created? (Do they not see) that it may well be that their terms is nigh drawing to an end? In what message after this will they then believe?

007:186 Khan
Whomsoever Allah sends astray, none can guide him; and He lets them wander blindly in their transgressions.

007:186 Maulana
Whomsoever Allah leaves in error, there is no guide for him. And He leaves them alone in their inordinacy, blindly wandering on.

007:186 Pickthald
Those whom Allahsendeth astray, there is no guide for them. He leaveth them to wander blindly on in their contumacy.

007:186 Rashad
Whomsoever GOD commits to straying, there is no way for anyone to guide him. He leaves them in their sins, blundering.

007:186 Sarwar
No one can guide those whom God has caused to go astray and has left to continue blindly in their rebellion.

007:186 Shakir
Whomsoever Allah causes to err, there is no guide for him; and He leaves them alone in their inordinacy, blindly wandering on.

007:186 Sherali
Whomsoever ALLAH adjudges astray, there can be no guide for him. And HE leave such in their transgression, wandering in distraction.

007:186 Yusufali
To such as Allah rejects from His guidance, there can be no guide: He will leave them in their trespasses, wandering in distraction.

007:187 Khan
They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come on you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allah (Alone) but most of mankind know not.

007:187 Maulana
They ask thee about the end of the world (the Hour), and when it will come to pass. Say, "The knowledge thereof is with my Lord. Only He reveals its time. Heavy it is, in the heavens and the earth. It will not come to you except suddenly." They ask thee as if thou wert solicitous about it. Say: "The knowledge thereof is with GOD, but most people do not know.

007:187 Pickthald
They ask thee about the Hour, when will it come to pass? Say: The knowledge thereof is only with my Lord; none but He shall manifest it at its time. It is momentous in the heavens and the earth. It will not come to you but of a sudden. They ask thee as if thou wert solicitous about it. Say: "Knowledge thereof is with Allah only, but most of mankind know not.

007:187 Rashad
They ask you (Muhammad), "When will the Day of Judgment be?" Tell them, "My Lord knows best. It is He who has appointed its time. It will be a grave hour both in the heavens and the earth. It will only approach you suddenly." They say, "It seems that you know about the coming of the Day of Judgment." Tell them, "Only God knows about it and most people do not know.

007:187 Shakir
They ask you about the hour, when will be its taking place? Say: The knowledge of it is only with my Lord; none but He shall manifest it at its time; it will be momentous in the heavens and the earth; it will not come on you but of a sudden. They ask you as if you were solicitous about it. Say: 'Its knowledge is only with Allah, but most people do not know.

007:187 Sherali
They ask thee about the Hour; 'When it will come to pass?' Say, 'The knowledge thereof is only with my Lord. None can manifest it at its time but HE. It lies heavy on the heavens and the earth. It shall not come upon you but of a sudden.' They ask thee as if thou were well-acquainted therewith. Say, 'The knowledge thereof is only with ALLAH; but most men do not know.

007:187 Yusufali
They ask thee about the (final) Hour - when will be its appointed time? Say: 'The knowledge thereof is with my Lord (alone); None but He can reveal as to when it will occur. Heavy are its burden through the heavens and the earth. Only, all of a sudden will it come to you.' They ask thee as if thou wert eager in search thereof: Say: "The knowledge thereof is with Allah (alone), but most men know not."

007:188 Khan
Say (O Muhammad SAW): "I possess no power of benefit or hurt to myself except as Allah wills. If I had the knowledge of the Ghaib (unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings unto people who believe."

007:188 Maulana
Say: I control not benefit or harm for myself except as Allah please. And had I known the unseen, I should have much of good, and no evil would touch me. I am but a warner and the giver of good news to a people who believe.

007:188 Pickthald
Say: For myself I have no power to benefit, nor power to hurt, save that which Allah willeth. Had I knowledge of the Unseen, I should have abundance of wealth, and adversity would not touch me. I am but a warner, and a bearer of good tidings unto folk who believe.

007:188 Rashad
Say, 'I have no power to benefit myself, or harm myself. Only what GOD wills happens to me. If I knew the future, I would have increased my wealth, and no harm would have afflicted me. I am no more than a warner, and a bearer of good news for those who believe.'

007:188 Sarwar
(Muhammad), say, 'I have no control over my benefits or sufferings, without the will of God. Had I known about the unseen, I would have gained much good and would have faced no suffering. I am only a warner and I preach the glad news to the believing people."

007:188 Shakir
Say: I do not control any benefit or harm for my own sake except as Allah please; and had I known the unseen I would have had much of good and no evil would have touched me; I am nothing but a warner and the giver of good news to a people who believe.

007:188 Sherali
Say: I have no power to do good or harm to myself save as ALLAH please. And if I had the knowledge of the unseen, I should have secured abundance of good; and evil would not have touched me. I am only a Warmer and a bearer of good tidings.

007:188 Yusufali
Say: 'I have no power over any good or harm to myself except as Allah willeth. If I had knowledge of the unseen, I should have multiplied all good, and no evil should have touched me: I am but a warner, and a bringer of glad tidings to those who have faith.'
If ye call them to guidance, they will not obey: For you it is the same whether ye call them or ye hold your peace!

And if you call them to guidance, they will not follow you; it is the same for you whether you call them or you keep silent.

Believers, even if you invite them to true guidance, they will not follow you. It makes no difference whether you invite them or whether you keep quiet.

No aid can they give them, nor can they aid themselves!

And they give them no help, nor can they help themselves.

Do they indeed ascribe to Him as partners things that can create nothing, but are themselves created?

What! they associate (with Him) things that do not create anything but themselves created?

Do they associate (with Him) those who create nothing, and are themselves created?

Is it not a fact that they are idolizing idols who create nothing, and are themselves created?

But when He gives them a good one, they set up with Him associates in what He has given them; but high is Allah Exalted above all that they associate with Him.

But when He gives them a good baby, they turn His gift into an idol that rivals Him. GOD be exalted, far above any partnership.

But when He gave unto them a right, they ascribed unto Him partners in respect of that which He had given them. High is Allah, Exalted above all that they ascribe to Him.

It is He Who has created from him his wife [Hawwa (Eve)], in order that he might dwell with her (in love). When he had sexual relation with her, she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allah, their Lord (saying): "If You give us a Salih (good in every aspect) child, we shall indeed be among the grateful."

He it is Who created you from a single soul, and of the same did He make his mate, that he might find comfort in her. So when he covers her she bears a light burden, then moves about with it. Then when it grows heavy, they both call upon Allah, their Lord: If Thou givest us a good one, we shall certainly be of the grateful.

He created you from one person (Adam). Subsequently, He gives every man a mate to find tranquility with her. She then carries a light load that she can hardly notice. As the load gets heavier, they implore GOD their Lord: "If You give us a good baby, we will be appreciative."

It is God Who created you from a single soul and out of it made its spouse to bring it comfort. When he (man) engaged in carnal relations with her, she conceived a light burden which she had to carry. When the baby grew in her womb, they (husband and wife) both prayed to their Lord, "If You grant us a healthy son we shall certainly give you thanks."

HE it is Who created you from a single soul and made therefrom its mate, that he might find comfort in her. And when he knows her, she bears a light burden and goes about with it. And when she grows heavy, they both pray to ALLAH, their Lord, saying: 'If thou givest us a good child, we vow we shall (ever) be grateful.'

But when He has given them a (healthy) child, they ascribe partners to Him (Allah) in that which He has given to them. High be Allah, Exalted above all that they ascribe to partners to Him.

But when He gives them a good one, they set up with Him associates in that which He has given them. High is Allah above what they associate (with Him).

But when He gives them a good baby, they turn His gift into an idol that rivals Him. GOD be exalted, far above any partnership.

When they were given a healthy son, they began to love him as much as they loved God. God is too exalted to be loved equally to anything else.

But when He gives them a good one, they set up with Him associates in what He has given them; but high is Allah above what they associate (with Him).

But when HE gives them a good child, they associate with HIM partners in respect of that which HE has given them. But exalted is ALLAH far above what they associate with HIM.

But when He giveth them a goodly child, they ascribe to others a share in the gift they have received: but Allah is exalted high above the partners they ascribe to Him.
When the devil whispers to you any whisper, seek refuge in GOD; He is Hearer, Omniscient.

And if a slander from the devil wound thee, then seek refuge in Allah. Lo! He is Hearer, Knower.

And if an evil whisper comes to you from Shaitan (Satan) then seek refuge with Allah. Verily, He is All-Knower.

Hold to forgiveness; command what is right; But turn away from the ignorant.

Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).

The (true) Guardian is certainly God who has revealed the Book and is the Guardian of the righteous ones.

Surely those whom you call upon besides ALLAH are creatures like you. Then call on them and let them answer you, if you are truthful.

Surely, those whom you call upon besides Allah are slaves like you. So call upon them and let them answer you if you are truthful.

The idols you invoke besides GODs Besides you are like yourselves. Go ahead and call upon them; let them respond to you, if you are right.

Those whom you (pagans) worship besides God, are themselves servants just like yourselves. If your claim was true, they should answer your prayers.

Surely those whom you call upon besides Allah are slaves like you. Then call on them and let them answer you, if you are truthful.

When you invite them to the guidance, they do not hear. And you see them looking at you, but they do not see.

If thou callest them to guidance, they hear not. Thou wilt see them looking at thee, but they see not.

Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).

And if a slander from the devil wound thee, then seek refuge in Allah. Lo! He is Hearer, Knower.

When the devil whispers to you any whisper, seek refuge in GOD; He is Hearer, Omniscient.

If Satan will try to seduce you, seek refuge from God. God is All-hearing and All-knowing.

And if an evil whisper comes to you from Shaitan (Satan) then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.

And if an evil whisper comes to you from Shaitan (Satan) then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.
Verily, those who are Al-Muttaqun (the pious - see V.2:2), when an evil thought comes to them from Shaitan (Satan), they remember (Allah), and (indeed) they then see (aright).

Those who guard against evil, when a visitation from the devil afflicts them, they become mindful, then lo! they see.

Lo! those who ward off (evil), when a glamour from the devil troubleth them, they do but remember (Allah's Guidance) and behold them seers!

Those who are righteous, whenever the devil approaches them with an idea, they remember, whereupon they become seers.

When a satanic thought starts to bother the pious ones, they understand and see the light

Surely those who guard (against evil), when a visitation from the Shaitan afflicts them they become mindful, then lo! they see.

As to those who are righteous, when an evil suggestion from Satan assails them, they remember ALLAH and behold! they begin to see aright.

Those who fear Allah, when a thought of evil from Satan assails them, bring Allah to remembrance, when lo! they see (aright)!

But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short.

And their brethren increase them in error, then they cease not.

And their brethren ceaselessly try to drag them into error.

And the brethren of the disbelievers draw them into error and then they relax not their efforts.

And when thou bringest them not a sign, they say: Why dost thou not demand it? Say: I follow only that which is revealed to me from my Lord. These are clear proofs from your Lord and a guidance and mercy for a people who believe.

And when thou bringest them not a sign, they say: Why hast thou not chosen it? Say: I follow only that which is inspired in me from my Lord. This (Quran) is insight from your Lord, and guidance and mercy for those who have faith.

And when thou bringest them not a revelation, they say: Why dost thou not forge it? Say: I only follow what is revealed to me from my Lord; these are clear proofs from your Lord and a guidance and mercy for a people who believe.

And when thou bringest them not a fresh Sign, they say, 'Why hast thou not forged one?' Say, 'I follow only that which is revealed to me from my Lord. These are clear proofs from your Lord and Guidance and mercy for a people who believe.'

If thou bring them not a revelation, they say: 'Why hast thou not got it together?' Say: 'I but follow what is revealed to me from my Lord: this is (nothing but) lights from your Lord, and Guidance, and mercy for people who believe.'

And when the Quran is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the Imam (of a mosque) is leading the prayer (except Surat Al-Fatihah), and also when he is delivering the Friday-prayer Khutbah].

And when thou bringest them not a sign, they say: Why doest thou not demand it? Say: I follow only that which is revealed to me from my Lord. These are clear proofs from your Lord and a guidance and mercy for a people who believe.

And when thou bringest them not a verse for them they say: Why hast thou not chosen it? Say: I follow only that which is inspired in me from my Lord. This (Quran) contains wisdom for you from your Lord. It contains guidance and mercy for those who have faith.

And when the Quran is recited, then listen to it and remain silent, that mercy may be shown to you.

And when the Quran is recited, then listen to it and remain silent, that mercy may be shown to you.

When the Quran is recited, listen to it with attention, and hold your peace: that ye may receive Mercy.

And when thou bringest them not a sign, they say: Why dost thou not demand it? Say: I follow only that which is revealed to me from my Lord. This (Quran) is insight from your Lord, and guidance and mercy for a people that believe.

And when the Quran is recited, listen to it and be silent that ye may receive mercy. And when the Quran is recited, give ear to it and pay heed, that ye may obtain mercy.

And when the Quran is recited, you shall listen to it and take heed, that you may attain mercy.

And when the Quran is recited, listen to it quietly so that you may receive mercy.

And when the Quran is recited, listen to it and remain silent, that mercy may be shown to you.

And when you hear the Imam (of a mosque) is leading the prayer (except Surat Al-Fatihah), and also when he is delivering the Friday-prayer Khutbah, then listen to it and keep silence, that you may be shown mercy.

And when the Quran is recited, listen to it with attention, and hold your peace: that ye may receive Mercy.

And remember your Lord by your tongue and within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.

And remember thy Lord within thyself humbly and with fear, and in a voice not loud, in the morning and the evening, and be not of the heedless.

And do thou (O Muhammad) remember thy Lord within thyself humbly and with awe, below thy breath, at morn and evening. And be not thou of the neglectful.

You shall remember your Lord within yourself, publicly, privately, and quietly, day and night; do not be unaware.

Remember your Lord deep within yourselves, humbly and privately - instead of shouting out loud - (in prayer) in the mornings and evenings and do not be of the heedless ones.

And remember your Lord within yourself humbly and fearing and in a voice not loud in the morning and the evening and be not of the heedless ones.

And remember thy Lord in thy mind humbly and fearing HIM, and in a low voice in the mornings and evenings; and be not of the heedless.

And do thou (O reader)! Bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not of those who are unheedful.

Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate before Him.

Surely those who are with thy Lord are not too proud to serve Him, and they glorify Him and prostrate themselves before Him.

Lo! those who are with thy Lord are not too proud to do Him service, but they praise Him and prostrate before Him.

Those at your Lord are never too proud to worship Him; they glorify Him and fall prostrate before Him.

Those who are near to your Lord do not disdain from worshipping Him. They glorify Him and prostrate themselves (in obedience to Him).

Surely those who are with your Lord are not too proud to serve Him, and they declare His glory and prostrate in humility before Him.

Truly those who are near to thy Lord, turn not away with pride from HIS worship, but they glorify HIM and prostrate themselves before HIM.

Those who are near to thy Lord, disdain not to do Him worship: They celebrate His praises, and prostrate before Him.
This is because thy Lord has brought thee forth from thy house for a righteous purpose while a party of the believers were quite averse to it.

Even as your Lord caused you to go out from your home with the truth, though a party of the believers were surely averse,

As your Lord caused you (O Muhammad SAW) to go out from your home with the truth, and verily, a party among the believers disbelieved it;

For, Believers are those who, when Allah is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith

It is they who are the believers in truth. They have exalted ranks with their Lord, and forgiveness, and generous provision.

As your Lord caused thee to go forth from thy house with truth, though a party of the believers were averse from it.

These are the believers in truth; they have exalted grades with their Lord, and forgiveness, and a generous provision.

As thy Lord willed that you leave your home, to fulfill a specific plan, some believers became exposed as reluctant believers.

As you Lord caused thee to go forth from thy house with truth, though a party of the believers were averse from it.

Such are the true believers. They are exalted grades of rank with their Lord, as well as forgiveness and a generous provision.

As your Lord caused thee (Muhammad) to go forth from thy house with the Truth, and lo! a party of the believers were averse (to it).

As thy Lord caused thee (O Muhammad) of the spoils of war. Say: 'The spoils are for Allah and the Messenger.' So fear Allah and adjust all matters of difference among you, and obey Allah and His Messenger (Muhammad SAW), if you are believers.

These are the true believers. Their reward from their Lord will be high ranks, forgiveness, and a generous provision.

These are the believers in truth. Their reward from their Lord will be high ranks, forgiveness, and a generous provision.

These are the believers in truth: They have grades of dignity with their Lord, and forgiveness, and generous provision.

They ask thee about the spoils. Say: 'The spoils are for Allah and the Messenger. So fear Allah, and set things right among yourselves, and obey ALLAH and HIS Messenger, if you are believers.'

They ask thee concerning the spoils, Say, 'The spoils of war belong to ALLAH and the Messenger. So fear ALLAH, and set things right among yourselves, and obey ALLAH and HIS Messenger, if ye do believe.'
And Allah made it only as a glad tidings so that your hearts might be at rest. But help comes from Allah alone; surely Allah is Mighty, Wise.

And Allah only gave it as good news and that your God has sent this glad news to comfort your hearts. Victory is in the hands of God alone. God is Majestic and All God gave you this good news to strengthen your hearts. Victory comes only from GOD. GOD is Almighty, Most Wise.

And when Allah promised you one of the two parties that it should be yours, and you loved that the one not armed should be yours, and Allah desired to establish the Truth by His words, and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

And Allah gave it only as good news, and that your hearts might be at ease thereby. And victory is only from Allah; surely Allah is Mighty, Wise.

When you implored the help of your Lord, and HE answered you (saying): 'I will surely help you with a thousand of the angels, rank on rank.'

Thus, when you implored your Lord to come to the rescue, He responded to you: "I am supporting you with one thousand angels in succession."

And Allah appointed it only as good tidings, and that your hearts thereby might be at rest. Victory cometh only by the help of Allah. Lo! Allah is Mighty, Wise.

Recall that GOD promised you victory over a certain group, but you still wanted to face the weaker group. It was GOD's plan to establish the truth with His words, and to defeat the disbelievers.

And when Allah promised you victory over either one of the two groups, you wished to have control over the unarmed one. God decided to prove (to you) the truth of His promises and to destroy the unbelievers.

When you (believers) begged for assistance from your Lord, and He answered you (saying): "I am helping you with a thousand of the angels following one another in succession."

When you sought help of your Lord, and He answered you (saying): "I will help you with a thousand of the angels, rank on rank."

They disputed with you about the truth after it was made manifest, as if they were being driven to death, while they actually see it.
O ye who believe! when ye meet the Unbelievers in hostile array, never turn your backs to them.

Believers, do not retreat when facing the marching army of the unbelievers, for no believer will turn back at that time except for strategic reasons.

Thus (will it be said): "Taste ye then of the (punishment): for those who resist Allah, is the penalty of the Fire.

That is your punishment, taste it then; and remember that for disbelievers there is the punishment of the Fire.

We will say to them, "Endure the torment (as a consequence of your evil deeds); the unbelievers deserve nothing better than this as their reward.

This is what they have justly incurred by fighting GOD and His messenger. For those who oppose GOD and His messenger, GOD has prepared a severe retribution.

This because they opposed Allah and His messenger. And whoever opposes ALLAH and His Messenger, then verily, Allah is Severe in punishment.

This is because they opposed Allah and His Messenger. And whoever opposes ALLAH and His Messenger -- then surely Allah is Severe in requiting.

That is because they opposed Allah and His messenger. Whoso opposeth Allah and His messenger, (for him) Lo! Allah is severe in punishment.

This is what they have justly incurred by fighting GOD and His messenger. For those who fight against GOD and His messenger, GOD's retribution is severe.

they have opposed God and His Messengers." For those who oppose God and His Messengers, God has prepared a severe retribution.

This is because they acted adversely to Allah and His Messenger; and whoever acts adversely to Allah and His Messenger-- then surely Allah is severe in requiting (evil).

This is because they have opposed ALLAH and HIS Messenger. And whose opposes ALLAH and HIS Messenger, Then ALLAH is surely Severe in retribution.

This because they contended against Allah and His Messenger: If any contend against Allah and His Messenger, Allah is strict in punishment.

This is the torment, so taste it, and surely for the disbelievers is the torment of the Fire.

This -- taste it, and (know) that for the disbelievers is the chastisement of the Fire.

That (is the award), so taste it, and (know) that for disbelievers is the torment of the Fire.

This is to punish the disbelievers; they have incurred the retribution of Hell.

We will say to them, "Endure the torment (as a consequence of your evil deeds); the unbelievers deserve nothing better than (the torment) of fire.

This-- taste it, and (know) that for the unbelievers is the chastisement of fire.

That is your punishment, taste it then; and remember that for disbelievers there is the punishment of the Fire.

Thus (will it be said): "Taste ye then of the (punishment): for those who resist Allah, is the penalty of the Fire."

O you who believe! When you meet those who disbelieve, in a battle-field, never turn your backs to them.

O you who believe, when you meet those who disbelieve marching for war, turn not your backs to them.

O ye who believe! When ye meet those who disbelieve in battle, turn not your backs to them.

O you who believe, if you encounter the disbelievers who have mobilized against you, do not turn back and flee.

Believers, do not retreat when facing the marching army of the unbelievers, for no believer will turn back at that time except for strategic reasons or to join another band.

O you who believe! when you meet those who disbelieve marching for war, then turn not your backs to them.

O ye who believe! when you meet those who disbelieve, advancing in force, turn not your backs to them.

O ye who believe when ye meet the Unbelievers in hostile array, never turn your backs to them.
008:016 Khan
And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), - he indeed has drawn upon himself wrath from Allah. And his abode is Hell, and worst indeed is that destination!

008:016 Maulana
And whoso turns his back to them on that day -- unless manoeuvring for battle turning to join a company -- he, indeed, incurs Allah’s wrath and his refuge is hell. And an evil destination it is.

008:016 Pickthal
Who so ever turns his back to them, unless manoeuvring for battle or to join a company, he truly hath incurred wrath from God, and his habitation will be hell, a helless journey’s end.

008:016 Rashad
Anyone who turns back on that day, except to carry out a battle plan, or to join his group, has incurred wrath from GOD, and his abode is Hell; what a miserable destiny!

008:016 Sarwar
(Whoever deserts the believers) will incur the wrath of God and will dwell in hell, a terrible dwelling.

008:016 Shakir
And whoever shall turn his back to them on that day-- unless he turn aside for the sake of fighting or withdraws to a company-- then he, indeed, becomes deserving of Allah’s wrath, and his abode is hell; and an evil destination shall it be.

008:016 Sherali
And whoso turns his back to them on such a day, unless manoeuvring for battle or turning to join another company, he indeed draws upon himself the wrath of Allah, and shall be his abode. And an evil resort it is.

008:016 Yusufali
If any do turn his back to them on such a day - unless it be in a stratagem of war, or to retreat to a troop (of his own)- he draws on himself the wrath of Allah, and his abode is Hell-, an evil refuge (indeed)!

008:017 Khan
You killed them not, but Allah killed them. And you (Muhammad SAW) threw not when you did throw but Allah threw, that He might test the believers by a fair trial from Him. Verily, Allah is All-Hearer, All-Knower.

008:017 Maulana
So you slew them not but Allah slew them, and thou smotest not when thou didst smite (the enemy), but Allah smote (him), and that He might confer upon the believers a benefit from Himself. Surely Allah is Hearing, Knowing.

008:017 Pickthal
Ye (Muslims) slew them not, but Allah slew them. And thou (Muhammad) threwest not when thou didst throw, but Allah threw, that He might test the believers by a fair test from Him. Lo! Allah is Hearer, Knower.

008:017 Rashad
It was not you who killed them (O ye Muslims) but it was God the One who killed them. It was not you who threw when you threw: GOD is the One who threw. But He thus gives the believers a chance to earn a lot of credit. GOD is Hearer, Omniscient.

008:017 Sarwar
It was not you (believers) but God who slew the pagans. It was not you (Muhammad) but God who threw dust at them. He did this as a favorable test for the believers. God is All-hearing and All-knowing.

008:017 Shakir
So you did not slay them, but it was Allah Who slew them, and you did not smite when you smote (the enemy), but it was Allah Who smote, and that He might confer upon the believers a good gift from Himself; surely Allah is Hearer, Knowing.

008:017 Sherali
So you slew them not; but it was ALLAH Who slew them. And thou threwest not when thou didst throw, but it was ALLAH Who threw, that He might overthrow the disbelievers and that HE might confer on the believers a great favour from Himself. Surely, ALLAH is All-Hearing, All-Knowing.

008:017 Yusufali
It is not ye who slew them; it was Allah: when thou threwest (a handful of dust), it was not thy act, but Allah's: in order that He might test the Believers by a gracious trial from Himself: for Allah is He Who heareth and knoweth (all things).

008:018 Khan
This (is the fact) and surely, Allah weakens the deceitful plots of the disbelievers.

008:018 Maulana
This -- and (know) that Allah will weaken the struggle of the disbelievers.

008:018 Pickthal
That (is the case): and (know) that Allah (it is) Who maketh weak the plan of disbelievers.

008:018 Rashad
Additionally, GOD thus nullifies the schemes of the disbelievers.

008:018 Sarwar
This is how God causes the (evil) plans of the unbelievers to fail.

008:018 Shakir
This, and that Allah is the weaker of the struggle of the unbelievers.

008:018 Sherali
That is what happened; And know that ALLAH will weaken the design of the disbelievers.

008:018 Yusufali
That, and also because Allah is He Who makes feeble the plans and stratagem of the Unbelievers.

008:019 Khan
(O disbelievers) if you ask for a judgement, now the judgement has come unto you and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous it be, and verily, Allah is with the believers.

008:019 Maulana
If you sought a judgment, the judgment has indeed come to you; and if you desist, it is better for you. And if you return (to fight), We (too) shall return and your forces will avail you nothing, though they may be many; and (know) that Allah is with the believers.

008:019 Pickthal
(O Qureysh!) If ye sought a judgment, now hath the judgment come unto you. And if ye cease (from persecuting the believers) it will be better for you, but ye return (to the attack) We also shall return. And your host will avail you naught, however numerous it be, and (know) that Allah is with the believers (in His Guidance).

008:019 Rashad
You sought victory (O disbelievers), and victory did come; it belonged to the believers. If you refrain (from aggression) it would be better for you, but if you return, so will we. Your armies will never help you, no matter how great. For GOD is on the side of the believers.

008:019 Sarwar
If you (the pagans) are looking for conquest, you certainly had a great chance (at the battle of Badr). But if you were to give up such a desire, it would be better for you. If you again wage war against Us, We will be ready for such a confrontation. Your man-power will be of no help to you no matter how much you have; God is with the believers.

008:019 Shakir
If you demanded a judgment, the judgment has then indeed come to you; and if you desist, it will be better for you; and if you turn back (to fight), We (too) shall turn back, and your forces shall avail you nothing, though they may be many, and (know) that Allah is with the believers.

008:019 Sherali
O y desirous of disbelievers, sort a judgment, then judgment has indeed come to you. And if you desist, it will be better for you; but if you return to mischief, WE too will return to punishment. And your party shall be of no avail to you, however numerous it be, and know that ALLAH is with the believers.

008:019 Yusufali
(O Unbelievers!) if ye prayed for victory and judgment, now hath the judgment come to you: if ye desist (from wrong), it will be best for you: if ye return (to the attack), so shall We. Not the least good will your forces be to you even if they were multiplied: for verily Allah is with those who believe!

008:020 Khan
O you who believe! Obey Allah and His Messenger, and turn not away from him (i.e. Messenger Muhammad SAW) while you are hearing.

008:020 Maulana
O you who believe, obey Allah and His Messenger and turn not away from Him while you hear.

008:020 Pickthal
O ye who believe! Obey Allah and His messenger, and turn not away from him when ye hear (him speak).

008:020 Rashad
O you who believe, obey GOD and His messenger, and do not disregard him while you hear.

008:020 Sarwar
Believers, obey God and His Messengers and do not turn away from Him when you hear (His commands).

008:020 Shakir
O you who believe! obey Allah and His Messenger and do not turn back from Him while you hear.

008:020 Sherali
O ye who believe! obey ALLAH and HIS Messenger, and do not turn away from him while you hear his commands.

008:020 Yusufali
O ye who believe! Obey Allah and His Messenger, and turn not away from him when ye hear (him speak).
And fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong: and know that Allah is strict in punishment.

Guard yourselves against discord among yourselves so that it will not mislead anyone of you, especially the unjust, and know that God's retribution is most severe.

Beware of a retribution that may not be limited to the evildoers among you.

And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is Severe in punishment.

And fear the Fitnah (affliction and trial, etc.) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allah is Severe in punishment.

And guard yourselves against an affliction which may not smite those of you exclusively who are unjust; and know that Allah is Severe in requiting.

And guard yourselves against a chastisement which cannot fall exclusively on those of you who are wrong-doers, and know that Allah is Severe in punishment.

And fear a retribution which may not smite those of you in particular who are unjust; and know that Allah is severe in requiting (evil).

And fear tumult or oppression, which affecteth not in particular (only) those of you who do wrong: and know that Allah is strict in punishment.
And remember when you were weak and in fear and were reviled that you might be thrown down by force, but He helped you and strengthen you with His help, and gave you of the good things that you might be grateful.

And remember when you were few and in weakness, and were afraid that people might outstrip you, but He helped you and strengthened you with His help, and gave you of the good things that you might give thanks.

And remember when you were few, deem weak in the land, and were in fear lest people should carry you off by force, He sheltered you and strengthened you with His help, and made provision of good things for you, that haply ye might be thankful.

And remember when you were few, deemed weak in the land, and were in fear lest men should outstrip you, how He gave you refuge, and strengthened you with His help, and made provision of good things for you, that haply ye might be thankful.

And remember when you were a few and deemed weak in the land, and were in fear lest people should carry you off by force, but He sheltered you and strengthened you with His aid and gave you of the good things that you might give thanks.

And when those who disbelieve devised plans against thee to wound thee fatally, or to slay thee, or drive thee away, they were plotting and Allah too was planning, and Allah is the Best of the planners.

And when those who disbelieve plotted against thee, that they might confine you or slay thee or drive thee away -- and they devised plans and Allah, too, had arranged a plan; and Allah is the best of planners.

And when those who disbelieve plotted against thee (O Muhammad) to wound thee fatally, or to kill thee or to drive thee forth; they plot, but Allah (also) plotteth; and Allah is the best of plotters.

And when those who disbelieved devised plans against thee that they might confine thee in confinement or slay thee or expel thee. And they planned and ALLAH also planned, and ALLAH is the Best of planners.

And remember how the Unbelivers plotted against thee to keep thee in bonds, or slay thee, or get thee out (of thy home). They plot and plan, and ALLAH too plans; but the best of planners is Allah.
And their prayer at the Sacred House is nothing but a mockery and a means of repelling the people (by crowding them out of it) and an occasion of fighting amongst them. Therefore, suffer the retribution for your disbelief.

And their prayer before *Al-`Aqsa* (Surah) was no more than a mockery and a means of repelling the people. Therefore, suffer the retribution for your disbelief.

But what plea have they that *Allah* should not punish them, when they hinder men from the Sacred Mosque, and they are not it's custodians? Its true guardians are only those who are righteous, but most of them do not know.

What (plea) have they that *Allah* should not punish them, when they debar (His servants) from the Inviolable Place of Worship, though they are not its (true) guardians? Its guardians are only those who keep their duty, but most of them know not.

And when Our Verses (of the Qur'an) are recited to them, they say: 'We have heard this (the Qur'an); if we wish we can say the like of this. This is nothing but the tales of the ancients.'

And when Our communications are recited to them, they say: 'We have heard indeed; if we pleased we could say the like of it; this is nothing but the stories of the ancients.'

And when OUR verses are recited to them, they say: 'We have heard. If we wished we could certainly say the like of it. This is nothing but mere tales of the ancients.'

When Our Signs are rehearsed to them, they say: 'We have heard this (before): if we wished, we could say (words) like these: these are nothing but tales of the ancients.'

And when Our revelations are recited unto them they say: 'We have heard. If we wish we can speak the like of this. Lo! this is naught but fables of the men of old.

When our revelations are recited to them, they say, "We have heard. If we wanted to, we could have said the same things. These are no more than tales from the past!"

And when Our Prayers (Salat) are recited to them (the unbelievers), they say, "We have heard them. Had we wanted, we could also have composed such statements; they are no more than ancient legends."

And when their Prayers before *Al-`Aqsa* (Surah) were no more than a mockery and a means of repelling the people (by crowding them out of it) and an occasion of fighting amongst them. Therefore, suffer the retribution for your disbelief.

And their prayer at the House (of Allah, i.e. the Ka'bah at Makka) was nothing but whistling and clapping of hands. 'Taste then the punishment because you disbelieve.'

And when they said: O *Allah*! if this (the Qur'an) is the Truth from you, then rain upon us stones from the sky or bring on us a grievous torment.

And remember the time when they said, 'O *Allah*, if this be indeed the truth from Thee, then rain down upon us stones from heaven or bring upon us a grievous punishment.

And when they said: O *Allah*, if this (the Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment.

And what excuse have they now that *Allah* should not punish them, when they hinder men from the Sacred Mosque, and they are not its custodians? None can be its guardian except Al-Muttaqun (the pious and righteous of the Mu'minun), but most of them do not know.

And their prayer at the Sacred House is nothing but whistling and clapping of hands. 'Taste then the punishment because you disbelieve.'

And their prayer at the House (of *Allah*), i.e. the Ka'bah at Makka, was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.

And their prayer at the House is nothing but whistling and clapping of hands. Taste, then, the chastisement, because you disbelieved.

Their Contact Prayers (Salat) at the shrine (Ka'bah) were no more than a mockery and a means of repelling the people (by crowding them out). Therefore, suffer the retribution for your disbelieve.

And their (unbelievers') prayer at the mosque is nothing but whistling and clapping of hands. We shall tell them, 'Suffer torment for your disbelief.'

And what excuse have they that *Allah* should not chastise them while they hinder (men) from the Sacred Mosque and they are not its (true) guardians? Its guardians are only those who keep their duty, but most of them know not.

And when OUR verses are recited to them, they say: 'We have heard. If we wish we could say the like of this. This is nothing but the tales of the ancients.'
008:036 Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allah, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered unto Hell.

008:036 Surely those who disbelieve spend their wealth to hinder (people) from the way of Allah. So they will go on spending it, then it will be to them a regret, then they will be overcome. And those who disbelieve will be gathered together to hell,

008:036 Lo! those who disbelieve spend their wealth in order that they may debar (men) from the way of Allah. They will spend it, then it will become an anguish for them, then they will be conquered. And those who disbelieve will be gathered unto hell,

008:036 Those who disbelieve spend their money to repel others from the way of GOD. They will spend it, then it will turn into sorrow and remorse for them. Ultimately, they will be defeated, and all disbelievers will be summoned to Hell.

008:036 The disbelievers spend their wealth to turn men away from the way of God. They will continue to spend but it will become a source of regret for them and they will be defeated (because of their evil plans). The disbelievers will be gathered all together in Hell.

008:036 Surely those who disbelieve spend their wealth to hinder (people) from the way of Allah; so they shall spend it, then it shall be to them an intense regret, then they shall be overcome; and those who disbelieve shall be driven together to hell.

008:036 The disbelievers spend their wealth to turn people away from the way of ALLAH. They will surely continue to spend it; but then shall it become a source of regret for them, and then shall they be overcome. And the disbelievers shall be gathered unto Hell;

008:036 The Unbelievers spend their wealth to hinder (man) from the path of Allah, and so will they continue to spend; but in the end they will have (only) regrets and sighs; at length they will be overcome: and the Unbelievers will be gathered together to Hell;-\n
008:037 In order that Allah may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islamic Monotheism and doers of righteous deeds), and put the wicked (disbelievers, polytheists and doers of evil deeds) one on another, heap them together and cast them into Hell. Those! it is they who are the losers.

008:037 That Allah may separate the wicked from the good, and put the wicked one upon another, then heap them together, then cast them into hell. These indeed are the losers.

008:037 Surely Allah may separate the bad from the good, and put the bad, one upon the other, and pile it up together, then cast it into hell. These is it that are the losers.

008:037 That ALLAH may separate the bad from the good, and put the bad, one upon another, and heap them up altogether, and then cast them into hell,\n
008:037 In order that Allah may separate the impure from the pure, put them into Hell. They will be the ones to have lost.

008:038 Section 5: Badr as a Sign of the Prophet's Truth

008:038 Say to those who have disbelieved, if they cease (from disbelief) their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).

008:038 Tell those who disbelieve that if they cease (from persecution of believers) that which is past will be forgiven them; but if they return (thereto) then the example of the men of old hath already gone (before them, for a warning).

008:038 Tell those who disbelieved: if they stop, all their past will be forgiven. But if they return, they will incur the same fate as their previous counterparts.

008:038 Muhammad, tell the unbelievers, if you give up your evil behavior, God will forgive whatever you have done in the past. But if you transgress again, your fate will be the same as that of those (unbelievers) who lived before you.

008:038 Say to those who disbelieve, if they desist, that which is past shall be forgiven to them; and if they return, then what happened to the ancients has already passed.

008:038 Say to those who disbelieve, if they desist, that which is past will be forgiven them; and if they return to their misdeeds, then verily the example of the former peoples has already gone before them.

008:038 Say to the Unbelievers, if (now) they desist (from Unbelief), their past would be forgiven them; but if they persist, the punishment of those before them is already (a matter of warning for them).

008:039 And fight them until there is no more Fitnah (disbelief and polytheism: i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do.

008:039 And with them until there is no more persecution, and all religions are for Allah. But if they desist, then surely Allah is Seer of what they do.

008:039 And fight them until persecution is no more, and religion is all for Allah. But if they cease, then lo! Allah is Seer of what they do.

008:039 You shall fight them to ward off oppression, and to practice your religion devoted to GOD alone. If they refrain from aggression, then GOD is fully Seer of everything they do.

008:039 Fight them so that idolatry will not exist any more and God's religion will stand supreme. If they give up (the idols), God will be Well Aware of what they do.

008:039 And fight with them until there is no more persecution and religion should be only for Allah; but if they desist, then surely Allah sees what they do.

008:039 And fight them until there is no more tumult or oppression, and there prevail justice and faith in Allah altogether and everywhere; but if they cease, verily Allah doth see all that they do.
008:040 And if they turn away, then know that Allah is your Maula (Patron, Lord, Protector and Supporter, etc.), (what) an Excellent Maula, and (what) an Excellent Helper!

008:040 Maulana And if they turn back, then know that Allah is your Patron. Most excellent the Patron and most excellent the Helper!

008:040 Pickthtal And if they turn away, then know that Allah is your Befriender - a Transcendent Patron, a Transcendent Helper!

008:040 Rashad If they turn away, then you should know that GOD is your Lord and Master; the best Lord and Master, the best supporter.

008:040 Sarwar If the (unbelievers) turn away from the faith, God is you (believers) best Guardian and best Helper.

008:040 Shakir And if they turn back, then know that Allah is your Patron; most excellent is the Patron and most excellent the Helper.

008:040 Sherali And if they turn back, then know that ALLAH is your Protector - an excellent protector and an excellent Helper!

008:040 Yusufali If they refuse, be sure that Allah is your Protector - the best to protect and the best to help.

008:041 Part 10.

008:041 Khan And know that whatever ye take as spoils of war, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger, and to the near relatives [of the Messenger (Muhammad SAW)], (and also) the orphans, Al-Masakin (the poor) and the wayfarer, if you have believed in Allah and in that which We sent down to Our slave (Muhammad SAW) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr) - And Allah is Able to do all things.

008:041 Maulana And know that whatever you acquire in war, a fifth of it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We Revealed to Our servant, the day on Discrimination, the day on which the two parties met. And Allah is Possessor of power over all things.

008:041 Pickthtal And know that whatever ye take as spoils of war, lo! a fifth thereof is for Allah, and for the messenger and for the kinsmen (who hath need) and orphans and the needy and the wayfarer, if ye believe in Allah and that which We revealed unto Our slave on the Day of Discrimination, the day when the two armies met. And Allah is Able to do all things.

008:041 Rashad You should know that if you gain any spoils in war, one-fifth shall go to GOD and the messenger, to be given to the relatives, the orphans, the poor, and the traveling alien. You will do this if you believe in GOD and in what we revealed to our servant on the day of decision, the day the two armies clashed. GOD is Omnipotent.

008:041 Sarwar Know that whatever property you may gain, one fifth belongs to God, the Messenger, the kindred, orphans, the needy and those who need money while on a journey. (This is the law) if you believe in God and what We revealed to Our servant on the Day of Distinction (Badr) when the armies confronted each other. God has power over all things.

008:041 Shakir And know that whatever thing you gain, a fifth of it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the wayfarer, if you believe in Allah and in that which We Revealed to Our servant, on the day of distinction, the day on which the two parties met; and Allah has power over all things.

008:041 Sherali And know that whatever you take as spoils in war, a fifth thereof is for ALLAH and for the Messenger and the kindred and the orphans and the needy and the wayfarer, if you believe in ALLAH and what WE sent down to Our servant on the Day of Distinction, - the day when the two armies met - and ALLAH has power to do all that HE wills.

008:041 Yusufali And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah, - and to the Messenger, and to near relatives, orphans, the needy, and the wayfarer; - if ye do believe in Allah and in the revelation We sent down to Our servant on the Day of Testing,- the Day of the meeting of the two forces. For Allah hath power over all things.

008:042 Khan (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allah might accomplish a matter already ordained (in His Knowledge); so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allah is All-Hearer, All-Knower.

008:042 Maulana When you were on the nearer side (of the valley) and they were on the farther side, while the caravan was in a lower place than you. And if you had tried to make a mutual appointment, you would certainly have broken away from the appointment, but -- in order that Allah might bring about a matter which had to be done; that he who perished by clear argument might perish, and he who lived by clear argument might live. And surely Allah is Hearing, Knowing:

008:042 Pickthtal When ye were on the near bank (of the valley) and they were on the yonder bank, and the caravan was below you (on the coast plain). And had ye trusted to meet one another ye surely would have failed to keep the tryst, but (it happened, as it did, without the forethought of either of you) that Allah might conclude a thing that must be done; that he who perished (on that day) might perish by a clear proof (of His Sovereignty) and he who survived might survive by a clear proof (of His Sovereignty). Lo! Allah in truth is Hearer, Knower.

008:042 Rashad Recall that you were on this side of the valley, while they were on the other side. Then their caravan had to move to lower ground. Had you planned it this way, you could not have done it. But GOD was to carry out a predetermined matter, whereby those destined to be annihilated were annihilated for an obvious reason, and those destined to be saved were saved for an obvious reason. GOD is Hearer, Omniscient.

008:042 Sarwar Recall when your army was positioned at the less defensible brink of the valley, (the pagans) army had the more defensible higher side of the valley and the caravan was led (out of your reach) below. This situation did not take place according to your previous plans, otherwise, everything would have been different. (It was God's plan ) to place you in a vulnerable position, exposed to the enemy and it was His plan to lead the caravan out of your reach) so that His decree that you would be granted a victory by a miracle would become a doubtless fact and so that those who were to be destroyed would face destruction with a clear knowledge of the Truth and those who were to survive would also survive with a clear knowledge of the Truth. God is All-Hearer and All-Knowing.

008:042 Shakir When you were on the nearer side (of the valley) and they were on the farthest side, while the caravan was in a lower place than you; and if you had mutually made an appointment, you would certainly have broken away from the appointment, but-- in order that Allah might bring about a matter which was to be done, that he who would perish might perish by clear proof, and he who would live might live by clear proof; and most surely Allah is Hearing, Knowing:

008:042 Sherali When you were on the nearer bank of the Valley, and they were on the farther bank, and the caravan was below you. And if you had to make an appointment between you, you would have certainly differed with regard to the time of the appointment. But the encounter was brought about without appointment that ALLAH might accomplish the thing that was decreed, so that he, who had already perished by a clear proof, should perish, and he, would had already come to life by a clear proof, should live. And certainly ALLAH is All-Hearing, All-Knowing.

008:042 Yusufali Remember ye were on the higher side of the valley, and they on the farther side, and the caravan on lower ground than ye. Even if ye had made a mutual appointment to meet, ye would certainly have failed in the appointment: But (thou ye met), that Allah might accomplish a matter already enacted; that those who died might die after a clear Sign (had been given), and those who lived might live after a Clear Sign (had been given). And verily Allah is He Who heareth and knoweth (all things).
And (remember) when you met the (army of the disbelievers) on the Day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allah might accomplish a matter already ordained (in His Knowledge), and to Allah return all matters (for decision).

And when He showed them to you, when you met, as few in your eyes, and He made you to appear few in their eyes, in order that Allah might bring about a matter which had to be done. And to Allah are all affairs returned.

And when He made you (Muslims), when ye met (them), see them with your eyes as few, and lessen you in their eyes, (it was) that Allah might conclude a thing that must be done. Unto Allah are all things are brought back.

And when the time came and you faced them, He made them appear fewer in your eyes, and made you appear fewer in their eyes as well. For God willed to carry out a certain plan. All decisions are made by GOD.

When you met the pagans' army, God made them appear fewer in your eyes and you appear fewer in their eyes so that His miracle of granting you (an incredible) victory could easily be fulfilled. To God do all things return.

And when He showed them to you, when you met, as few in your eyes and He made you to appear little in their eyes, in order that Allah might bring about a matter which was to be done, and to Allah are all affairs returned.

And remember when at the time of your encounter, HE made them appear to you as few in your eyes, and made you appear as few in their eyes, that ALLAH might bring about the thing that was decreed. And to ALLAH are all affairs referred for final decision.

And remember when ye met, He showed them to you as few in your eyes, and He made you appear as contemptible in their eyes: that Allah might accomplish a matter already enacted. For to Allah do all questions go back (for decision).

Section 6: Success does not depend on Numbers

O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allah much (both with tongue and mind), so that you may be successful.

O ye who believe! When ye meet an army, hold firm and think of Allah much, that ye may be successful.

O you who believe, when you encounter an army, you shall hold fast and commemorate GOD frequently, that you may succeed.

O ye who believe! When you meet a party, then be firm, and remember ALLAH much, that you may be successful.

O ye who believe! When you encounter an army, be firm and remember ALLAH much that you may prosper.

O ye who believe! When ye meet a force, be firm, and call Allah in remembrance much (and often); that ye may prosper:

And obey Allah and His Messenger, and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are As-Sabirin (the patient ones, etc.).

And obey Allah and His Messenger and dispute not with one another, lest you get weak-hearted and your power depart; and be steadfast. Surely Allah is with the steadfast.

And obey Allah and His messenger, and dispute not with one another lest ye falter and your strength depart from you; but be steadfast! Lo! Allah is with the steadfast.

You shall obey GOD and His messenger, and do not dispute among yourselves, lest you fail and scatter your strength. You shall steadfastly persevere. GOD is with those who steadfastly persevere.

Obey God and His Messenger. Do not quarrel with each other lest you fail or lose honor. Exercise patience; God is with those who have patience.

And obey ALLAH and HIS Messenger and do not quarrel for then you will be weak in hearts and your power will depart, and be patient; surely ALLAH is with the steadfast.

And obey Allah and His Messenger; and fall into no disputes, lest ye lose heart and your power depart; and be patient and persevering: For Allah is with those who patiently persevere:
And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allah. And Allah is Muhitun (encircling and thoroughly comprehending) all that they do.

And be not like those who came forth from their homes exultingly and to be seen of men, and they hinder (people) from he way of Allah. And Allah encompasses what they do.

Be not as those who came forth from their dwellings boastfully and to be seen of men, and debar (men) from the way of Allah, while Allah is surrounding all they do.

Do not be like those who left their homes grudgingly, only to show off, and in fact discouraged others from following the path of GOD. GOD is fully aware of everything they do.

Do not be like those who marched out boastfully to show off their strength to people and hinder people from the way of God. God encompasses everyone's activities.

And be not like those who came forth from their homes in great exultation and to be seen of men, and (who) turn away from the way of Allah, and Allah comprehends what they do.

And be not like those who came forth from their homes boastfully, and to be seen of men, and who turn men away from the path of ALLAH, and ALLAH encompasses what they do.

And be not like those who started from their homes insolently and to be seen of men, and to hinder (men) from the path of Allah: For Allah compasseth round about all that they do.

And (remember) when Shaitan (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily! I see what you see not. Verily! I fear Allah for Allah is Severe in punishment."

And when the devil made their works fair seeming to them, and said: None among men can overcome you this day, and I am your protector. But when the two armies came in sight of one another, he turned upon his heels, and said: Surely I am clear of you, I see what you see not; surely I fear Allah. And Allah is Severe in requeiting.

And when Satan made their deeds seem fair to them and said: No-one of mankind can conquer you this day, for I am your protector. But when the armies came in sight of one another, he took flight, saying: Lo! I am guiltless of you. Lo! I see that which ye see not. Lo! I fear Allah. And Allah is Severe in punishment.

The devil had adorned their works in their eyes, and said, "You cannot be defeated by any people today," and "I will be fighting along with you." But as soon as the two armies faced each other, he turned back on his heels and fled, saying, "I disown you. I see what you do not see. I am afraid of GOD. GOD's retribution is awesome."

And when the two armies confronted one another and the pagans were defeated, then satan betrayed his friends saying, "I am not with you any more; I see what you do not see and I am afraid of God." God is severe in His retribution.

And when Satan made their (pagans') deeds seem attractive to them and said to them, "No one today is more powerful than you and I am your supporter." But when the two armies came in sight of each other, the pagans were defeated, then satan betrayed his friends saying, "I am not with you any more; I see what you do not see and I am afraid of God. And Allah is severe in requiting (evil).

And when Satan made their deeds seem fair to them and said, 'None among men shall prevail against you this day, and I am your protector.' But when the two armies came in sight of each other, he turned on his heels, and said: Surely I am clear of you, surely I see what you do not see, surely I fear Allah; and Allah is severe in requiting (evil).

Remember Satan made their (sinful) acts seem alluring to them, and said: "No one among men can overcome you this day, while I am near to you": But when the two forces came in sight of each other, he turned on his heels, and said: "Lo! I am clear of you; Lo! I see what ye see not; Lo! I fear Allah: for Allah is strict in punishment."

Section 7: Enemy's Strength weakened

When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But who ever puts his trust in Allah, then surely, Allah is All-Mighty, All-Wise.

And when the hypocrites and those in whose hearts was a disease said: Their religion has deluded them. And whoever trusts in Allah, then surely Allah is Mighty, Wise.

When the hypocrites and those in whose hearts is a disease said: Their religion hath deluded these. Whoso puteth his trust in Allah (will find that) lo! Allah is Mighty, Wise.

The hypocrites and those who harbored doubt in their hearts said, "These people are deceived by their religion." However, if one puts his trust in GOD, then GOD is Almighty, Most Wise.

The hypocrites and those whose hearts are sick, say, "The (believers') religion has deceived them." Those who trust in God will find Him Majestic and All-wise.

When the hypocrites and those in whose hearts was disease said: Their religion has deceived them; and whoever trusts in Allah, then surely Allah is Mighty, Wise.

When the Hypocrites and those in whose hearts is a disease said, 'Their religion has deluded these men.' And whoso puts his trust in ALLAH, then surely, ALLAH is Mighty, Wise.

Lo! the hypocrites say, and those in whose hearts is a disease: "These people,- their religion has misled them." But if any trust in Allah, behold! Allah is Exalted in might, Wise.
And if you could see when the angels take away the souls of those who disbelieve (at death), they smite their faces and their backs, (saying): 'Taste the punishment of the blazing Fire.'

If thou couldst see how the angels receive those who disbelieve, smiting faces and their backs and (saying): Taste the punishment of burning!

If you could only see those who disbelieved when the angels put them to death! They will beat them on their faces and their rear ends: 'Taste the retribution of Hell.'

Would that you could have seen the angels taking the souls of the unbelievers away from their bodies and smiting their faces and their backs saying, 'Suffer the burning torment.

And had you seen when the angels will cause to die those who disbelieve, smiting their faces and their backs, and (saying): Taste the punishment of burning.

If thou couldst see when the angels take away the souls of those who disbelieve, smiting their faces and their backs and saying: 'Taste ye the punishment of burning.

If thou couldst see, when the angels take the souls of the Unbelievers (at death), (How) they smite their faces and their backs, (saying): 'Taste the penalty of the blazing Fire.'

"This is because of that which your hands have forwarded. And verily, Allah is not unjust to His slaves."

This is for that which your own hands have sent on before, and because Allah is not in the least unjust to the servants --

This is for that which your own hands have sent before (to the Judgment), and (know) that Allah is not a tyrant to His slaves.\n
This is a consequence of what your hands have sent forth, GOD is never unjust towards the creatures.

This is the result of their deeds. God is not unjust to His servants.

This is for what your own hands have sent on before, and because Allah is not in the least unjust to the servants;

"This torment is because of that which your hands have sent on before and know that ALLAH is not at all unjust to HIS servants.'

"Because of (the deeds) which your (own) hands sent forth; for Allah is never unjust to His servants:

Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them; they rejected the Ayat (proofs, verses, etc.) of Allah, so Allah punished them for their sins. Verily, Allah is All-Strong, Severe in punishment.

In the manner of the people of Pharaoh and those before them, they disbelieved in Allah's messages, so Allah punished them for their sins. Surely Allah is Strong, Severe in requiting.

(Their way is) as the way of Pharaoh's folk and those before them; they disbelieved the revelations of Allah, and Allah took them in their sins. Lo! Allah is Strong, severe in punishment.

This is the same fate as that of Pharaoh's people and those who disbelieved before them. They rejected GOD's revelations, and GOD punished them for their sins. GOD is powerful, and His retribution is severe.

The same thing happened to the people of Pharaoh and those who lived before them. They rejected the revelations of God and, because of their sins, His retribution struck them. God is All-powerful and stern in His retribution.

In the manner of the people of Fir'on and those before them; they disbelieved in Allah's communications, therefore Allah destroyed them on account of their faults; surely Allah is strong, severe in requiting (evil).

Your condition will be like that of the people of Pharaoh and those before them, they disbelieved in the Signs of ALLAH; so ALLAH punished them for their sins. Surely, ALLAH is Powerful and Severe in punishing.

"(Deeds) after the manner of the people of Pharaoh and of those before them: They rejected the Signs of Allah, and Allah punished them for their crimes: for Allah is Strong, and Strict in punishment:

That is so because Allah will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allah is All-Hearer, All-Knower.

This is because Allah never changes a favour which He has conferred upon a people until they change their own condition -- and because Allah is Hearing, Knowing --

That is because Allah never changeth the grace He hath bestowed on any people until they first change that which is in their hearts, and (that is) because Allah is Hearer, Knower.

GOD does not change a blessing He has bestowed upon any people unless they themselves decide to change. GOD is Hearer, Omniscent.

God does not change the favor that He has bestowed on a nation unless that nation changes what is in its soul. God is All-hearing and All-knowing.

This is because Allah has never changed a favor which He has conferred upon a people until they change their own condition; and because Allah is Hearing, Knowing;

That is because ALLAH would never change a favour that HE has conferred upon a people until they change their own condition, and know that ALLAH is All-Hearing, All-Knowing.

"Because Allah will never change the grace which He hath bestowed on a people until they change what is in their (own) souls: and verily Allah is He Who heareth and knoweth (all things)."
Let not the unbelievers think that they can get away with it; they can never escape.

And let not those who disbelieve suppose that they can outstrip (Us). Surely they cannot escape.

And let not those who disbelieve think that they can outstrip (Allah's Purpose). God destroyed them for their sins and drowned the people of Pharaoh. They were all unjust.

And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves for the Signs of their Lord: so WE destroyed them for their crimes, and WE drowned the people of Pharaoh: for they were all oppressors and wrong-doers.

They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allah.

Those of them with whom thou madest a treaty, and then at every opportunity they break their treaty, and they do not fear Allah.

Surely the worst of beasts in the sight of God are the unbelievers who never have faith.

The worst of creatures in the sight of GOD are those who disbelieved; they cannot believe.

Surely the vilest of animals in Allah's sight are those who disbelieve; they will not believe.

Surely, the worst of beasts in the sight of ALLAH are the disbelievers, who will not believe.

For the worst of beasts in the sight of Allah are those who reject Him: They will not believe.

Verily, The worst of moving (living) creatures before Allah are those who disbelieve, - so they shall not believe.

Surely the vilest of beasts in Allah's sight are those who disbelieve, then they would not believe.

And if you overtake them in war, then thereby strike fear in those that are behind them, that they may be mindful.

Those with whom thou makest an agreement, then they break their agreement every time, and they keep not their duty.

If you are afraid of the treachery of some of your allies, you may disregard your treaty with them. God does not love the treacherous ones.

Therefore, if you encounter them in war, you may make them break their agreement every time and they do not guard (against punishment).

So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

Therefore if you overtake them in war, then scatter by (making an example of) them those who are in their rear, that they may be mindful.

When you capture the (unbelievers) during a fight, teach them a lesson so that they thereafter will always be aware of the threat of your power.

If thou overtake them in fighting, then scatter by (making an example of) them those who are in their rear, that they may be mindful.

Therefore if you overtake them in war, and they do not guard (against punishment), then scatter by (making an example of) them those who are in their rear, that they may be mindful.

And if thou overtake them in war, then thereby strike fear in those that are behind them, so that they may be mindful.

If you (O Muhammad SAW) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allah likes not the treacherous.

If thou overtake them in war, scatter by them those who are behind them, that they may be mindful.

If you are afraid of the treachery of some of your allies, you may disregard your treaty with them. God does not love the treacherous ones.

If thou overtake them in war, and they do not guard (against punishment), then scatter by (making an example of) them those who are in their rear, that they may be mindful.

If thou overtake them in war, scatter by them those who are behind them, that they may be mindful.

If you (O Muhammad SAW) fear treachery from any people throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly Allah likes not the treacherous.

And if thou fear treachery on the part of a people, throw back to them (their treaty) on terms of equality. Surely Allah loves not the treacherous.

And if thou fearest treachery from any folk, then throw back to them (their treaty) fairly. Lo! Allah loveth not the treacherous.

And if you fear treachery on the part of a people, then throw back to them on terms of equality; surely Allah does not love the treacherous.

And if you fear treachery from a people, throw back to them their covenant with equity. Surely, ALLAH loves not the treacherous.

If thou fearest treachery from any group, throw back (their covenant) to them, (so as to be) on equal terms: for Allah loveth not the treacherous.
O Prophet! sufficient unto thee is Allah, and those who follow thee of the believers.

And (moreover) He has put affection between their hearts. Had you spent all that is in the earth, you could not have united their hearts, but Allah united them. Surely, HE is Mighty, Wise.

And (as for the believers) hath attuned their hearts. If thou hadst expended all that is in the earth, thou couldst not have attuned their hearts, but Allah hath attuned them. Lo! He is the Hearing, the Knowing.

And if they (the unbelievers) propose peace, accept it and trust in God. If they want to deceive you, then verily, God is All Knowing. If they incline to peace, incline thou also to it, and put thy trust in Allah; certainly he is the Hearing, the Knowing.
008:065 Khan
O Prophet! (Muhammad SAW) Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundred, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.

008:066 Maulana
Now (that many new people have joined you) GOD has made it easier for you, for He knows that you are not as strong as you used to be. Henceforth, a hundred steadfast believers can defeat two hundred, and a thousand of you can defeat two thousand by GOD's leave. GOD is with those who steadfastly persevere.

008:067 Khan
It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is Majestic and All-Wise.

008:068 Maulana
Were it not for an ordinance from Allah that had already gone forth, surely there would have befallen you a great chastisement for what you were going to do.

008:069 Pickthall
Had it not been for an ordinance of Allah which had gone before, an awful doom had come upon you on account of what ye took.

008:070 Rashad
Had it not been for a predetermined decree from GOD, you would have suffered, on account of what you took, a terrible retribution.

008:071 Sarwar
Had there not been a decree from ALLAH which had gone before, great distress would have surely overtaken you in consequence of what you took.

008:072 Yusufali
Had it not been for a previous ordainment from Allah, a severe penalty would have reached you for the (ransom) that ye took.
008:069 Khan  So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allah. Certainly, Allah is Oft-Forgiving, Most Merciful.
008:069 Maulana  Eat then of the lawful and good (things) which you have acquired in war, and keep your duty to Allah. Surely Allah is Forgiving, Merciful.
008:069 Pickthai  Now enjoy what ye have won, as lawful and good, and keep your duty to Allah. Lo! Allah is Forgiving, Merciful.
008:070 Rashad  Therefore, eat from the spoils you have earned, that which is lawful and good, and observe GOD. GOD is Forgiven, Most Merciful.

008:069 Sarwar  Use what you have acquired (from the battle) as your own good, lawful property. Have fear of God; He is All-forgiving and All-merciful.
008:069 Shakir  Eat then of the lawful and good (things) which you have acquired in war, and be careful of (your duty to) Allah; surely Allah is Forgiving, Merciful.
008:069 Sherali  So eat, of that which you have won in war as lawful and good, and fear ALLAH. Surely, ALLAH is Most Forgiving, Merciful.
008:069 Yusufali  But (now) enjoy what ye took in war, lawful and good: but fear Allah: for Allah is Oft-forgiving, Most Merciful.

008:070 Khan  O Prophet! Say to the captives that are in your hands: "If Allah knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allah is Oft-Forgiving, Most Merciful."
008:070 Maulana  O Prophet, say to those of the captives who are in your hands: If Allah knows anything good in your hearts, He will give you better than that which has been taken from you, and will forgive you. And Allah is Forgiving, Merciful.
008:070 Pickthai  O Prophet! Say unto those captives who are in your hands: If Allah knoweth any good in your hearts He will give you better than that which hath been taken from you, and will forgive you. Lo! Allah is Forgiving, Merciful.
008:070 Rashad  O you prophet, tell the prisoners of war in your hands, "If GOD knew of anything good in your hearts, He would have given you better than anything you have lost, and would have forgiven you. GOD is Forgiver, Most Merciful."
008:070 Sarwar  Prophet, tell the captives with you, "If God finds anything good in your hearts, He will give you a better reward than that which was taken from you and will forgive you. God is All-forgiving and All-merciful.
008:070 Shakir  O Prophet! say to those of the captives who are in your hands: If Allah knows anything good in your hearts, He will give to you better than that which has been taken from you as ransom and will forgive you. And ALLAH is Most Forgiving, Merciful."
008:070 Sherali  Prophet, say to the captives who are in your hands: "If ALLAH knows any good in your hearts, HE will give you something better than what has been taken from you, and He will forgive you: for ALLAH is Oft-forgiving, Most Merciful."
008:070 Yusufali  O Prophet! say to those who are captives in your hands: "If Allah finds anything good in your hearts, He will give you something better than what he who has (full) knowledge and wisdom.

008:071 Khan  But if they intend to betray you (O Muhammad SAW), they have already betrayed Allah before. So He gave (you) power over them. And Allah is All-Knowing, All-Wise.
008:071 Maulana  And if they intend to be treacherous to thee, so indeed they have been treacherous to Allah before, but He gave (you) mastery over them. And Allah is Knowing, Wise.
008:071 Pickthai  And if they would betray thee, they betrayed Allah before, and He gave (thee) power over them. Allah is Knower, Wise.
008:071 Rashad  And if they want to betray you, they have already betrayed GOD. This is why He made them the losers. GOD is Omniscient, Most Wise.
008:071 Sarwar  Do not be surprised that they want to be dishonest with you; they have always been dishonest with God. However, He has power over them. God is All-knowing and All-wise.
008:071 Shakir  And if they intend to act unfaithfully towards you, so indeed they acted unfaithfully towards Allah before, but He gave (you) mastery over them; and Allah is Knowing, Wise.
008:071 Sherali  And if they intend to deal treacherously with thee, they have indeed been treacherous to ALLAH before, But HE gave thee power over them. And ALLAH is All-Knowing, Wise.
008:071 Yusufali  But if they have treacherous designs against thee, (O Messenger!), they have already been in treason against Allah, and so hath He given (thee) power over them. And Allah so He Who hath (full) knowledge and wisdom.
Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allah as well as those who gave (them) asylum and help, - these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad SAW), you owe no duty of protection to them until they emigrate, but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance, and Allah is the All-Seer of what you do.

Surely those who believed and fled (their homes) and struggled hard in Allah’s way with their wealth and their lives, and those who gave shelter and helped -- these are friends one of another. And those who believed and did not flee, you are not responsible for their protection until they flee. And if they seek help from you in the matter of religion, it is your duty to help (them) except against a people between whom and you there is a treaty. And Allah is Seer of what you do.

Lo! those who believed and left their homes and strove with their wealth and their lives for the cause of Allah, and those who took them in and helped them: these are protecting friends one of another. And those who believed but did not leave their homes, ye have no duty to protect them till they leave their homes; but if they seek help from you in the matter of religion then it is your duty to help (them) except against a folk between whom and you there is a treaty. Allah is Seer of what ye do.

Surely those who believed, and emigrated, and strove with their money and their lives in the cause of GOD, as well as those who hosted them and gave them refuge, and supported them, they are allies of one another. As for those who believe, but do not emigrate with you, you do not owe them any support, until they do emigrate. However, if they need your help, as brethren in faith, you shall help them, except against people with whom you have signed a peace treaty, GOD is Seer of everything you do.

The believers who left their homes and strove for the cause of God, through their property and in person and those who gave refuge to them and helped them will be each other's guardians. The believers who did not leave their homes are not your guardians until they too leave their homes. If they ask you for help in a religious cause, you must help them against their enemies unless their enemies have a peace treaty with you. God is Well Aware of what you do.

Surely those who believed and fled (their homes) and struggled hard in Allah's way with their property and their souls, and those who gave shelter and helped-- these are guardians of each other; and (as for) those who believed and did not fly, not yours is their guardianship until they fly; and if they seek aid from you in the matter of religion, aid is incumbent on you except against a people between whom and you there is a treaty, and Allah sees what you do.

Surely, those who believed and left their homes and strove with their wealth and their lives for the cause of ALLAH, and those who gave them shelter and help - these are friends one of another. But as for those who believed but did not leave their homes, you are not at all responsible for their protection until they leave their homes. But if they seek your help in the matter of religion, then it is your duty to help them, except against a people between whom and yourselves there is a treaty. And ALLAH sees what you do.

Those who believed, and adopted exile, and fought for the Faith, with their property and their persons, in the cause of Allah (Al-Muhajirun), and those who hosted them and gave them refuge and supported them, they are allies of one another. As to those who believed but came not into exile, ye owe no duty of protection to them until they come into exile; but if they seek your aid in religion, it is your duty to help them, except against a people with whom ye have a treaty of mutual alliance. And (remember) Allah seeth all that ye do.

And those who disbelieve are allies to one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block with one Khalifah - chief Muslim ruler for the whole Muslim world to make victorious Allah's Religion of Islamic Monotheism), there will be Fitnah (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (appearance of polytheism).

And those who disbelieve are protectors one of another - If ye do not so, there will be confusion in the land, and great corruption.

Those who disbelieve are allies of one another. Unless you keep these commandments, there will be chaos on earth, and terrible corruption.

The unbelievers are each other's friends. If you (the believers) do not keep the same among yourselves in the land, there will come into being widespread idolatry and great evil.

And (as for) those who disbelieve, some of them are the guardians of others; if you will not do it, there will be in the land persecution and great mischief.

And as to those who believe, but do not emigrate (to you O Muhammad SAW), you are not responsible for their protection until they flee. However, if they seek your help, as brethren in faith, you shall help them, except against a people with whom you have signed a peace treaty, GOD is Seer of everything you do.

The Unbelievers are protectors, one of another: Unless ye do this, (protect each other), there would be tumult and oppression on earth, and great mischief.

And those who believed, and emigrated and strove hard in the Cause of Allah (Al-Jihad), as well as those who gave (them) asylum and aid: - these are the believers in truth, for them is forgiveness and Rizqun Karim (a generous provision i.e. Paradise).

And those who believed and fled and struggled hard in Allah's way, and those who gave shelter and helped -- these are the believers truly. For them is forgiveness and an honourable provision.

Those who believed and left their homes and strove for the cause of Allah, and those who took them in and helped them - these are the believers in truth. For them is pardon, and bountiful provision.

Those who believed and emigrated, and strove in the cause of GOD, as well as those who hosted them and gave them refuge, and supported them, these are the true believers. They have deserved forgiveness and a generous recompense.

The believers who left their homes, and strove for the cause of God and those who gave them refuge and helped them, are true believers. They will have forgiveness (from their Lord) and (will be granted) honorable provisions.

And those who believed and left their homes and strove for the cause of ALLAH, and those who gave them shelter and help -these indeed are true believers. For them is forgiveness and an honorable provision.

Those who believe, and adopt exile, and fight for the Faith, in the cause of Allah as well as those who give (them) asylum and aid, - these are (all) in very truth the Believers: for them is the forgiveness of sins and a provision most generous.
And those who believed afterwards, and emigrated and strove hard along with you, (in the Cause of Allah) they are of you. But kindred by blood are nearer to one another regarding inheritance in the decree ordained by Allah. Verily, Allah is the All-Knower of everything.

And those who believed afterwards and fled and struggled hard along with you, they are of you. And the relatives are nearer one to another in the ordinance of Allah. Surely Allah is Knower of all things.

And those who believed afterwards and emigrated, and strove with you, they belong with you. Those who are related to each other shall be the first to support each other, in accordance with GOD's commandments. GOD is fully aware of all things.

Those who accepted the faith later, left their homes and strove with you for the cause of God are also your people. They are relatives to be nearer to each other according to the Book of God. God has knowledge of all things.

And (as for) those who believed afterwards and fled and struggled hard along with you, they are of you; and the possessors of relationships are nearer to each other in the ordinance of Allah; surely Allah knows all things.

And an announcement from Allah and His Messenger to the people assembled on the day of the Great Pilgrimage,

This Announcement from God and His Messenger is to be made to the people of the Pagans with whom ye had announced a treaty.

So go about in the land for four months, and know that ye cannot escape from GOD, and that GOD will confound the disbelievers.

And an announcement from Allah and His Messenger to the idolaters to whom you had announce a treaty.

A declaration of immunity from Allah and His Messenger to those of the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah), with whom you made a treaty.

Freedom from (all) obligations (is declared) from Allah and His Messenger (SAW) to those of the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah), with whom you made a treaty.

Freedom from obligation (is proclaimed) from Allah and His messenger toward those of the idolaters with whom ye made a treaty. And this is a declaration of immunity by Allah and His Messenger towards those of the idolaters with whom you made an agreement.

This is a declaration of complete vindication on the part of ALLAH and HIS Messenger to the idolaters to whom you had announce a commitment that Islam would triumph in Arabia.

This is an ultimatum is herein issued from GOD and His messenger to the idol worshipers who enter into a treaty with you.

Go ye, then, for four months, backwards and forwards, (as ye will) throughout the land, but know that you cannot escape (from the Punishment of) Allah, and Allah will disgrace the disbelievers.

So go about in the land for four months and know that you cannot escape Allah and that Allah will disgrace the disbelievers.

So travel freely (O Mushrikun - see V.2:105) for four months (as you will) throughout the land, but know that you cannot escape (from the Punishment of) Allah, and Allah will disgrace the disbelievers.

So go about in the land for four months, and know that you cannot escape from GOD and that GOD will humble the disbelievers.

So go about in the land for four months, and know that you cannot make God helpless. (Muhammad) tells the unbelievers that a painful punishment has been prepared for them.

So go about in the land for four months, and know that you cannot weaken Allah and that Allah will bring disgrace to the unbelievers.

Go ye, then, for four months, backwards and forwards, (as ye will), throughout the land, but know ye that ye cannot frustrate Allah (by your falsehood) but that Allah will cover with shame those who reject Him.

A declaration of immunity from Allah and His Messenger, to those of the Pagans with whom ye have contracted mutual alliances. 

A declaration from Allah and His Messenger to mankind on the greatest day (the 10th of Dhul- Hijjah - the 12th month of Islamic calendar) that Allah is free from (all) obligations to the Mushrikun (see V.2:105) and so is His Messenger. So if you (Mushrikun) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allah. And give tidings (O Muhammad SAW) of a painful torment to those who disbelieve.

And an announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah is free from liability to the idolaters, and so is His Messenger. So if you repent, it will be better for you; and if you turn away, then know that you will not escape Allah. And announce painful chastisement to those who disbelieve --

And a declaration from Allah and His Messenger to all men on the day of the Greater Pilgrimage that Allah is free from obligation to the idolaters, and (so is) His messenger. So, if ye repent, it will be better for you; but if ye are averse, then know that ye cannot escape Allah. Give tidings (O Muhammad) of a painful doom to those who disbelieve,

A proclamation is herein issued from GOD and His messenger to all the people on the great day of pilgrimage, that GOD has disowned the idol worshipers, and so did His messenger. Thus, if you repent, it would be better for you. But if you turn away, then know that you can never escape from GOD. Promise those who disbelieve a painful retribution.

This Announcement from God and His Messenger is to be made to the people on the day of the great Pilgrimage; God and His Messenger have declared no amnesty for the pagans. If you (pagans) repent, it would be better for you, but if you turn away (from GOD), know that you cannot make God helpless. (Muhammad) tell the unbelievers that a painful punishment has been prepared for them.

This Announcement from Allah and His Messenger to the people on the day of the greater pilgrimage that Allah and His Messenger are free from liability to the idolaters; therefore if you repent, it will be better for you, and if you turn back, then know that you will not weaken Allah; and announce painful punishment to those who disbelieve.

And this is a proclamation from ALLAH and HIS Messenger to the people on the day of the Greater Pilgrimage, that ALLAH is clear of idolaters, and so is HIS Messenger. So if you repent, it will be better for you; but if you turn away, then know that you cannot frustrate the plan of ALLAH. And give tidings of a painful punishment to those who disbelieve.

And an announcement from Allah and His Messenger, to the people (assembled) on the day of the Great Pilgrimage, - that Allah and His Messenger dissolve (treaty) obligations with the Pagans. If then, ye repent, it were best for you; but if ye turn away, know ye that ye cannot frustrate Allah. And proclaim a grievous penalty to those who reject Faith.
009:004 Khan
Except those of the Mushrikun with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfill their treaty to them to the end of their term. Surely Allah loves Al-Mutaqun (the pious - see V 2:2).

009:004 Maulana
Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you; so fulfill their agreement to the end of their term. Surely Allah loves those who keep their duty.

009:004 Pickthal
Excepting those of the idolaters with whom ye (Muslims) have a treaty, and who have since abated nothing of your right nor have supported anyone against you. (As for these), fulfill their treaty to them till their term. Lo! Allah loveth those who keep their duty (unto Him).

009:004 Rashad
If the idol worshippers sign a peace treaty with you, and do not violate it, nor band together with others against you, you shall fulfill your treaty with them until the expiration date. GOD loves the righteous.

009:004 Sarwar
This does not apply to the pagans with whom you have a valid peace treaty and who have not broken it from their side or helped others against you. You (believers) must fulfill the terms of the peace treaty with them. God loves the pious ones.

009:004 Shakir
Except those of the idolaters with whom you made an agreement, then they have not failed you in anything and have not backed up any one against you, so fulfill their agreement to the end of their term; surely Allah loves those who are careful (of their duty).

009:004 Sherali
Except those of the disbelievers with whom you have entered into a treaty and who have not subsequently failed you in anything nor aided anyone against you. So fulfill to these the treaty you have made with them till their term. Surely ALLAH loves those that are righteous.

009:004 Yusufali
(But the treaties are) not dissolved with those Pagans with whom ye have entered into alliance and who have not subsequently failed you in aught, nor aided any one against you. So fulfill your engagements with them to the end of their term: for Allah loveth the righteous.

009:005
Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islamic calendar) have passed, then kill the Mushrikun (see V 2:105) wherever you find them, and capture them and besiege them, and prepare for them each and every ambush. But if they repent and perform As-Salat (Iqamat-as-Salat), and give Zakat, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.

009:005 Maulana
So when the sacred months have passed, slay the idolaters, wherever you find them, and take them captive and besiege them and lie in wait for them in every ambush. But if they repent and keep up prayer and pay the poor-rate, leave their way free. Surely Allah is Forgiving, Merciful.

009:005 Pickthal
Then, when the sacred months have passed, slay the idolaters wherever ye find them, and take them captive, and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor due, then leave their way free. Lo! Allah is Forgiving, Merciful.

009:005 Rashad
Once the Sacred Months are past, (and they refuse to make peace) you may kill the idol worshippers when you encounter them, punish them, and resist every move they make. If they repent and observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), you shall let them go. GOD is Forgiven, Most Merciful.

009:005 Sarwar
When the sacred months are over, slay the pagans wherever you find them. Capture, besiege, and ambush them. If they repent, perform prayers and pay the religious tax, set them free. God is All-forgiving and All-merciful.

009:005 Shakir
So when the sacred months have passed away, then slay the idolaters wherever you find them, and take them captives and besiege them and lie in wait for them in every ambush, then if they repent and keep up prayer and pay the poor-rate, leave their way free to them; surely Allah is Forgiving, Merciful.

009:005 Sherali
And when the forbidden months have passed, slay the idolaters wherever you find them and take them captive, and beleaguer them, and lie in wait for them at every place of ambush. But if they repent and observe Prayer and pay the Zakat, then leave their way free. Surely, ALLAH is Most Forgiving, Merciful.

009:005 Yusufali
But when the forbidden months are past, then fight and slay the Pagans wherever ye find them, an seize them, beleaguer them, and lie in wait for them in every stratum (of war); but if they repent, and establish regular prayers and practise regular charity, then open the way for them: for Allah is Oft-forgiving, Most Merciful.

009:006
And if anyone of the Mushrikun (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) seeks your protection then grant him protection, so that he may hear the Word of Allah (the Qur'an), and then escort him to where he can be secure, that is because they are men who know not.

009:006 Maulana
And if anyone of the idolaters seek thy protection, protect him till he hears the word of Allah, then convey him to his place of safety. This is because they are a people who know not.

009:006 Pickthal
And if anyone of the idolaters seeketh thy protection (O Muhammad), then protect him so that he may hear the Word of Allah, and afterward convey him to his place of safety. That is because they are a folk who know not.

009:006 Rashad
If one of the idol worshippers sought safe passage with you, you shall grant him safe passage, so that he can hear the word of GOD, then send him back to his place of security. That is because they are people who do not know.

009:006 Sarwar
If any of the pagans ask you to give them refuge, give them asylum so that they may hear the words of God. Then, return them to their towns for they are an ignorant people.

009:006 Shakir
And if one of the idolaters seek protection from you, grant him protection till he hears the word of Allah, then make him attain his place of safety; this is because they are a people who do not know.

009:006 Sherali
And if anyone of the idolaters seeks protection of thee, grant him protection so that he may hear the Word of ALLAH; then convey him to his place of security. That is because they are a people who have no knowledge.

009:006 Yusufali
If one amongst the Pagans ask thee for asylum, grant it to him, so that he may hear the word of Allah; and then escort him to where he can be secure. That is because they are men without knowledge.
Section 2: Reasons for the Immunity

How can there be a covenant with Allah and His Messenger for the Mushrikin (polytheists, idolaters, pagans, disbelievers in the Oneness of Allah) except those with whom you made a covenant near Al-Masjid-al-Haram (at Makkah)? So long, as they are true to you, stand you true to them. Verily, Allah loves Al-Muttaqun (the piou - see V.2:2).

How can there be an agreement for the idolaters with Allah and with his Messenger, except those with whom you made an agreement at the Sacred Mosque? So as long as they are true to you, be true to them. Surely Allah loves those who keep their duty.

How can there be a treaty with Allah and with His messenger for the idolaters save those with whom ye made a treaty at the Inviolable Place of Worship? So long as they are true to you, be true to them. Lo! Allah loveth those who keep their duty.

How can the idol worshippers demand any pledge from GOD and from His messenger? Exempted are those who have signed a peace treaty with you at the Sacred Masjid. If they honor and uphold such a treaty, you shall uphold it as well. GOD loves the righteous.

How can the pagans, except those with whom you have established a peace treaty in the precinct of the Sacred Mosque, have a covenant with God and His Messenger? If they respect the pact, you too should also follow its terms. God loves the piou ones.

How can there be an agreement for the idolaters with Allah and with His Messenger; except those with whom you made an agreement at the Sacred Mosque? So as long as they are true to you, be true to them; surely Allah loves those who are careful (of their duty).

How can there be a treaty for these idolaters with ALLAH and HIS Messenger. Except those with whom you entered into a treaty at the Sacred Mosque? So, as long as they are true to them. Surely ALLAH loves those who fulfill their obligations.

How can there be a league, before Allah and His Messenger, with the Pagans, except those with whom ye made a treaty near the sacred Mosque? As long as these stand true to you, stand ye true to them: for Allah doth love the righteous.

How can there be such a covenant with them that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are Fasiqun (rebellious, disobedient to Allah).

How can it be? And if they prevail against you, they respect neither ties of relationship nor covenant in your case. They would please you with their mouths while their hearts refuse; and most of them are transgressors.

How can they (demand a pledge) when they never observed any rights of kinship between you and them, nor any covenant, if they ever had a chance to prevail. They pacified you with lip service, while their hearts were in opposion, and most of them are wicked.

How could God and His Messenger grant them (pagans) peace when if they were to acquire superiority over you, they would respect none of the peace treaties nor their kindred relations with you! They only try to please you by paying lip-service to you but their hearts are against you and most of them are evil-doers.

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

How can it be, if when they prevail against you, they would not observe any tie of kinship or covenant in respect of you. They would please you with their mouths, while their heart repudiate what they say and most of them are perfidious.

How (can there be such a league), seeing that if they prevail against you, they respect not the ties of relationship or of covenant, if they ever had a chance to prevail? They pacified you with lip service, while their hearts are against you; and most of them are wicked.

How (can it be)? And if they prevail against you, they respect not in you the ties either of kinship or of covenant? They have purchased with the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah a little gain, so they turn away men from His way. Evil indeed is that which they do.

How can there be a treaty for these idolaters with ALLAH and HIS Messenger; except those with whom ye made a treaty near the Sacred Mosque? So, as long as they are true to them. Surely ALLAH loves those who fulfill their obligations.

How can there be such a league, before Allah and His Messenger, with the Pagans, except those with whom ye made a treaty near the sacred Mosque? As long as these stand true to you, stand ye true to them: for Allah doth love the righteous.

How can there be such a covenant with them that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are Fasiqun (rebellious, disobedient to Allah).

How can it be? And if they prevail against you, they respect neither ties of relationship nor covenant in your case. They would please you with their mouths while their hearts refuse; and most of them are transgressors.

How can they (demand a pledge) when they never observed any rights of kinship between you and them, nor any covenant, if they ever had a chance to prevail. They pacified you with lip service, while their hearts were in opposion, and most of them are wicked.

How could God and His Messenger grant them (pagans) peace when if they were to acquire superiority over you, they would respect none of the peace treaties nor their kindred relations with you! They only try to please you by paying lip-service to you but their hearts are against you and most of them are evil-doers.

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

How can it be, if when they prevail against you, they would not observe any tie of kinship or covenant in respect of you. They would please you with their mouths, while their heart repudiate what they say and most of them are perfidious.

How (can there be such a league), seeing that if they prevail against you, they respect not the ties of relationship or of covenant, if they ever had a chance to prevail? They pacified you with lip service, while their hearts are against you; and most of them are wicked.

How (can it be)? And if they prevail against you, they respect not in you the ties either of kinship or of covenant? They have purchased with the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah a little gain, so they turn away men from His way. Evil indeed is that which they do.

They have taken a small price for the messages of Allah, so they hinder (men) from His way. Surely evil is that which they do.

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

They traded away GOD's revelations for a cheap price. Consequently, they repulsed the people from His path. Miserable indeed is what they did!

They have sold God's revelations for a paltry price and have created obstacles in the way of God. What they have done is evil.

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

They have bartered the Signs of ALLAH for a paltry price and have turned men away from HIS way. Evil indeed is that which they do.

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

They respect neither ties of relationship nor covenant in the case of a believer. And these are they who go beyond the limits.

They observe not any tie of kinship nor those of covenant, if they ever had a chance to prevail. They pacified you with lip service, while their hearts were in opposition, and most of them are wicked.

They respect neither ties of relationship nor covenant in respect of any believer. And it is they who are transgressors.

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

But if they repent, perform As-Salat (Iqamat- al-Salat) and give Zakat, then they are your brethren in religion. (In this way) We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know.

But if they repent and keep up prayer and pay the poor-rate, they are your brethren in faith. And We make the messages clear for a people who know.

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

If they repent and observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), then they are your brethren in religion. We thus explain the revelations for people who know.

If they repent, perform their prayers, pay religious tax, they would be your brothers in the religion. We explain Our revelations to people of knowledge.

But if they repent and keep up prayer and pay the poor-rate, they are your brethren in faith; and We make the communications clear for a people who know.

But if they repent and observe Prayer and pay the Zakat, then they are your brethren in faith. And WE explain the Signs for a people who have knowledge.

But (even so), if they repent, establish regular prayers, and practise regular charity,- they are your brethren in Faith: (thus) do We explain the Signs in detail, for those who understand.
And still the indignation of their hearts. For Allah will turn (in mercy)
And that He may remove the anger of their hearts. And Allah turns with mercy to whomsoever He pleases. And Allah is All
And remove the rage of their hearts; and Allah turns (mercifully) to whom He pleases, and Allah is Knowledge, All-Wisdom.
He will also remove the rage of the believers' hearts. GOD redeems whomever He wills. GOD is Omnipotent, All-Wisdom.
And if they break their oaths after their agreement and revile your religion, then fight the leaders of disbelief -- surely their oaths are nothing -- so that they may desist.
And if they break their pledges after their treaty (hath been made with you) and assail your religion, then fight the heads of disbelief - Lo! they have no binding oaths - in order that they may desist.
If they violate their oaths after pledging to keep their covenants, and attack your religion, you may fight the leaders of paganism - you are no longer bound by your covenant with them - that they may refrain.
Fight against the leaders of the unbelievers if they violate their established peace treaty with you and revile your faith, to force them to stop their aggression against you. You do not have to bind yourselves to such a treaty.
And if they break their oaths after their agreement and (openly) revile your religion, then fight the leaders of disbelief-- surely their oaths are nothing-- so that they may desist.
And if they break their oaths after their covenant, and attack your religion, then fight these leaders of disbelief --surely, they have no regard for their oaths, - that they may desist.
But if they violate their oaths after their covenant, and taunt you for your Faith,- fight ye the chiefs of Unbelief: for their oaths are nothing to them: that thus they may be restrained.
Will you not fight a people who have violated their oaths (pagans of Makkah) and intended to expel the Messenger, while they did attack you first? Do you fear them? Allah has more right that you should fear Him, if you are believers.
Will you not fight a people who broke their oaths and aimed at the expulsion of the Messenger, and they attacked you first? Do you fear them? But Allah has more right than you should fear Him, if you are believers.
Will ye not fight a folk who broke their solemn pledges, and purposed to drive out the messenger and did attack you first? What! Fear ye them? Now Allah hath more right that ye should fear Him, if ye are believers.
Would you not fight people who violated their treaties, to banish the messenger, and who are the ones who started the war in the first place? Are you afraid of them? GOD is the One you are supposed to fear, if you are believers.
Why will you not fight against a people who have broken their peace treaty with you, have decided to expel the Messenger (from his home town), and who were the first to disregard the peace treaty? If you are true believers, you should only have fear of God.
What! will you not fight a people who broke their oaths and aimed at the expulsion of the Messenger, and they attacked you first; do you fear them? But Allah is most deserving that you should fear Him, if you are believers.
Will you not fight a people who have broken their oaths, and who plotted to turn out the Messenger, and they were the first to commence hostilities against you? Do you fear them? Nay, ALLAH is most worthy that you should fear HIM, if you are believers.
Will ye not fight people who violated their oaths, plotted to expel the Messenger, and took the aggressive by being the first (to assault) you? Do ye fear them? Nay, it is Allah Whom ye should more justly fear, if ye believe!
Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people.
Fight them; Allah will chastise them at your hands and bring them to disgrace, and assist you against them and relieve the hearts of a believing people.
Fight them! Allah will chastise them at your hands, and He will lay them low and give you victory over them, and He will heal the breasts of folk who are believers.
You shall fight them, for GOD will punish them at your hands, humiliate them, grant you victory over them, and cool the chests of the believers.
Fight them. May God punish them by your hands, humiliate them, give you victory over them, delight the hearts of the believers.
Fight them, Allah will punish them by your hands and bring them to disgrace, and assist you against them and heal the hearts of a believing people.
Fight them, that ALLAH may punish them at your hands, and humiliate then, and help you to victory over them, and relieve the minds of a people who believe;
Fight them, and Allah will punish them by your hands, cover them with shame, help you (to victory) over them, heal the breasts of Believers,
And the anger of their (believers') hearts. Allah accepts the repentance of whom He wills. Allah is All-Knowing, All-Wisdom.
And remove the rage of their hearts. And Allah turns (mercifully) to whom He pleases. And Allah is Knowing, Wise.
And He will remove the anger of their hearts. Allah relenteth toward whom He will. Allah is Knower, Wise.
He will also remove the rage from the believers' hearts. GOD redeems whomever He wills. GOD is Omniscient, Most Wise.
and appease their anger. God forgives whomever He wants and He is All-knowing and All-wise.
And remove the rage of their hearts; and Allah turns (mercifully) to whom He pleases, and Allah is Knowing, Wise.
And that HE may remove the anger of their hearts. And ALLAH turns with mercy to whomsoever HE pleases. And ALLAH is All-Knowing, Wise.
And still the indignation of their hearts. For Allah will turn (in mercy) to whom He will; and Allah is All-Knowing, All-Wise.
Do you think that you would be left alone while Allah has not yet known those of you who struggle hard and take not anyone as an intimate friend besides Allah and His Messenger and the believers? And Allah is Aware of what you do.

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

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

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

Do you think that God will not make any distinction between those of you who have fought for His cause and have relied on no one other than God, His Messenger, and the faithful ones, and other people? God is Well Aware of what you do.

What! do you think that you will be left alone while Allah has not yet known those of you who struggle hard and make not anyone take an equal as Allah and His Messenger and the believers; and Allah is Aware of what you do.

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

Do you consider the providing of drinking water to the pilgrims and the maintenance of the Sacred Mosque, or the maintenance of the Inviolable Place of Worship as (equal to the worth of) him who believeth in Allah, and the Last Day, and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the unjust people.

Do you consider the providing of drinking water to the pilgrims and the maintenance of the Inviolable Place of Worship as (equal to the worth of) him who believeth in Allah, and the Last Day, and strives hard in Allah's way? They are not equal with Allah; and Allah does not guide the unjust people.

The mosques of Allah shall be visited and maintained by such as believe in Allah and the Last Day; perform Salat (regular prayers), and give the obligatory charity (Zakat), and do not fear except GOD. These will surely be among the guided ones.

The idolaters have no right to establish (and patronize) the mosques of Allah, while bearing witness against themselves of disbelief. As for such, their works are vain and in the Fire will they abide forever.

The idolaters have no right to participate in establishing and maintaining the mosques of Allah, while bearing witness to disbelief against themselves. These it is whose works are vain; and in the Fire will they abide.

The idolaters have no right to establish the mosques of Allah while bearing witness to disbelief against themselves. These it is whose works are vain; and in the Fire will they abide.

Do you think that you would be left alone while Allah has not yet known those of you who struggle hard and have not taken any one as an adherent besides Allah and His Messenger and the believers; and Allah is Aware of what you do.

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

The idolaters have no right to establish the mosques of Allah while bearing witness to disbelief against themselves. These it is whose works are vain; and in the Fire shall they abide.

The pagans do not have any right to establish (and patronize) the mosque of God while they testify against their souls to its disbelief. Their deeds are devoid of all virtue and they will live forever in hell fire.

It is not for the idolaters to visit the mosques of Allah while bearing witness against themselves of disbelief. As for such, their works are vain and in the Fire they will abide forever.

Do you consider the giving of drink to the pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main, and take none for friends and protectors except Allah, His Messenger, and the (community of) Believers? But Allah is well-acquainted with (all) that ye do.

The idolaters have no right to establish (and patronize) the mosques of Allah while bearing witness against themselves of disbelief. As for such, their works are vain and in the Fire will they abide.

Do you consider the giving of drink to the pilgrims, or the maintenance of the Sacred Mosque, equal to (the pious service of) those who believe in Allah and the Last Day, and strive with might and main in the cause of Allah? They are not comparable in the sight of Allah: and Allah guides not those who do wrong.
O ye who believe! take not for protectors your fathers and your brothers, if they prefer disbelieving to believing. Verily, whoso of you takes them for protectors, such is he who is transgressing.

O ye who believe! do not take your fathers and your brothers for friends, if they prefer disbelieving to believing. Verily, whoso of you takes them for friends, such is he who is transgressing.

Their Lord gives them glad tidings of a Mercy from Him, and acceptance, and Gardens wherein everlasting delights shall be theirs.

O ye who believe! those who have believed in God, left their homes, and fought for His cause with their possessions and in person, God will grant high ranks and success.

And it is these that shall triumph.

Their Lord gives them glad tidings of mercy from Him, and of His pleasure, and of Gardens whereon everlasting bliss shall be theirs.

And they are the people who will achieve (salvation).

O ye who believe! Choose not your fathers and your brethren as your guardians if they love disbelief above faith. And whoever of you takes them for guardians, such is he who is transgressing.

Their Lord gives them glad tidings of a Mercy from Him, and acceptance, and Gardens wherein everlasting delights shall be theirs.
Then will Allah after this turn (mercifully) to whom He pleases, and Allah is Forgiving, Merciful.

Eventually, GOD red

Then afterward Allah will relent toward whom He will; for Allah is Forgiving, Merciful.

doth He reward those without Faith.

But Allah did pour His calm on the Messenger an

punished those who disbelieved. And this is the reward of the disbelievers.

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

Then Allah sent down His Sakinah (calmness, tranquillity and

naught: the land, for all that it is wide, did constrain you, and ye turned back in retreat.

Assuredly Allah did help you in many battle
did help you in many battlefields and on the day of Hunain.

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

God has granted you victory in many situations. But on the day of Hunayn, you became too proud of your great number. Consequently, it did not help you at all, and the spacious earth became so straitened around you, that you turned around and fled.

Then Allah sent down His calm upon His Messeng

er and upon the believers, and HE sent down host which you saw not, and punished those who disbelieved. This is the requital for the disbelievers.

Certainly Allah helped you in many battlefields and on the day of Hunain, when your great numbers made you proud, but they availed you naught; and the earth, with all its vastness, became straitened for you, and then you turned back retreating.

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

Surely, ALLAH has helped you on many a battle field and on the day of Hunain, when your great numbers made you proud, but they availed you naught; and the earth, with all its vastness, became straitened for you, and then you turned back retreating.

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

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

Then Allah sent down His comfort upon His Messenger and upon the believers, and HE sent down invisible soldiers; He thus punished those who disbelieved. This is the requital for the disbelievers.

God gave confidence to His Messenger and the believers and helped them with an army which you could not see. God punished the unbelievers; this is the only recompense that the unbelievers deserve.

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

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

Then after that Allah will accept the repentance of whom He will. And Allah is Oft-Forgiving, Most Merciful.

Then will Allah after this turn mercifully to whom He pleases. And Allah is Forgiving, Merciful.

Then afterward Allah will relent toward whom He will; for Allah is Forgiving, Merciful.

Ultimately, GOD redeems whoever He wills. GOD is Forgive, Most Merciful.

After that occasion God forgave those whom He wanted. God is All-knowing and All-merciful.

Then will Allah after this turn (mercifully) to whom He pleases, and Allah is Forgiving, Merciful.

Then after such punishment ALLAH turns with compassion to whomsoever HE pleases; and ALLAH is Most Forgiving.

Again will Allah, after this, turn (in mercy) to whom He will: for Allah is Oft-forgiving, Most Merciful.
Fight against those who believe (in Allah's Oneness and in His Messenger (Muhammad SAW)) and disbelieve in the Oneness of Allah, and in the Message of Muhammad SAW] are Najasun (impure). So let them not come near Al-Masjid-al-Haram (at Makkah) after this year, and if you fear poverty, Allah will enrich you if He will, out of His Bounty. Surely, Allah is All-Knowing, All-Wise.

O you who believe, the idolaters are surely unclean, so they shall not approach the Sacred Mosque after this year of theirs. And if you fear poverty, then Allah will enrich you out of His Grace, if He please. Surely Allah is Knowing, Wise.

O ye who believe! The idolaters only are unclean. So let them not come near the Inviolable Place of Worship after this their year. If ye fear poverty (from the loss of their merchandise) Allah shall preserve you of His bounty if He will. Lo! Allah is Knower, Wise.

O you who believe, the idol worshipers are polluted; they shall not be permitted to approach the Sacred Masjid after this year. If you fear loss of income, GOD will shower you with His provisions, in accordance with His will. GOD is Omniscent, Most Wise.

Believers, the pagans are filthy. Do not let them come near to the Sacred Mosque after this year. If you are afraid of poverty, He will make you rich if He wishes, by His favor. God is All-knowing and All-wise.

O you who believe! the idolaters are nothing but unclean, so they shall not approach the Sacred Mosque after this year, and if you fear poverty then Allah will enrich you out of His Grace if He please; surely Allah is Knowing Wise.

O ye who believe! surely, the idolaters are unclean. So they shall not approach the Sacred Mosque after this year of theirs. And if you fear poverty, ALLAH will enrich you out of HIS bounty, if HE pleases. Surely, ALLAH is All-Knowing, All-wise.

O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, All-wise.

Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued.

Fight those who believe not in Allah, nor in the Last Day, nor forbid that which Allah and His Messenger have forbidden, nor follow the Religion of Truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.

Fight those against whom you said, 'Ezra is the son of Allah. These are the words of their mouths. They are deluded away from the Truth!

You shall fight against those People of the Book, who do not believe in GOD, nor in the Last Day, nor do they prohibit what GOD and His messenger have prohibited, nor do they abide by the religion of truth - among those who received the scripture - until they pay the due tax, willingly or unwillingly.

Fight against those who do not believe in GOD or the Day of Judgment, who do not consider unlawful what GOD and His Messenger have made unlawful, and who do not believe in the true religion, until they humbly pay tax with their own hands.

Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Messenger have prohibited, nor follow the religion of truth, out of those who have been given the Book, until they pay the tax in acknowledgment of superiority and they are in a state of subjection.

Fight those from among the People of the Book, who believe not in ALLAH, nor in the Last Day, nor hold as unlawful what ALLAH and HIS Messenger have declared to be unlawful, nor follow the true religion, until they pay the tax considering it a favour and acknowledge their subjection.

Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued.

Section 5: Islam will Triumph in the World

And the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say: Messiah is the son of Allah. That is a saying from their mouths. They imitate the saying of the disbelievers of old. Allah's Curse be on them, how they are deluded away from the Truth!

And the Jews say: Ezra is the son of Allah; and the Christians say: The messiah is the son of Allah. These are the words of their mouths. They imitate the saying of those who disbelieved before. Allah's curse be on them! How they are turned away!

And the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say, 'the Messiah is the son of ALLAH;' that is what they say with their mouths. They only imitate the saying of those who disbelieved before them. ALLAH's curse be on them ! How they are turned away.

The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth!
009:031 Khan
They (Jews and Christians) took their rabbis and their monks to be their lords besides Allah (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allah), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurat (Torah) and the Injeel (Gospel)] to worship none but One Ilah (God - Allah) La ilaha illa Huwa (none has the right to be worshipped but He). Praise and glory be to Him, (far above is He) from having the partners they associate (with Him)."

009:031 Maulana
They take their doctors of law and their monks for Lords besides Allah, and (also) the Messiah, son of Mary. And they were enjoined that they should serve one God only -- there is no god but He. Be He glorified from what they set up (with Him)!

009:031 Pickthalian
They have taken as lords beside Allah their rabbis and their monks and the Messiah son of Mary, when they were bidden to worship only One Allah. There is no Allah save Him, Be He Glorified from all that they ascribe as partner (unto Him)!

009:031 Rashad
They have set up their religious leaders and scholars as lords, instead of GOD. Others defied the Messiah, son of Mary. They were all commanded to worship only one god. There is no god except He. Be He glorified, high above having any partners.

009:031 Sarwar
They (unconditionally) obeyed the rabbis and the monks and worshipped the Messiah, son of Mary, as they should have obeyed God. They were commanded to worship no one besides God who is the only God and who is too exalted to be considered equal to any idols.

009:031 Shakir
They have taken their doctors of law and their monks for lords besides Allah, and (also) the Messiah son of Marium and they were enjoined that they should serve one Allah only, there is no god but He; far from His glory be what they set up (with Him).

009:031 Sherali
They have taken their priest and their monks for lords besides ALLAH. And so have they taken the Messiah, son of Mary. And they were not commanded but to worship the One God. There is no God but HE. Holy is HE far above what they associate with Him!

009:031 Yusufali
They take their priests and their anchorites to be their lords in derogation of Allah, and (they take as their Lord) Christ the son of Mary; yet they were commanded to worship but One Allah: there is no god but He. Praise and glory to Him: (Far is He) from having the partners they associate (with Him).

009:032 Khan
They (the disbelievers, the Jews and the Christians) want to extinguish Allah's Light (with which Muhammad SAW has been sent - Islamic Monotheism) with their mouths, but Allah will not allow except that His Light should be perfected even though the Kafirun (disbelievers) hate (it).

009:032 Maulana
They desire to put out the light of Allah with their mouths, and Allah will allow nothing save the perfection of His light, though the disbelievers are averse.

009:032 Pickthalian
Fain would they put out the light of Allah with their mouths, but Allah disdained (aught) save that He shall perfect His light, however much the disbelievers are averse.

009:032 Rashad
They want to put out GOD's light with their mouths, but GOD insists upon perfecting His light, in spite of the disbelievers.

009:032 Sarwar
They would like to extinguish the light of God with a blow from their mouths, but even though the unbelievers may dislike it, God has decided to let His light shine forever.

009:032 Shakir
They desire to put out the light of Allah with their mouths, and Allah will not consent save to perfect His light, though the unbelievers are averse.

009:032 Sherali
They seek to extinguish the light of ALLAH with their mouths; but ALLAH refuses but to perfect HIS light, though the disbelievers may resent it.

009:032 Yusufali
Fain would they extinguish Allah's light with their mouths, but Allah will not allow but that His light should be perfected, even though the Unbelievers may detest (it).

009:033 Khan
It is He Who has sent His Messenger (Muhammad SAW) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it).

009:033 Maulana
He is who sent His Messenger with guidance and the Religion of Truth, that He may cause it to prevail over all religions, though the polytheists are averse.

009:033 Pickthalian
He it is Who hath sent His messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religion, however much the idolaters may be averse.

009:033 Rashad
It is the One who sent His messenger with the guidance and the religion of truth, and will make it dominate all religions, in spite of the idol worshippers.

009:033 Sarwar
It is God Who sent His messenger with guidance and a true religion that will prevail over all other religions, even though the pagans may dislike it.

009:033 Shakir
He it is Who sent His Messenger with guidance and the religion of truth, that HE might cause it to prevail over all religions, though the polytheists may be averse.

009:033 Sherali
HE it is Who has sent HIS Messenger with guidance and the religion of truth, that HE may make it prevail over every other religion, even though the idolaters may resent it.

009:033 Yusufali
It is He Who hath sent His Messenger with guidance and the Religion of Truth, to proclaim it over all religion, even though the Pagans may detest (it).

009:034 Khan
O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allah (i.e. Allah's Religion of Islamic Monotheism). And those who hoard up gold and silver [Al-Kanz: the money, the Zakat of which has not been paid], and spend it not in the Way of Allah, - announce unto them a painful torment.

009:034 Maulana
O you who believe, surely many of the doctors of law and the monks eat away the property of men falsely, and hinder (them) from Allah's way.

009:034 Pickthalian
O ye who believe! Lo! many of the (Jewish) rabbis and the (Christian) monks devour the wealth of mankind wantonly and debar (men) from the way of Allah. They who hoard up gold and silver and spend it not in the way of Allah, unto them give tidings (O Muhammad) of a painful doom,

009:034 Rashad
O you who believe, many religious leaders and preachers take the people's money illicitly, and repel from the path of GOD. Those who hoard the gold and silver, and do not spend them in the cause of GOD, promise them a painful retribution.

009:034 Sarwar
Believers, many rabbis and monks consume other people's property by false means and create obstacles in the way of God. Those who hoarde gold and silver and do not spend (anything out of it) for the cause of God, should know that their recompense will be a painful torment

009:034 Shakir
O ye who believe! most surely many of the doctors of law and the monks who believe! the property of men falsely, and turn (them) from Allah's way; and (as for) those who hoard up gold and silver and do not spend it in Allah's way, announce to them a painful chastisement.

009:034 Sherali
O ye who believe! surely, many of the priest and the monks devour the wealth of men by false means and turn men away from the way of ALLAH. And those who hoard gold and silver and spend it not in the way of ALLAH - give to them the tidings of a painful punishment.

009:034 Yusufali
O ye who believe! there are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder (them) from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah: announce unto them a most grievous penalty-
On the Day when that (Al-Kanz: money, gold and silver, etc., the Zakat of which has not been paid) will be heated in the Fire of Hell and with it it will be branded their foreheads, their flanks, and their backs, (and it will be said unto them): "This is the treasure which ye hoarded for yourselves. Now taste of what ye used to hoard."

On the day when it will be heated in the Fire of Hell, then their foreheads and their sides and their backs will be branded with it: This is what you hoarded up for yourselves, so taste what you used to hoard.

The day will come when their gold and silver will be heated in the Fire of Hell, then used to burn their foreheads, their sides, and their backs: "This is what you hoarded for yourselves, so taste what you have hoarded."

On the Day of Judgment and that their treasures will be branded by the fire of hell and pressed against their foreheads, sides and back with this remark, "These are your own treasures which you hoarded for yourselves. See for yourselves what they feel like.

On the day when it shall be heated in the fire of hell, then their foreheads and their sides and their backs shall be branded with it; this is what you hoarded up for yourselves, so taste what you used to hoard.

On the day it shall be made hot in the fire of Hell, and their foreheads and their sides and their backs shall be branded therewith and it shall be said to them: 'This is what you hoarded for yourselves; so now taste what you hoard.'

On the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it it will be branded their foreheads, their flanks, and their backs. 'This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried!'

Verily, the number of months with Allah is twelve months (in a year), so was it ordained by Allah on the Day when He created the heavens and the earth: of them four are Sacred, (i.e. the 1st, the 7th, the 11th and the 12th months of the Islamic calendar). That is the right religion, so wrong not yourselves therein, and fight against the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) collectively, as they fight against you collectively. But know that Allah is with those who are Al-Muttaqun (the pious - see V.2:2).

Surely the number of months with Allah is twelve months. Four of which are sacred. This is the right religion; so wrong not yourselves therein. And fight the polytheists all together as they fight you all together. And know that Allah is with those who keep their duty.

According to the Book of God, from the day He created the heavens and the earth, the number of months are twelve, four of which are sacred. (This is part of the law) of the religion. Do not commit injustice against your souls during the sacred months but fight all the pagans just as they fight against all of you. Know that God is with those who keep their duty (unto Him).

The count of months, as far as God is concerned, is twelve. This has been God's law, since the day He created the heavens and the earth. Four of these four are sacred. This is the perfect religion; you shall not wrong your souls (by fighting) during the Sacred Months. However, you may declare all-out war against the idol worshipers (even during the Sacred Months), when they declare all-out war against you, and know that God is on the side of the righteous.

According to the Book of God, from the day He created the heavens and the earth, the number of months are twelve, four of which are sacred. (This is part of the law) of the religion. Do not commit injustice against your souls during the sacred months but fight all the pagans just as they fight against all of you. Know that God is with those who are Al-Muttaqun (the pious ones).

Surely the number of months with Allah is twelve months in Allah's ordinance since the day when He created the heavens and the earth, of these four being sacred: that is the right reckoning; therefore be not unjust to yourselves regarding them, and fight the polytheists all together as they fight you all together; and know that Allah is with those who guard (against evil).

The number of months with ALLAH is twelve months by ALLAH's ordinance since the day when HE created the heavens and the earth. Of these four are sacred. That is the right religion. So wrong not yourselves therein. And fight the idolaters all together; and know that ALLAH is with those who fear HIM.

The number of months in the sight of Allah is twelve (in a year)- so ordained by Him the day He created the heavens and the earth; of them four are sacred: that is the straight usage. So wrong not yourselves therein, and fight the Pagans all together as they fight you all together. But know that Allah is with those who refrain themselves.

The postponing of (a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in order to adjust the number of months forbidden by Allah, and make such forbidden ones lawful. The evil of their deeds seems pleasing to them. And Allah guides not the people, who disbelieve.

Postponing (of a sacred month) is only an addition in disbelief; thereby those who disbelieve are led astray. They allow it one year and forbid it (another) year, that they may agree in the number (of months) which Allah has made sacred, and thus make lawful what Allah has forbidden.

Postponement (of a sacred month) is only an excess of disbelief whereby those who disbelieve are misled; they allow it one year and forbid it another year, that they may make up the number of the months which Allah hath hallowed, so that they allow that which Allah hath forbidden.

Altering the Sacred Months is a sign of excessive disbelief; it augments the straying of those who have disbelieved. They alternate the Sacred Months and the regular months, while preserving the number of months consecrated by God. They thus violate what God has consecrated. Their evil works are adored in their eyes. GOD does not guide the disbelieving people.

To disregard the observation of the sacred months and to observe it during the non-sacred months is to add more to one's disbelief. This causes the unbelievers to go further astray. One year they (the pagans) consider a sacred month not sacred, and (observe it during a non-sacred month) but the next year they consider it sacred at the right time. By dealing with the sacred months in such a manner, they think that they have observed the laws of God, but, in fact, they have changed them. Their evil deeds seem attractive to them but God does not guide the unbelieving people.

Postponing (of the sacred month) is only an addition in unbelief, whereby those who disbelieve are led astray, violating it one year and keeping it sacred another, that they may agree in the number of the months which Allah has made sacred, and thus violate what Allah has made sacred; the evil of their doings is made fair seeming to them; and Allah does not guide the unbelieving people.

Surely the postponement of the Sacred Month is an addition to disbelief. Those who disbelieve are led astray thereby. They allow it one year and forbid it another year, that they may agree in the number of the months which ALLAH has made sacred, and thus make lawful what ALLAH has forbidden. The evil of their deeds is made to seem fair to them. And ALLAH guides not the disbeliefing people.

Verily the transposing of (a prohibited month) is an addition to Unbelief: the Unbelievers are led to wrong thereby: for they make it lawful one year, and forbid another year, in order to adjust the number of months forbidden by Allah and make such forbidden ones lawful. The evil of their course seems pleasing to them. But Allah guideth not those who reject Faith.
009:038Section 6: The Tabuk Expedition.
009:038Khan O ye who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allah (i.e. Jihad) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared with the Hereafter.
009:038Maulana O you who believe, what (excuse) have you that when it is said to you, Go forth in Allah's way, you should incline heavily to earth? Are you contended with this world's life instead of the Hereafter? The provision of this world's life is but little as compared with the Hereafter.
009:038Pickthal O ye who believe! What aileth you that when it is said unto you: Go forth in the way of Allah, ye are bowed down to the ground with heaviness. Take ye pleasure in the life of the world rather than in the Hereafter? The comfort of the life of the world is but little in the Hereafter.
009:038Rashad O you who believe, when you are told, "Mobilize in the cause of GOD," why do you become heavily attached to the ground? Have you chosen this worldly life in place of the Hereafter? The materials of this world, compared to the Hereafter, are nil.
009:038Sarwar Believers, why is it that when you are told to march for the cause of God, you seem to linger at home. Have you given preference to the worldly life over the life hereafter? The worldly gains compared to those of the next life are but very little.
009:038Shakir O you who believe! What (excuse) have you that when it is said to you: Go forth in Allah's way, you should incline heavily to earth; are you contended with this world's life instead of the hereafter? But the provision of this world's life compared with the hereafter is but little.
009:038Sherali O ye who believe; what is the matter with you that, when it is said to you, go forth in the way of ALLAH, you sink down heavily towards the earth? Are you contended with the present life in the preference to the Hereafter? But the enjoyment of the present life is but little compared to the Hereafter.
009:038Yusufali O ye who believe! what is the matter with you, that, when ye are asked to go forth in the cause of Allah, ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter.
009:039Khan If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allah is Able to do all things.
009:039Maulana If you go not forth, He will chastise you with a painful chastisement, and bring in your place a people other than you, and you can do Him no harm. And Allah is Possessor of power over all things.
009:039Pickthal If ye go not forth He will afflict you with a painful doom, and will choose instead of you a folk other than you. Ye cannot harm Him at all. Allah is Able to do all things.
009:039Rashad Unless you mobilize, He will commit you to painful retribution and substitute other people in your place; you can never hurt Him in the least. GOD is Omnipotent.
009:039Sarwar If you do not march for His cause, He will afflict your with a painful punishment and replace you by another nation and your (destruction) will not harm Him at all. God has power over all things.
009:039Shakir If you do not go forth, He has power over all things.
009:039Sherali If you do not go forth to fight in the cause of ALLAH, HE will punish you with a painful punishment, and will chose in your stead a people other than you, and you shall do HIM no harm at all. ALLAH has full power over all things.
009:039Yusufali Unless ye go forth, He will punish you with a grievous penalty, and put others in your place; but Him ye would not harm in the least. For Allah hath power over all things.
009:040Khan If you help him (Muhammad SAW) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad SAW and Abu Bakr radhiallahu'anhu) were in the cave, and he (SAW) said to his companion (Abu Bakr radhiallahu'anhu): "Be not sad (or afraid), surely Allah is with us." Then Allah sent down His Sakinah (calmness, tranquillity, peace, etc.) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while it was the Word of Allah that became the uppermost, and Allah is All-Mighty, All-Wise.
009:040Maulana If you help him not, Allah certainly helped him when those who disbelieved expelled him -- he being the second of the two when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us. So Allah sent down His tranquillity on him and strengthened him with hosts which you saw not, and made lowest the word of those who disbelieved. And the word of Allah, that is the uppermost. And Allah is Mighty, Wise.
009:040Pickthal If ye help him not, still Allah helped him when those who disbelieve drove him forth, the second of two; when they two were in the cave, when he said unto his comrade: Grieve not. Lo! Allah is with us. Then Allah caused His peace of reassurance to descend upon him and supported him with hosts ye cannot see, and made the word of those who disbelieved the nethermost, while Allah's Word it was that became the uppermost. Allah is Mighty, Wise.
009:040Rashad If you fail to support him (the messenger), GOD has already supported him. Thus, when the disbelievers chased him, and he was one of two in the cave, he said to his friend, "Do not worry; GOD is with us." GOD then sent down contentment and security upon him, and supported him with invisible soldiers. He made the word of the disbelievers lowly. GOD's word reigns supreme. GOD is Almighty, Most Wise.
009:040Sarwar If you do not help him, (Muhammad), God has already helped him. When the unbelievers expelled him and he was one of the two people in the cave telling his friend, "Do not worry; God is with us," then God gave him confidence and supported him with an army which you did not see and He defeated the cause of the disbelievers and made His own cause stand supreme. God is Majestic and All-wise.
009:040Shakir If you will not aid him, Allah certainly aided him when those who disbelieved expelled him, he being the second of the two, when they were both in the cave, when he said to his companion: Grieve not, surely Allah is with us. So Allah sent down His tranquility upon him and strengthened him with hosts which you did not see, and made lowest the word of those who disbelieved and the word of Allah, that is the highest; and Allah is Mighty, Wise.
009:040Sherali If you help him not, then know that ALLAH helped him even when the disbelievers drove him forth while he was one of the two, when they were both in the Cave, when he said to his Companion, 'Grieve not for ALLAH is with us.' Then ALLAH sent down HIS peace on him, and succoured him with hosts which you did not see, and humbled the word of those who disbelieved, and it is the word of ALLAH alone which is supreme. And ALLAH is Mighty, Wise.
009:040Yusufali If ye help not (your leader), (it is no matter): for Allah did indeed help him, when the Unbelievers drove him out: he had no more than one companion; they two were in the cave, and he said to his companion, "Have no fear, for Allah is with us"; then Allah sent down His peace upon him, and strengthened him with forces which ye saw not, and humbled to the depths the word of the Unbelievers. But the word of Allah is exalted to the heights: for Allah is Exalted in might, Wise.
March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), strive hard with your wealth and your lives in the Cause of Allah. This is better for you, if you but knew.

Go forth, light and heavy, and strive hard in Allah’s way with your wealth and your lives. This is better for you, if you know.

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

You shall readily mobilize, light or heavy, and strive with your money and your lives in the cause of GOD. This is better for you, if you only knew.

Whether unarmed or well equipped, march and fight for the cause of God with your possessions and in person. This would be better for you, if only you knew it.

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

Go forth, light or heavy, and strive with your wealth and your lives in the cause of ALLAH. That is best for you, if only you knew.

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

Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them, and they would swear by Allah, "If we only could, we would certainly come forth with you.” They destroy their own souls, and Allah knows that they are liars.

Those who believe in Allah and the Last Day ask thee for no exemption from fighting with their goods and persons. And Allah knoweth well those who keep their duty to HIM.

Those who believe in Allah and the Last Day will not ask leave of thee to be exempted from striving with their wealth and their persons. And ALLAH well knows those who keep their duty to HIM.

Those who believe in Allah and the Last Day ask thee for no exemption from fighting with their goods and persons. And Allah knoweth well those who do their duty.

Allah knows those who keep their duty (unto Him).

Allah knows those who guard (against evil).

They do not ask leave of you who believe in Al

Had Allah given thee grace! why didst thou grant them until those who told the truth were seen by thee in a clear light, and thou hadst proved the liars?

Allah pardon you! Why did you give them permission (to stay behind), before it had become clear to thee and thou hadst known the liars?

Allah forgive thee (O Muhammad)! Wherefor didst thou grant them leave ere those who spoke the truth had become manifest to thee and thou didst know the liars?

Allah pardon thee! Why didst thou permit them until those who spoke the truth had become manifest to thee and thou hadst known the liars?

Allah give thee grace! why didst thou grant them until those who told the truth were manifest to thee in a clear light, and thou hadst proved the liars?

Allah forgive you! Why did you permit them to stay behind till it had become clear to thee and thou hadst known the liars?

Allah pardon thee! Why did you permit them until those who spoke the truth had become manifest to thee and thou hadst known the liars?

If it had been an immediate gain and a short journey, they would certainly have followed thee, but the distance was long for them. They would indeed swear by Allah, "If we only could, we would certainly have come out with you.” They would destroy their own souls, and Allah knoweth that they are liars.

If there were a quick material gain, and a short journey, they would have followed you. But the striving is just too much for them. They will swear by GOD: “If we could, we would have mobilized with you.” They thus hurt themselves, and GOD knows that they are liars.

If it had been a near gain and the journey short, they would certainly have followed thee, but the hard journey was too long for them. And they will swear by Allah: If we had been able, we would have gone forth with you. They cause their own souls to perish; and Allah knoweth that they are liars.

Allah pardon thee! Why did you permit them to stay behind till it had become clear to thee and thou hadst known the liars?

Allah give thee grace! why didst thou grant them until those who spoke the truth were manifest to thee in a clear light, and thou hadst proved the liars?

Allah pardon thee! Why did you permit them to stay behind till it had become clear to thee and thou hadst known the liars?

Allah remove the ill consequences of thy mistake. Why didst thou permit them to stay behind till it had become clear to thee and thou hadst also known the liars?

Allah give thee grace! why didst thou grant them until those who told the truth were seen by thee in a clear light, and thou hadst proved the liars?

Allah pardon thee! Why did you permit them to stay behind till it had become clear to thee and thou hadst known the liars?

Allah pardon thee! Why did you permit them until those who spoke the truth had become manifest to thee and thou hadst known the liars?

Allah pardon thee! Why did you permit them to stay behind till it had become clear to thee and thou hadst known the liars?
Verily, they had plotted sedition before, and had upset matters for thee, - until the truth (victory) came and the Decree of Allah (His Religion, Islam) became manifest though they hated it.

Surely they sought to cause sedition and raised difficulties for thee till the Truth came and Allah's command prevailed, though they did not like (it).

Aforetime they sought to cause sedition and raised difficulties for thee till the Truth came and the decree of Allah was made manifest, though they were loth.

They sought to spread confusion among you in the past, and confounded matters for you. However, the truth ultimately prevails, and GOD's plan is carried out, in spite of them.

Even prior to this, they tried to cause trouble and to turn your affairs upside-down until the truth came and the cause of God triumphed against their desires.

Certainly they sought (to sow) dissension before, and they meditated plots against you until the truth came, and Allah's commandment prevailed although they were averse (from it).

They sought to stir up sedition even before this, and they devised plots against thee till the truth came and the purpose of ALLAH prevailed, though they did not like it.

Indeed they had plotted sedition before, and upset matters for thee, until - the Truth arrived, and the Decree of Allah became manifest much to their disgust.
Say: "Spend (for the cause) willingly or unwillingly: not from you will it be accepted: for ye are indeed a people rebellious and wicked.

Say: Spend willingly or unwillingly, it will not be accepted from you. Surely you are a transgressing people.

Say: Pay (your contribution), willingly or unwillingly, it will not be accepted from you. Lo! ye were ever froward (rebellious, disobedient to Allah)."

Say: Do you await for us but one of the two best things (Martyrdom or victory)? And we await for you that Allah will afflict you with a doom from Him or at our hands. So wait; we too are waiting with you.

Say: Nothing shall ever happen to us except what GOD has decreed for us. He is our Guardian. In GOD the believers shall trust.

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

Say: Spend (in Allah's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are Fasiqun (rebellious, disobedient to Allah).
And nothing prevents their contributions from being accepted from them except that they disbelieve in Allah and in His Messenger (Muhammad SAW); and that they came not to As-Salat (the prayer) except in a lazy state; and that they offer not contributions but unwillingly.

And nothing hinders their contributions being accepted from them, except that they disbelieve in Allah and in His Messenger and they come not to prayer except as lazy people, and they spend not but while they are reluctant.

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

What prevented the acceptance of their spending is that they disbelieved in GOD and His messenger, and when they observed the Contact Prayers (Salat), they observed them lazily, and when they gave to charity, they did so grudgingly.

What prevents their offerings from being accepted is their disbelief in God and His Messenger, their lack of interest in prayer and spending for the cause of God reluctantly.

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

And nothing prevents that their contributions should be accepted from them save that they disbelieve in ALLAH and HIS Messenger. And they come not to Prayer except lazily and they spend not in the way of ALLAH but reluctantly.

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

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

So let not then their wealth nor their children excite thine admiration. Allah only wishes to chastise them therewith in this world's life and (that) their souls may depart while they are disbelievers.

Do not be impressed by their money, or their children. GOD causes these to be sources of retribution for them in this life, and (when they die) their souls depart while they are disbelievers.

Let not their property and children tempt you; God wants to punish them through their things in this life so that their souls will depart while they are unbelievers.

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

So let not their wealth nor their children excite thy wonder. ALLAH only intends to punish them therewith in the present life and that their souls may depart while they are disbelievers.

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

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

And they swear by Allah that they are truly of you. And they are not of you, but they are a people who are afraid.

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

They swear by GOD that they belong with you, while they do not belong with you; they are divisive people.

They swear by God that they are believers like you but they are not believers. They are a people who only cause differences.

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

And they swear by ALLAH that they are indeed of you, while they are not of you, but they are a cowardly people.

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

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

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

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

If they could find a refuge, or caves, or a hiding place, they would go to it, rushing.

They are so afraid of you that had there been a place for them to seek refuge, a cave or some entrance in which to hide themselves from you, they would have madly rushed therein.

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

If they could find a place of refuge, or caves, or even a hole to enter, they would surely turn thereto, rushing in uncontrollable haste.

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

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

And of them are those who blame thee in the matter of the alms. If they are given thereof, they are pleased; but if they are not given thereof, behold ! they are indignant.

And among them are men who slander thee in the matter of (the distribution of) the alms: if they are given part thereof, they are pleased, but if not, behold! they are indignant!
009:059 Khan | Would that they were contented with what Allah and His Messenger (SAW) gave them and had said: "Allah is Sufficient for us. Allah will give us His Bounty, and (also) His Messenger (from alms, etc.). We implore Allah to enrich us.

009:059 Maulana | And if they were content with that which Allah and His Messenger gave them, and had said: Allah is sufficient for us; Allah will soon give us (more) out of His grace and His Messenger too: surely to Allah we make petition.

009:059 Pickthad | (How much more seemly) had they been content with that which Allah and His messenger had given them and had said: Allah sufficeth us. Allah will give us of His bounty, and (also) His messenger. Unto Allah are we suppliants.

009:059 Rashad | They should be satisfied with what GOD and His messenger have given them. They should have said, "GOD suffices us. GOD will provide for us from His bounties, and so will His messenger. We are seeking only GOD." They (hypocrites) swear by God in their effort to please you, but if they were true believers (they would know) that God and His messenger had given them and had said, "GOD is All-Sufficient for us. GOD and His Messenger will soon do us more favors and we have hope in God's mercy."

009:059 Shakir | And if they were content with what Allah and His Messenger gave them, and had said: Allah is sufficient for us; Allah will soon give us (more) out of His grace and His Messenger too; surely to Allah do we make our petition.

009:059 Sherali | If only they had been content with what Allah and His Messenger had given them and had said, "Sufficient unto us is Allah! Allah and His Messenger will soon give us of His bounty: to Allah do we turn our hopes!" (that would have been the right course).

009:060 | Section 8: The Hypocrites

009:060 Khan | As-Sadaqat (here it means Zakat) are only for the Fuqara' (poor), and Al-Masakin (the poor) and those employed to collect (the funds); and for to attract the hearts of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for Mujahidun - those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.

009:060 Maulana | Zakat is charity only for the poor and the needy, and those employed to administer it, and those whose hearts are made to incline (to truth), and (to free) the captives, and those in debt, in the way of Allah and for the wayfarer -- an ordinance from Allah. And Allah is Knowing, Wise.

009:060 Pickthad | The alms are only for the poor and the needy, and those who collect them, and those whose hearts are to be reconciled, and to free the captives and the debtors, and for the cause of Allah, and (for) the wayfarer; a duty imposed by Allah. Allah is Knower, Wise.

009:060 Rashad | Charities shall go to the poor, the needy, the workers who collect them, the new converts, to free the slaves, to those burdened by sudden expenses, in the cause of GOD, and to the traveling alien. Such is GOD's commandment. GOD is Omniscient, Most Wise.

009:060 Sarwar | Welfare funds (zakat) are only for the poor, the destitute, the tax collectors, those whose hearts are inclined (towards Islam), the slaves, those who欠pay their debts, for the cause of God, and for those who have become needy on a journey. Paying zakat is an obligation that God has decreed. God is All-knowing and All-wise.

009:060 Shakir | Alms are only for the poor and the needy, and the officials (appointed) over them, and those whose hearts are made to incline (to truth) and the (ransoming of) captives and those in debts and in the way of Allah and the wayfarer; an ordinance from Allah; and Allah is Knowing, Wise.

009:060 Sherali | The alms are only for the poor and the needy, and for those whose hearts are to be reconciled, and for the freeing of slaves, and for those in debt, in the cause of ALLAH, and for the wayfarer - an ordinance from ALLAH. And ALLAH is All-Knowing, Wise.

009:060 Yusufali | Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of Allah; and for the wayfarer: (thus is it) ordained by Allah, and Allah is full of knowledge and wisdom.

009:061 | And among them are men who hurt the Prophet (Muhammad SAW) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allah; has faith in the believers; and is a mercy to those of you who believe." But those who hurt Allah's Messenger (Muhammad SAW) will have a painful torment.

009:061 Khan | And among them are men who hurt the Prophet (Muhammad SAW) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allah; has faith in the believers; and is a mercy to those of you who believe." But those who hurt Allah's Messenger (Muhammad SAW) will have a painful torment.

009:061 Maulana | And of them are those who molest the Prophet and say, He is (all) ear. Say: A hearer of good for you -- he believes the faithful, and is a mercy for those of you who believe. And those who molest the Messenger of Allah, for them is a painful chastisement.

009:061 Pickthad | And of them are those who vex the Prophet and say: He is only a hearer. Say: A hearer of good for you, who believeth in Allah and is true to the believers, and a mercy for such of you as believe. Those who vex the messenger of Allah, for them there is a painful doom.

009:061 Rashad | Some of them hurt the prophet by saying, "He is all ears!" Say, "It is better for you that he listens to you. He believes in GOD, and trusts the believers. He is a mercy for those among you who believe." Those who hurt GOD's messenger have incurred a painful retribution.

009:061 Sarwar | Some of them speak ill of the Prophet, saying, 'He listens to everything and believes what he hears.' (Muhammad), tell them, "He only listens to what is good for you, believes in God, and has trust in the believers. He is a mercy for the believers among you. Those who speak ill of the Messenger of God will face a painful punishment."

009:061 Shakir | And there are some of them who molest the Prophet and say: He is one who believes every thing that he hears; say: A hearer of good for you (who) believes in Allah and believes the faithful and a mercy for such of you who believe; and (as for) those who molest the Messenger of Allah, they shall have a painful punishment.

009:061 Sherali | And among them are those who annoy the Prophet and say, 'He is all ear.' Say, 'His giving ear to all is for your good: he believes in ALLAH and believes the Faithful, and is a mercy for those of you who believe.' And those who annoy the Messenger of ALLAH shall have a grievous punishment.

009:061 Yusufali | Among them are men who molest the Prophet and say, 'He is (all) ear.' Say, 'He listens to what is best for you: he believes in Allah, has faith in the Believers, and is a Mercy to those of you who believe.' But those who molest the Messenger will have a grievous penalty.

009:062 | They swear by Allah to you (Muslims) in order to please you, but it is more fitting that they should please Allah and His Messenger (Muhammad SAW), if they are believers.

009:062 Khan | They swear by Allah to you to please you; and Allah -- as well as His Messenger, hath more right that they should please Him, if they are believers.

009:062 Maulana | They swear by Allah to you to please you; and Allah -- as well as His Messenger, hath more right that they should please Him, if they are believers.

009:062 Pickthad | They swear by Allah to you (Muslims) to please you, but Allah, with His messenger, hath more right that they should please Him if they are believers.

009:062 Rashad | They swear by GOD to you, to please you, when GOD and His messenger are more worthy of pleasing, if they are really believers.

009:062 Sarwar | They (hypocrites) swear by God in their effort to please you, but if they were true believers (they would know) that God and His Messenger deserve more to be pleased than anyone else.

009:062 Shakir | They swear to you by Allah that they might please you and, Allah, as well as His Messenger, has a greater right that they should please Him, if they are believers.

009:062 Sherali | They swear by ALLAH to you to please you: but ALLAH with HIS Messenger has greater right that they should please HIM if they are believers.

009:062 Yusufali | To you they swear by Allah. In order to please you: But it is more fitting that they should please Allah and His Messenger, if they are Believers.
009:063 Know they not that whoever opposes and shows hostility to Allah (swt) and His Messenger (SAW), certainly for him will be the Fire of Hell to abide therein. That is extreme disgrace.

009:063 Maulana Know they not that whoever opposes Allah and His Messenger, for him is the Fire of hell to abide in it? That is the grievous abasement.

009:063 Pickthal Know they not that whoso opposeth Allah and His messenger, his verily is fire of hell, to abide therein? That is the extreme abasement.

009:063 Rashad Did they not know that anyone who opposes GOD and His messenger has incurred the fire of Hell forever? This is the worst humiliation.

009:063 Sarwar Do they not know that for displeasing God and His Messenger, one would be admitted to Hell wherein he would live forever. This indeed is a great humiliation.

009:063 Shakir Do they not know that whoever acts in opposition to Allah and His Messenger, he shall surely have the fire of hell to abide in it? That is the grievous abasement.

009:063 Sherali Do they not know that whoso opposes ALLAH and HIS Messenger, for him is the fire of Hell, wherein he shall abide? That is a great humiliation.

009:063 Yusufali Know they not that for those who oppose Allah and His Messenger, is the Fire of Hell? wherein they shall dwell. That is the supreme disgrace.

009:064 Khan The hypocrites fear lest a Surah (chapter of the Qur'an) should be revealed about them, showing them what is in their hearts. Say: 'Go ahead and mock! But certainly Allah will bring to light all that you fear.'

009:064 Maulana The hypocrites fear lest a chapter should be sent down concerning them, telling them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring to light what you fear.

009:064 Pickthal The hypocrites fear lest a surah should be revealed concerning them, proclaiming what is in their hearts. Say: Scoff (your fill)! Lo! Allah is disclosing what ye fear.

009:064 Rashad The hypocrites worry that a sura may be revealed exposing what is inside their hearts. Say, "Go ahead and mock. GOD will expose exactly what you are afraid of."

009:064 Sarwar The hypocrites are afraid that some revelation will be revealed, thus, making public what is in their hearts. (Muhammad), tell them, "Continue in your mockery: God will certainly let whatever causes you worry to take place".

009:064 Shakir The hypocrites fear lest a Chapter should be sent down to them telling them plainly of what is in their hearts. Say: Go on mocking, surely Allah will bring forth what you fear.

009:064 Sherali The Hypocrites pretend they fear lest a Surah should be revealed concerning them, informing them of what is in their hearts. Say, 'Mock on; surely, ALLAH will bring to light of which you pretended you were afraid lest it might be disclosed.

009:064 Yusufali The Hypocrites are afraid lest a Sura should be sent down about them, showing them what is (really passing) in their hearts. Say: "Mock ye! But verily Allah will bring to light all that ye fear (should be revealed).

009:065 Khan If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allah (swt), and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (SAW) that you were mocking?"

009:065 Maulana And if thou ask them, they would certainly say: We were only talking idly and sporting. Say: Was it Allah and His messages and His Messenger that you mocked?

009:065 Pickthal And if thou ask them (O Muhammad) they will say: We did but talk and jest. Say: Was it at Allah and His revelations and His messenger that ye did scoff?

009:065 Rashad If you ask them, they would say, "We were only mocking and kidding." Say, "Do you realize that you are mocking GOD, and His revelations, and His messenger?"

009:065 Sarwar If you question them about their manners, they say, "We were only arguing for the sake of amusement." Ask them, "Were you mocking God, His revelations, and His Messenger?"

009:065 Shakir And if you should question them, they would certainly say: We were only idly discoursing and sporting. Say: Was it at Allah and His communications and His Messenger that you mocked?

009:065 Sherali And if thou question them, they will most surely say, 'We were only talking idly and jesting.' Say, 'Was it ALLAH and HIS Signs and HIS Messenger that ye mocked at?'

009:065 Yusufali If thou dost question them, they declare (with emphasis): "We were only talking idly and in play." Say: "Was it at Allah, and His Signs, and His Messenger, that ye were mocking?"

009:066 Khan Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were Mujrimun (disbelievers, polytheists, sinners, criminals, etc.).

009:066 Maulana Make no excuse, you disbelieved after your believing. If We pardon party of you, We shall chastise a party, because they are guilty.

009:066 Pickthal Make no excuse. Ye have disbelieved after your (confession of) belief. If We forgive a party of you, a party of you We shall punish because they have been guilty.

009:066 Rashad Do not apologize. You have disbelieved after having believed. If we pardon some of you, we will punish others among you, as a consequence of their wickedness.

009:066 Sarwar Make no excuses. You have certainly turned back to disbelief. If We forgive one group of you, We must punish the other for they are guilty.

009:066 Shakir Do not make excuses; you have denied indeed after you had believed; if We pardon a party of you, We will chastise (another) party because they are guilty.

009:066 Sherali Make ye no excuses. You certainly disbelieved after believing. If WE forgive a party from amongst you, a party shall WE punish, for they are guilty.

009:066 Yusufali Make ye no excuses: ye have rejected Faith after ye had accepted it. If We pardon some of you, We will punish others amongst you, for that they are in sin.
Section 9: The Hypocrites

The hypocrites, men and women, are from one another, they enjoin (on the people) Al-Munkar (i.e. disbelief and polytheism of all kinds and all that Islam has forbidden), and forbid (people) from Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do), and they close their hands [from giving (in spending in Allah's Cause) alms, etc.]. They have forgotten Allah, so He has forgotten them. Verily, the hypocrites are the Fasiqun (rebellious, disobedient to Allah).

The hypocrites, men and women, are all alike. They enjoin evil and forbid good and withhold their hands. They have forsaken Allah, so He has forsaken them. Surely the hypocrites are the transgressors.

The hypocrites, both men and women, proceed one from another. They enjoin the wrong, and they forbid the right, and they withhold their hands (from spending for the cause of Allah). They forget Allah, so He hath forgotten them. Lo! the hypocrites, they are the transgressors.

The hypocrites, men and women, are all alike; they enjoin evil and forbid good and withhold their hands; they have forsaken Allah, so He has forsaken them; surely the hypocrites are the transgressors.

The hypocrites, men and women, are all as one to another. They enjoin evil and forbid good, and withhold their hands from spending for the cause of ALLAH. They forget ALLAH, So HE has forgotten them. Surely, the hypocrites are the transgressors.

The Hypocrites, men and women, (have an understanding) with each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten ALLAH; so He hath forgotten them. Verily the Hypocrites are rebellious and perverse.

Allah has promised the hypocrites; men and women, and the disbelievers, the Fire of Hell, therein shall they abide. It will suffice them. Allah has cursed them and for them is the lasting torment.

Allah promises the hypocrites, men and women, and the disbelievers the Fire of hell to abide therein. It is enough for them. And Allah curses them, and for them is a lasting chastisement.

Allah promises the hypocrites, both men and women, and the disbelievers fire of hell for their abode. It will suffice them. Allah curseth them, and theirs is lasting torment.

GOD promises the hypocrite men and the hypocrite women, as well as the disbelievers, the fire of Hell, wherein they abide forever. It suffices them. GOD has condemned them; they have incurred an everlasting retribution.

For the hypocrites and the unbelievers, God has prepared hell wherein they will live forever. Hell is their proper punishment. God has condemned them and they will suffer a permanent torment.

Allah has promised the hypocritical men and the hypocritical women and the unbelievers the fire of hell to abide therein; it is enough for them; and Allah has cursed them and they shall have lasting punishment.

AllAH promises the hypocrites, men and women, and the disbelievers the Fire of hell, wherein they shall abide. It will suffice them. And ALLAH has cursed them. And they shall have a lasting punishment.

Allah hath promised the Hypocrites men and women, and the rejecters, of Faith, the fire of Hell: Therein shall they dwell: Sufficient is it for them: for them is the curse of Allah, and an enduring punishment,-

Like those before you, they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion awhile, so enjoy your portion awhile as those before you enjoyed their portion awhile; and you indulged in play and pastime (and in telling lies against Allah and His Messenger Muhammad SAW) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

Like those before you -- they were stronger than you in power and had more wealth and children. So they enjoyed their portion; thus have you enjoyed your portion as those before you enjoyed their portion, and you indulge in idle talk as they did. These are they whose works are null in this world and the Hereafter, and these are they who are the losers.

Even as those before you who were mightier than you in power and had more wealth and children. They enjoyed their lot awhile, so ye enjoy your lot awhile even as those before you did enjoy their lot awhile. And ye prate even as they prated. Such are they whose works have perished in the world and the Hereafter. Such are they who are the losers.

Some of those before you were stronger than you, and possessed more money and children. They became preoccupied with their material possessions. Similarly, you have become preoccupied with your material possessions, just like those before you have become preoccupied. You have become totally heedless, just as they were heedless. Such are the people who nullify their works, both in this world and in the Hereafter; they are the losers.

like that of those who lived before you, whose power, wealth, and children were much greater than yours. They enjoyed their share of the worldly gains and you, also, like them, have enjoyed yours. You have been sneaking among the people to cause trouble, just as they had been doing before you. Such people's deeds are devoid of all virtue both in this life and in the life hereafter. They indeed are lost.

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

Even as those before you - they might have been mighty in power and had more wealth and children. They enjoyed their lot for a time, so have you enjoyed your lot as those before you enjoyed their lot. And you indulge in idle talk. It is they whose works shall be of no avail in this world and the Hereafter. And it is they who are the losers.

As in the case of those before you: they were mightier than you in power, and more flourishing in wealth and children. They had their enjoyment of their portion: and ye have of yours, as did those before you; and ye indulge in idle talk as they did. They! - their work are fruitless in this world and in the Hereafter, and they will lose (all spiritual good).
O Prophet! strive hard against the unbelievers and the hypocrites, and be firm against them. And their abode is hell, and evil is the destination.

O Prophet! strive against the disbelievers and the hypocrites! Be harsh with them. Their ultimate destination is hell.

O Prophet! Strive hard against the disbelievers and the hypocrites! Their ultimate abode is hell.

And Allah has promised the believers, men and women, Gardens underneath which rivers flow, to abide therein, and goodly dwellings in Gardens of Eden. And God's blessings and approval are even greater. This is the greatest triumph.

The believers, men and women, are friends of one another. They enjoin good and forbid evil and observe Prayer and pay the Zakaat and obey Allah and His messenger. As for these, Allah will have mercy on them. Surely Allah is All-Mighty, All-Wise.

And the believers, men and women, are allies of one another. They advocate righteousness and forbid evil, they observe the Contact Prayers (Salat) and pay the obligatory charity (Zakat), and obey God and His Messenger. These will be showered by God's mercy. God is Almighty, Most Wise.

The believers, men and women, are friends of one another. They enjoin good and forbid evil and observe Prayer and pay the Zakaat and obey Allah and His Messenger. As for these, Allah will have mercy on them. Surely Allah is All-Mighty, All-Wise.

And the believers, men and women, are allies of one another. They advocate righteousness and forbid evil, they observe the Contact Prayers (Salat) and pay the obligatory charity (Zakat), and obey God and His Messenger. These will be showered by God's mercy. God is Almighty, Most Wise.
They swear by Allah that they said nothing (evil), but indeed they uttered blasphemy, and they have subsequently blasphemed against Allah.

And it will be said to them: "Is he who made a covenant with Allah saying: 'If He bestow on us of His grace, we will verily give Sadaqah (charity)?"

Or are they those who made a covenant with Allah, that if He bestowed on them of His bounty, they would certainly give alms and be of the righteous.

And of them are those who made a covenant with Allah: If He give us of His grace, we will cede of it and become of the virtuous.'

And of them are some who made a covenant with Allah: If He gave us out of His grace; therefore if they repent, it will be good for them; and if they turn back, Allah will chastise them with a painful chastisement in this world and the Hereafter, and they shall not have in the land any guardian or a helper.

They swear by Allah that they did not speak, and certainly they did speak, the word of unbelief, and disbelieved after their Islam, and they determined upon what they have not been able to effect, and they did not find fault except because Allah and His Messenger enriched them out of His grace; therefore if they repent, it will be good for them; and if they turn back, Allah will chastise them with a painful chastisement in this world and the Hereafter, and they shall not have in the land any guardian or a helper.

They swear by Allah that they said nothing, but they did certainly utter the word of disbelief, and disbelieved after they had embraced Islam. And they designed what they could not attain. And they cherished enmity against believers only because ALLAH (God) and His Messenger had enriched them out of His bounty. So if they repent, it will be better for them; but if they turn away, ALLAH (God) will punish them with a grievous punishment both in this life and in the Hereafter. They shall have none on earth to protect or help them.

They swear by Allah that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islam, and they resolved that (plot to murder Prophet Muhammad SAW) which they were unable to carry out, and they could not find any cause to do so except that Allah and His Messenger had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allah will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a Wali (supporter, protector) or a helper.

They swear by Allah that they said nothing. And certainly they did speak the word of disbelief, and disbelieved after their Islam, and they purposed that which they could not attain. And they sought revenge only because Allah -- as well as His Messenger -- had enriched them out of His grace. So if they repent, it will be good for them; and if they turn away, Allah will chastise them with a painful chastisement in this world and the Hereafter, and they shall have in the earth neither a friend nor a helper.

They swear by Allah that they said nothing (wrong), yet they did say the word of disbelief, and did disbelieve after their Surrender (to Allah).

And they purposed that which they could not attain, and they sought revenge only that Allah by His messenger should enrich them of His bounty. If they repent it will be better for them; and if they turn away, GOD will commit them to painful retribution in this life and in the Hereafter. They will find no one on earth to be their lord and master.

They (the hypocrites) swear by the Name of God (to make others believe in what they are saying). They have spoken the testimony of disbelief and have then turned back to disbelief. They have made unsuccessful attempts to cause trouble. There is no other reason for their ungratefulness except that God and His Messenger enriched them through their favors. If they repent, it will be better for them, but if they turn away (from the faith), God will make them suffer a painful punishment both in this life and in the life hereafter. They will find no guardian nor any helper in the land.

They swear by Allah that they did not speak, and certainly they did speak, the word of unbelief, and disbelieved after their Islam, and they had determined upon what they have not been able to effect, and they did not find fault except because Allah and His Messenger enriched them out of His grace; therefore if they repent, it will be good for them; and if they turn back, Allah will chastise them with a painful chastisement in this world and the Hereafter, and they shall not have in the land any guardian or a helper.

They swear by Allah that they said nothing, but they did certainly utter the word of disbelief, and disbelieved after they had embraced Islam. And they designed what they could not attain. And they cherished enmity against believers only because ALLAH (God) and His Messenger had enriched them out of His bounty. So if they repent, it will be better for them; but if they turn away, ALLAH (God) will punish them with a grievous punishment both in this life and in the Hereafter. They shall have none on earth to protect or help them.

And of them are some who made a covenant with Allah (saying): "If He bestowed on us of His grace, we will verily give Sadaqah (Zakat and voluntary charity in Allah's Cause) and will be certainly among those who are righteous."

And of them are those who made a covenant with Allah: If He give us out of His grace, we will certainly give alms and be of the righteous.

And of them is he who made a covenant with Allah (saying): If He give us of His bounty we will give alms and become of the righteous.

Some of them even pledged: "If GOD showered us with His grace, we would be charitable, and would lead a righteous life."

Some of them have promised God that if He will favor them, they will certainly spend for His cause and be righteous ones.

And there are those of them who made a covenant with Allah: If He give us out of His grace, we will certainly give alms and we will certainly be of the good.

And among them are those who made a covenant with ALLAH, saying, 'IF HE give us of HIS bounty, we would most surely give alms and be of the virtuous.'

Amongst them are men who made a covenant with Allah, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous.

Then when He gave them of His Bounty, they became niggardly [refused to pay the Sadaqah (Zakat and voluntary charity), and turned away, averse.

But when He gave them out of His grace, they became niggardly of it and they turned away and they are averse.

Yet when He gave them of His bounty, they hoarded it and turned away, averse.

But when He did shower them with His provisions, they became stingy, and turned away in aversion.

But when His favors were bestowed on them, they became niggardly and in disregard broke their promise.

But when He gave them out of His grace, they became niggardly of it and they turned back and they withdrew.

But when HE gave them out of HIS bounty, they became niggardly of it, and turned away in aversion.

But when HE did bestow of His Bounty, they became covetous, and turned back (from their covenant), averse (from its fulfilment).

So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allah) which they had promised Him and because they used to tell lies.

So He required them with hypocrisy in their hearts till the day when they meet Him, because they broke their promise with Allah and because they lied.

So He hath made the consequence (to be) hypocrisy in their hearts until the day when they shall meet Him, because they broke their word to Allah that they promised Him, and because they lied.

Consequently, He plagued them with hypocrisy in their hearts, till the day they meet Him. This is because they broke their promises to GOD, and because of their living.

God will, for their disregard of their promise and their telling lies, place hypocrisy in their hearts which will not leave them until they face the consequences of their deeds.

So He made hypocrisy to follow as a consequence into their hearts till the day when they shall meet Him because they failed to perform towards Allah what they had promised with Him and because they told lies.

So HE required them with hypocrisy which shall last in their hearts until the day when they shall meet HIM, because they broke their promise, and because they lied.

So He hath put as a consequence hypocrisy into their hearts, (to last) till the Day, whereon they shall meet Him: because they broke their covenant with Allah, and because they lied (again and again).
If only those who were left behind (in the Tabuk expedition) could understand. They said, ‘Go not forth in the heat!’ Say: ‘The Fire of Hell is much hotter!’ if they could only comprehend. Those who contrived to be left behind rejoice in their sitting at home behind Allah’s Messenger, and were averse to striving with their wealth and their lives in the Cause of Allah. And they said, ‘Go not forth in the heat!’ Say: ‘The Fire of Hell is much hotter!’ if only they could understand!

Ask thou forgiveness for them (O Muhammad SAW) or ask not forgiveness for them; (and even) if you ask seventy times for their forgiveness ... Allah will not forgive them, because they have disbelieved in Allah and His Messenger (Muhammad SAW). And Allah guides not the transgressing people.

Whether you ask forgiveness for them (hypocrites) or do not ask forgiveness for them, He will never do so, even if you were to beg seventy times; they have disbelieved in Allah and His Messenger. And Allah guideth not wrongdoers.

Those who slander such of the believers as give themselves freely to (deeds of) charity, as well as such as can find nothing to give except the earnings of their toil. So they deride them. Allah will punish them for their derision, and for them is a grievous torment.
So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

Then let them laugh a little and weep much – a recompense for what they earned.

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

Let them laugh a little, and cry a lot. This is the requital for the sins they have earned.

They should laugh less and weep more as a recompense for what they have gained.

Therefore they shall laugh and weep much for that which they used to earn.

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

If Allah brings you back to a party of them (the hypocrites), and they ask your permission to go out (to fight), say: "Never shall you go out with me, nor fight an enemy with me; you agreed to sit inactive on the first occasion, then you sit (now) with those who lag behind."

If Allah bring thee back to a party of them, then they ask thy permission to go forth, say: Never shall you go forth with me and never shall you fight an enemy with me. You chose to sit (at home) the first time; so sit (now) with those who remain behind.

If Allah brings you back to any of them, and they ask of thee leave to go forth to fight, then say unto them: Ye shall never more go out with me nor fight with me against a foe. Ye were content with sitting still the first time. So sit still, with the useless.

If GOD returns you to a situation where they ask your permission to mobilize with you, you shall say, "You will never again mobilize with me, nor will you ever fight with me against any enemy. For you have chosen to be with the sedentary in the first place. Therefore, you must stay with the sedentary."

When God brings you back safely and a group of hypocrites ask you to make them exempt from taking part in the battle, tell them, "Never march with me and never fight with us against any of the enemies (of God). You chose to linger behind the first time, so this time stay behind with those who are of no help in the battle."

Therefore if Allah brings you back to a party of them and then they ask your permission to go forth, say: By no means shall you ever go forth with me and by no means shall you fight an enemy with me; surely you chose to sit the first time, therefore sit (now) with those who remain behind.

And if ALLAH bring thee back to a party of them, they ask of thee leave to go forth to fight, say then, 'You shall never go forth with me, and never shall fight an enemy with me. You chose to sit at home the first time, so sit now with those who remain behind.'

If, then, Allah bring thee back to any of them, and they ask thy permission to come out (with thee), say: "Never shall ye come out with me, nor fight an enemy with me: for ye preferred to sit inactive on the first occasion: Then sit ye (now) with those who lag behind."

And never offer prayer for any of them who dies, nor stand by his grave! Allah's Plan is to punish them with these things in this world, and that their souls shall depart while they are unbelievers.

And never (O Muhammad SAW) pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasiqun (rebellious, - disobedient to Allah and His Messenger SAW).

And never offer prayer for any one of them who dies, nor stand by his grave. Surely they disbelieved in Allah and His Messenger and they died in transgression.

And never (O Muhammad) pray for one of them who dieth, nor stand by his grave, Lo! they disbelieved in Allah and His messenger, and they died while they were evil-doers.

You shall not observe the funeral prayer for any of them when he dies, nor shall you stand at his grave. They have disbelieved in GOD and His messenger, and died in a state of wickedness.

Should any of them die, never pray for him or stand on his grave. They have disbelieved in God and His Messenger and have died while committing evil.

And never offer prayer for any of them who dies and do not stand by his grave; surely they disbelieve in Allah and His Messenger and they shall die in transgression.

And never pray thou for any of them that dies, nor stand by his grave; for they disbelieved in ALLAH and HIS Messenger and died while they were disobedient.

Nor do thou ever pray for any of them that dies, nor stand at his grave; for they rejected Allah and His Messenger, and died in a state of perverse rebellion.

And let not their wealth or their children amaze you. Allah's Plan is to punish them with these things in this world, and that their souls shall depart (die) while they are disbelievers.

And let not their wealth and their children excite thy admiration. Allah only intends to chastise them thereby in this world, and (that) their souls may depart while they are disbelievers.

Let not their wealth nor their children please thee! Allah purposeth only to punish them thereby in the world, and that their souls shall pass away while they are disbelievers.

Their wealth or children should not tempt you; God wants to punish them through these things in this life so that they will die as disbelievers.

And let not their property and their children excite your admiration; Allah only wishes to chastise them with these in this world and (that) their souls may depart while they are unbelievers.

And let not their riches and their children excite thy wonder; ALLAH only intends to punish them therewith in this world and that their souls may depart while they are disbelievers.

Nor let their wealth nor their (following in) sons dazzle thee: Allah's plan is to punish them with these things in this world, and that their souls may perish in their (very) denial of Allah.
009:086 Khan
And when a Surah (chapter from the Qur'an) is revealed, enjoining them to believe in Allah and to strive hard and fight along with His Messenger, the wealthy among them ask your leave to exempt them (from Hijrah) and say, "Leave us (behind), we would be with those who sit (at home)."

009:086 Maulana
And when a chapter is revealed, saying, Believe in Allah and strive hard along with His messenger, the wealthy among them ask permission of thee and say: Leave us (behind), that we may be with those who sit (at home).

009:086 Pickthal
And when a surah is revealed (which saith): Believe in GOD, and strive with His messenger; even the strong among them say, "Let us stay behind!"

009:086 Rashad
When a sura is revealed, stating: "Believe in GOD, and strive with His messenger," even the strong among them say, "Let us stay behind!"

009:086 Sarwar
When a chapter of the Qur'an is revealed telling them to believe in God and fight along with His Messenger for His cause against His enemies, the wealthy and rich ones of them ask you to exempt them from taking part in the battle for the cause of God and to let them stay home with the people who are of no help in the battle.

009:086 Shakir
And whenever a Chapter is revealed, saying: Believe in Allah and strive hard along with His Messenger, those having ampleness of means ask permission of you and say: Leave us (behind), that we may be with those who sit.

009:086 Sherali
And when a Surah is revealed, enjoining, 'Believe in ALLAH and strive in HIS cause in company with HIS Messenger,' men of wealth an affiliate among them ask leave of thee and say, 'Leave us that we be with those who sit at home.'

009:086 Yusufali
When a Sura comes down, enjoining them to believe in Allah and to strive and fight along with His Messenger, those with wealth and influence among them ask thee for exemption, and say: "Leave us (behind); we would be with those who sit (at home)."

009:087
They are content to be with those (the women) who sit behind (at home). Their hearts are sealed up (from all kinds of goodness and right guidance), so they understand not.

009:088 Khan
But the Messenger (Muhammad SAW) and those who believed with him (in Islamic Monotheism) strove hard and fought with their wealth and their lives (in Allah's Cause). Such are they for whom are the good things, and it is they who will be successful.

009:088 Maulana
But the Messenger and those who believe with him strive hard with their property and their persons. And these it is for whom are the good things and these it is who are successful.

009:088 Pickthal
But the messenger and those who believe with him strive with their wealth and their lives. Such are they for whom are the good things. Such are they who are the successful.

009:088 Rashad
As for the messenger and those who believed with him, they eagerly strive with their money and their lives. These have deserved all the good things; they are the winners.

009:088 Sarwar
But the Messenger of God and the believers with him fought for the cause of God with their possessions and in person and their reward will be all good things and everlasting happiness.

009:088 Shakir
But the Messenger and those who believe with him strive hard with their property and their persons; and these it is who shall have the good things and these it is who shall be successful.

009:088 Sherali
But the Messenger and those who believe in him strive in the cause of ALLAH with their wealth and their persons, and it is they who shall have good things, and it is they who shall prosper.

009:088 Yusufali
But the Messenger, and those who believe with him, strive and fight with their wealth and their persons: for them are (all) good things: and it is they who will prosper.

009:089 Khan
For them Allah hath prepared Gardens (Paradise) under which rivers flow, to dwell therein forever. That is the supreme success.

009:089 Maulana
Allah has prepared for them Gardens wherein flow rivers, to abide therein. That is the great achievement.

009:089 Pickthal
Allah hath made ready for them Gardens underneath which rivers flow, wherein they will abide. That is the supreme triumph.

009:089 Rashad
GOD has prepared for them gardens with flowing streams, wherein they abide forever. This is the greatest triumph.

009:089 Sarwar
God has established gardens for them wherein streams flow and wherein they will live forever. This indeed is the greatest triumph.

009:089 Shakir
Allah has prepared for them gardens under which rivers flow, to abide in them; that is the great achievement.

009:089 Sherali
ALLAH has prepared for them Gardens under which streams flow; therein shall they abide. That is the supreme triumph.

009:089 Yusufali
Allah hath prepared for them gardens under which rivers flow, to dwell therein: that is the supreme felicity.

009:090
Section 12: The Hypocrites

009:090 Khan
And those who made excuses from the bedouins came (to you, O Prophet SAW) asking your permission to exempt them (from the battle), and those who had lied to Allah and His Messenger sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.

009:090 Maulana
And the defaulter from among the dwellers of the desert came that permission might be given to them, and they sat at home; those who lied to Allah and His Messenger: A painful chastisement will afflict those of them who disbelieve.

009:090 Pickthal
And those among the wandering Arabs who had an excuse came in order that permission might be given them. And those who lied to Allah and His messenger sat at home. A painful doom will fall on those of them who disbelieve.

009:090 Rashad
The Arabs made up excuses, and came to you seeking permission to stay behind. This is indicative of their rejection of GOD and His messenger - they stay behind. Indeed, those who disbelieve among them have incurred a painful retribution.

009:090 Sarwar
Some of the dwellers of the desert (who were not able to join the army) came to the Prophet seeking exemption from taking part in the battle. Those who called God and His Messengers liars also stayed home (with those who were truly exempt). The disbelievers will soon receive a painful punishment.

009:090 Shakir
And the defaulter from among the dwellers of the desert came that permission might be given to them and they sat (at home) who lied to Allah and His Messenger; a painful chastisement shall afflict those of them who disbelieve.

009:090 Sherali
And those, who make excuses from among the desert Arabs, came with the request that exemption might be granted them. And those who lied to ALLAH and HIS Messenger stayed at home. A grievous punishment shall befall those of them who disbelieve.

009:090 Yusufali
And there were, among the desert Arabs (also), men who made excuses and came to claim exemption; and those who were false to Allah and His Messenger (merely) sat inactive. Soon will a grievous penalty seize the Unbelievers among them.
There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (Jihad)], if they are sincere and true (in duty) to Allah and His Messenger. No ground (of complaint) can there be against the Muhsinun (good-doers - see the footnote of V.9:120). And Allah is Oft-Forgiving, Most Merciful.

No blame lies on the weak, nor on the sick, nor on those who can find nothing to spend if they are sincere to Allah and His Messenger. There is no way (to blame) against the doers of good. And Allah is Forgiving, Merciful.

Not unto the weak nor unto the sick nor unto those who can find naught to spend is any fault (to be imputed though they stay at home) if they are true to Allah and His messenger. Not unto the good is there any road (of blame). Allah is Forgiving, Merciful.

Not to be blamed are those who are weak, or ill, or do not have anything to offer, so long as they remain devoted to GOD and His messenger. The righteous among them shall not be blamed. GOD is Forgiver, Most Merciful.

It shall be no crime in the weak, nor in the sick, nor in those who do not spend what they should spend (to stay behind), so long as they are sincere to Allah and His Messenger; there is no way (to blame) against the doers of good; and Allah is Forgiving, Merciful.

No blame lies on the weak, nor on the sick, nor on those who find nothing to spend if they are sincere to ALLAH and HIS Messenger. There is no cause of reproach against those who do good deeds; and ALLAH is Most Forgiving, Merciful.

There is no blame on those who are infirm, or ill, or who find no resources to spend (on the cause), if they are sincere (in duty) to Allah and His Messenger: no ground (of complaint) can there be against such as do right: and Allah is Oft-Forgiving, Most Merciful.

Nor (is there blame) on those who came to you to be provided with mounts, and when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for Jihad).

Nor on those to whom, when they came to thee that thou shouldst mount them, thou didst say: I cannot find that on which to mount you. They went back while their eyes overflowed with tears of grief that they could not find aught to spend.

Nor unto those whom, when they came to thee (asking) that thou shouldst mount them, thou didst tell: I cannot find whereon to mount you. They turned back with eyes flowing with tears, for sorrow that they could not find the means to spend.

Also excused are those who come to you wishing to be included with you, but you tell them, "I do not have anything to carry you on." They then turn back with tears in their eyes, genuinely saddened that they could not afford to contribute.

Those who come to you, (Muhammad), asking to be taken to the battle, but you cannot find the necessary means for them, are exempt from the duty of fighting for the cause of God, even though they leave you with their eyes flooded with tears because of not being able to help the cause of God.

Nor in those who when they came to you that you might carry them, you said: I cannot find that on which to carry you; they went back while their eyes overflowed with tears of grief that they should spend.

Nor against those to whom, when they came to thee that thou shouldst furnish them with mounts thou didst say, 'I cannot find whereon I can mount you;' they turned back, their eyes overflowing with tears, out of grief that they could not find what they might spend.

Nor is there blame on those who came to thee to be provided with mounts, and when thou saidst, "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses.

The ground (of complaint) is only against those who are rich, and yet ask exemption. They are content to be with (the women) who sit behind (at home) and Allah has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

The way (to blame) is only against those who ask permission of thee, though they are rich. They have chosen to be with those who remained behind; and Allah has sealed their hearts, so they know not.

The road (of blame) is only against those who ask for leave of thee (to stay at home) when they are rich. They are content to be with the useless. Allah hath sealed their hearts so that they know not.

The blame is on those who ask your permission to stay behind, even though they have no excuse. They have chosen to be with the sedentary. Consequently, GOD has sealed their hearts, and thus, they do not attain any knowledge.

The blameworthy ones are those who ask for exemption despite their ability and who preferred to stay at home with those who are truly exempt. God has placed a seal on their hearts but they do not know.

The way (to blame) is only against those who ask permission of you though they are rich; they have chosen to be with those who remained behind, and Allah has set a seal upon their hearts so they do not know.

The cause of reproach is only against those who ask leave of thee, while they are rich. They are content to be with the womenfolk who remain behind at home. And ALLAH has set a seal upon their hearts so that they know not.

The ground (of complaint) is against such as claim exemption while they are rich. They prefer to stay with the (women) who remain behind: Allah hath sealed their hearts; so they know not (What they miss).
They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad SAW) "Present no excuses, we shall not believe you. Allah has already informed us of the news concerning you. Allah and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allah) will inform you of what you used to do."

They will make excuses to you when you return to them. Say: Make no excuse, we shall not believe you; Allah has informed us of matters relating to you. And Allah and His Messenger will now see your actions, then you will be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

They will make excuse to you (Muslims) when ye return unto them. Say: Make no excuse, for we shall not believe you. Allah hath told us tidings of you. Allah and His messenger will see your conduct, and then ye will be brought back unto Him Who knoweth the Invisible as well as the Visible, and He will tell you what ye used to do.

They apologize to you when you return to them (from battle). Say, "Do not apologize; we no longer trust you. GOD has informed us about you." GOD will see your works, and so will the messenger, then you will be returned to the Knower of all secrets and declarations, then He will inform you of everything you had done.

They will apologize to you on your return. Tell them, "Do not ask for pardon. We will never believe you. God has already told us everything about you. God and His Messenger will soon make your deeds public, then you will return to Him who has absolute knowledge of the unseen and the seen and He will inform you of what you have done.

They will excuse themselves to you when you go back to them. Say: Urge no excuse, by no means will we believe you; indeed Allah has informed us of matters relating to you; and now Allah and His Messenger will see your doings, then you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

They will make excuses to you when you return to them. Say, 'Make no excuses; we shall not believe you. ALLAH has already informed us of the true facts about you. And ALLAH will observe your conduct, and also HIS Messenger; then will you be brought back to HIM Who knows the unseen and the seen, and HE will tell you all that you used to do.'

They will present their excuses to you when ye return to them. Say thou: "Present no excuses: we shall not believe you: Allah hath already informed us of the true state of matters concerning you: It is your actions that Allah and His Messenger will observe: in the end will ye be brought back to Him Who knoweth what is hidden and what is open: then will He show you the truth of all that ye did."

They will swear by Allah to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are Riusan [i.e. Najasun (impure) because of their evil deeds], and Hell is their dwelling place, - a recompense for that which they used to earn.

They will swear by Allah to you, when you return to them, so that you may leave them alone. So leave them alone. Surely they are unclean and their refuge is hell -- a recompense for what they earned.

They will swear by Allah unto you, when ye return unto them, that ye may let them be. Let them be, for lo! they are unclean, and their abode is hell as the reward for what they used to earn.

They will swear by GOD to you, when you return to them, that you may disregard them. Do disregard them. They are polluted, and their destiny is Hell, as a requital for the sins they have earned.

When you return they will appeal to you in the Name of God to leave them alone. So leave them alone. They are filthy and their dwelling will be hell as a recompense for what they had gained.

They will swear to you by Allah when ye return to them so that you may turn aside from them; so do turn aside from them; surely they are unclean and their abode is hell; a recompense for what they earned.

They will swear to you by ALLAH, when you return to them, that you may leave them alone. So leave them alone. Surely, they are an abomination, and their abode is Hell - a fit recompense for that which they used to do.

They will swear to you by Allah, when ye return to them, that ye may leave them alone. So leave them alone: For they are an abomination, and Hell is their dwelling-place, - a fitting recompense for the (evil) that they did.

They (the hypocrites) swear to you (Muslims) that you may be pleased with them, but if you are pleased with them, certainly Allah is not pleased with the people who are Al-Fasiqun (rebellious, disobedient to Allah).

They will swear to you that you may be pleased with them. But if you are pleased with them, yet surely Allah is not pleased with the transgressing people.

They swear unto you, that ye may accept them. Though ye accept them. Allah verily accepteth not wrongdoing folk.

They swear to you, that ye may pardon them. Even if you pardon them, GOD does not pardon such wicked people.

They swear in the Name of God to please you. Even if you were to be pleased with them, God is not pleased with evil-doing people.

They will swear to you that you may be pleased with them; but if you are pleased with them, yet surely Allah is not pleased with the transgressing people.

They will swear to you that you may be pleased with them. But even if you be pleased with them, ALLAH will not be pleased with the rebellious people.

They will swear unto you, that ye may be pleased with them but if ye are pleased with them, Allah is not pleased with those who disobey.

The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allah's Commandments and His Legal Laws, etc.) which Allah has revealed to His Messenger. And Allah is All-Knower, All-Wise.

The dwellers of the desert are hardest in disbelief and hypocrisy, and most disposed not to know the limits of what Allah has revealed to His messenger. And Allah is Knowing, Wise.

The wandering Arabs are more hard in disbelief and hypocrisy, and more likely to be ignorant of the limits which Allah hath revealed unto His messenger. And Allah is Knowing, Wise.

The Arabs are the worst in disbelief and hypocrisy, and the most likely to ignore the laws that GOD has revealed to His messenger. GOD is Omniscient, Most Wise.

The desert dwelling Arabs are far worse than the others in their disbelief and hypocrisy and have more reason to be ignorant of the revelations that God revealed to His Messenger. God is All-knowing and All-wise.

The dwellers of the desert are very hard in unbelief and hypocrisy, and more disposed not to know the limits of what Allah has revealed to His Messenger; and Allah is Knowing, Wise.

The Arabs of the desert are the worst in disbelief and hypocrisy, and most apt not to know the ordinances of the Revelation which ALLAH has sent down to HIS Messenger. And ALLAH is All-Knowing, Wise.

The Arabs of the desert are the worst in Unbelief and hypocrisy, and most fitted to be in ignorance of the command which Allah hath sent down to His Messenger: But Allah is All-knowing, All-Wise.
And of the bedouins there are some who look upon what they spend (in Allah's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allah is All-Hearer, All-Knower.

And of the dwellers of the desert are those who take what they spend to be a fine, and they wait for an evil turn of fortune for you. On them is the evil turn. And Allah is Hearing, Knowing.

And of the wandering Arabs there is he who taketh that which he expendeth (for the cause of Allah) as a loss, and awaiteth (evil turns of fortune) for you (that he may be rid of it). The evil turn of fortune will be theirs. Allah is Hearer, Knower.

Some Arabs consider their spending (in the cause of God) to be a loss, and even wait in anticipation that a disaster may hit you. It is they who will incur the worst disaster. GOD is Hearer, Omniscient.

Whatever some of the desert dwelling Arabs spend for the cause of God, they consider it a loss to themselves. They wish to see you in trouble. Trouble has struck them already. God is All-hearing and All-knowing.

And of the dwellers of the desert are those who take what they spend to be a fine, and they wait (the befalling of calamities to you; on them (will be) the evil calamity; and Allah is Hearing, Knowing.

And among the Arabs of the desert are those who regard that which they spend in the cause of ALLAH as a compulsory fine and they wait for calamities to befall you. On themselves shall fall an evil calamity. And ALLAH is All-Hearing, All-Knowing.

Some of the desert Arabs look upon their payments as a fine, and watch for disasters for you: on them be the disaster of evil: for Allah is He That heareth and knoweth (all things).

And of the bedouins there are some who believe in Allah and the Last Day, and look upon what they spend in Allah's Cause as approaches to Allah, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allah's Cause) are an approach for them. Allah will admit them to His Mercy. Certainly Allah is Oft-Forgiving, Most Merciful.

And of the desert Arabs are those who believe in Allah and the Last Day, and consider what they spend and the prayers of the Messenger, as bringing them nearer to Allah. Surely they bring them nearer (to Allah); Allah will bring them into His mercy. Surely Allah is Forgiving, Merciful.

And of the wandering Arabs there is he who believeth in Allah and the Last Day, and taketh that which he expendeth and also the prayers of the messenger as acceptable offerings in the sight of Allah. Lo! verily it is an acceptable offering for them. Allah will bring them into His Mercy. Lo! Allah is Forgiving, Merciful.

Other Arabs do believe in GOD and the Last Day, and consider their spending to be a means towards GOD, and a means of supporting the messenger. Indeed, it will bring them nearer; GOD will admit them into His mercy. GOD is Forgiver, Most Merciful.

Some of the desert dwelling Arabs believe in God and the Day of Judgment. Whatever they spend for the cause of God they consider it as a means of getting nearer to God and have the prayers of the Messenger in their favor. This, certainly is a means to get nearer to God. God will admit them into His mercy. God is All-Forgiving and All-merciful.

And among the Arabs of the desert are those who believe in Allah and the Last Day, and regard that which they spend as means of bringing them near to ALLAH and of receiving the prayers of the Prophet. Aye! it is for them certainly a means of bringing them near to ALLAH.

ALLAH will soon admit them to HIS mercy. Surely, ALLAH is Most Forgiving, Merciful.

Some of the desert Arabs believe in Allah and the Last Day, and look on their payments as pious gifts bringing them nearer to Allah and obtaining the prayers of the Messenger. Aye, indeed they bring them nearer (to Him): soon will Allah admit them to His Mercy: for Allah is Oft-forgiving, Most Merciful.

The first of those who forsook (their homes) and of those who gave them aid, and (also) those who follow them in all) good deeds, - well-pleased is Allah with them, as are they with Him: for them hath He prepared gardens under which rivers flow, to dwell therein for ever: that is the supreme felicity.
And among the bedouins round about you, some are hypocrites, and so are some among the people of Al-Madinah, they exaggerate and persist in hypocrisy; you (O Muhammad SAW) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

And of those around you of the desert Arabs, there are hypocrites; and of the people of Madinah (also) -- they persist in hypocrisy. Thou knowest them not; We know them. We will chastise them twice, then they will be turned back to a grievous chastisement.

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

Among the Arabs around you, there are hypocrites. Also, among the city dwellers, there are those who are accustomed to hypocrisy. You do not know them, but we know them. We will double the retribution for them, then they end up committed to a terrible retribution.

Do they not know that Allah accepts repentance from His servants and takes the alms, and that Allah is the Oft-returning, Most Merciful?

Do they not know that Allah accepts repentance from His servants and takes the alms, and that Allah is the Oft-returning, Most Merciful?

Do they not realize that GOD accepts the repentance of His worshipers, and takes the charities, and that GOD is the Redeemer, Most Merciful?

And others have acknowledged their faults -- they mixed a good deed with another that was evil. It may be that Allah will turn to them (mercifully), surely Allah is Forgiving, Merciful.

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

There are others who have confessed their sins; they have mixed good deeds with bad deeds. GOD will redeem them, for GOD is Forgiver, Most Merciful.

Some of them have already confessed their sins and have mixed virtuous deeds with sinful ones. Perhaps God will forgive them. God is All-forgiving and All-merciful.

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

And there are others who confessed their faults. They mixed good works with others that are evil. It may be that ALLAH will turn to them with compassion. Surely, ALLAH is Most Forgiving, Merciful.

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

Take Sadaqah (alms) from their wealth in order to purify them and sanctify them with it, and invoque Allah for them. Verily! Your invocations are a source of security for them, and Allah is All-Hearer, All-Knower.

Take alms out of their property, you wouldst cleanse them and purify them thereby -- and pray for them. Surely thy prayer is a relief to them. And Allah is Hearing, Knowing.

Take alms of their wealth, wherewith thou mayest purify them and mayst make them grow, and pray for them. Lo! thy prayer is an assuagement for them. Allah is Hearing, Knowing.

Collect religious tax (zakat) from them to purify and cleanse them and pray for them; your prayers give them comfort. God is All-hearing and All-knowing.

Take alms out of their property, you would cleanse them and purify them thereby, and pray for them; surely your prayer is a relief to them; and Allah is Hearing, Knowing.

Take alms out of their wealth, so that thou mayest cleanse them and purify them thereby. And pray for them; thy prayer indeed is a source of tranquillity for them. And ALLAH is All-Knowing.

Of their goods, take alms, that so thou mightest purify and sanctify them; and pray on their behalf. Verily thy prayers are a source of security for them: And Allah is One Who heareth and knoweth.

Know they not that Allah accepts repentance from His slaves and takes the Sadaqat (alms, charities) and that Allah Alone is the One Who forgives and accepts repentance, Most Merciful?

Know they not that Allah is He Who accepts repentance from His servants and takes the alms, and that Allah -- He is the Oft-returning (to mercy), the Merciful?

Know they not that Allah is He Who accepteth repentance from His bondmen and taketh the alms, and that Allah is He Who is the Relenting, the Merciful.

Do they not realize that GOD accepts the repentance of His worshipers, and takes the charities, and that GOD is the Redeemer, Most Merciful?

Do they not know that it is God who accepts the repentance of His servants and receives the welfare funds and that it is God who is All-forgiving and All-merciful?

Do not they know that Allah accepts repentance from His servants and takes the alms, and that Allah is the Oft-returning (to mercy), the Merciful?

Know they not that ALLAH is HE Who accepts repentance from HIS servants and take alms, and that ALLAH is HE Who is Oft-Returning with compassion, and is Merciful?

Know they not that Allah doth accept repentance from His votaries and receives their gifts of charity, and that Allah is verily He, the Oft-Returning, Most Merciful?
And say (O Muhammad SAW) "Do deeds! Allah will see your deeds, and (so will) His Messenger and the believers. And you will be brought back to the All-Knowing of the unseen and the seen. Then He will inform you of what you used to do."

And say, Work; so Allah will see you work and (so will) His Messenger and the believers. And you will be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

And say (unto them): Act! Allah will behold your actions, and (so will) His messenger and the believers, and ye will be brought back to the Knower of the Invisible and the Visible, and He will tell you what ye used to do.

Say, "Work righteousness; GOD will see your work, and so will His messenger and the believers. Ultimately, you will be returned to the Knower of all secrets and declarations, then He will inform you of everything you had done."

And say: Work; so Allah will see your work and (so will) His Messenger and the believers; and you shall be brought back to the Knower of the unseen and the seen, then He will inform you of what you did.

Never stand therein. In it are men who love to be purified; and Allah loveth those who make themselves pure.

And there are those who put up a mosque by way of mischief and infidelity (Muhammad), never stay in that mosque. The mosque which was established for a pious purpose and before for your prayer. In this mosque, there are people who love to be purified. God, His Messenger and the believers will see your deeds. You will be brought before the One who has absolute knowledge of the unseen and the seen. He will let you know about all that you have done.

And say, 'Go on working and ALLAH will surely watch your conduct and also HIS Messenger and the believers. And you shall be brought back to HIM Who knows the unseen and the seen; the HE will inform you of what you did.

And say: "Work; for your prayer. In this mosque, there are people who love to be purified. GOD loves those who purify themselves."

Never stand (to pray) there. A place of worship which was found upon duty (to Allah) from the first day is more virtuous than all other mosques is more virtuous. And among the Hypocrites are those who have built a mosque in order to injure Islam and help disbelief and to cause a division among the believers, and an ambush to him who made war against Allah and His Messenger before. And they will certainly swear: We desired naught but good. And Allah bears witness that they are certainly liars.

And those who built a mosque to cause harm (to Islam) and (to help) disbelief, and to cause disunion among the believers, and a refuge for him who made war against Allah and His Messenger before. And they will certainly swear: We desired naught but good. And Allah bears witness that they are certainly liars.

And among the Hypocrites are those who have built a mosque in order to injure Islam and help disbelief and to cause a division among the believers, and providing comfort to those who oppose GOD and His messenger. They solemnly swear: "Our intentions are honorable!" GOD bears witness that they are liars.

The mosque which some of the hypocrites have established is only to harm people, to spread disbelief, to create discord among the believers, to wait for the one who fought against God and His Messenger, and to make others believe that it has been established with their good intentions. But God testifies that they are liars.

And as for those who put up a mosque by way of harming and disbelief, and to disseminate the believers, and as an outpost for those who warred against Allah and His Messenger (Muhammad SAW) aforetime, they will indeed swear that their intention is nothing but good. Allah bears witness that they are certainly liars.

And those who built a mosque to cause harm to (Islam) and (to help) disbelief, and to cause disunion among the believers, and a refuge for him who made war against Allah and His Messenger before; and they will certainly swear: We desired naught but good. And Allah bears witness that they are most surely liars.

And there are those who abuse the masjid by practicing idol worship, dividing the believers, and providing comfort to those who oppose GOD and His messenger. They will certainly swear: We did not desire aught but good; and Allah bears witness that they are certainly liars.

The mosque which some of the hypocrites have established is only to harm people, to spread disbelief, to create discord among the believers, to wait for the one who fought against God and His Messenger, and to make others believe that it has been established with their good intentions.

And there are those who put up a mosque by way of mischief and infidelity - to disunite the Believers - and in preparation for one who warred against Allah and His Messenger aforetime. They will indeed swear that their intention is nothing but good; But Allah doth declare that they are certainly liars.

Never stand therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allah loves those who make themselves clean and pure (i.e. who clean their private parts with dust [i.e. to be considered as soap) and water from urine and stools, after answering the call of nature].

Never stand in it. Certainly a Mosque founded on observance of duty from the first day is more deserving that thou shouldst stand in it. In it are men who love to purify themselves. And Allah loves those who purify themselves.

Never stand (to pray) there. A place of worship which was found upon duty (for Allah) from the first day is more worthy that thou shouldst stand (to pray) therein, wherein are men who love to purify themselves. Allah loveth the purifiers.

You shall never pray in such a masjid. A masjid that is established on the basis of righteousness from the first day is more worthy of your praying therein. In it, there are people who love to be purified. GOD loves those who purify themselves.

Never stand in that mosque. The mosque which was established for a pious purpose and before all other mosques is more virtuous for your prayer. In this mosque, there are people who love to be purified. God loves those who purify themselves.

Never stand in it; certainly a masjid founded on piety from the very first day is more deserving that you should stand in it; in it are men who love that they should be purified; and Allah loves those who purify themselves. And Allah loves those who make themselves clean and pure (i.e. who clean their private parts with dust [i.e. to be considered as soap) and water from urine and stools, after answering the call of nature].

Never stand to pray therein. A Mosque founded upon piety from the very first day is surely more worthy that thou shouldst stand to pray therein. In it are men who love to become purified, And ALLAH loves those who purify themselves.

Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure.
009:109 Khan

Is it then he, who laid the foundation of his building on piety to Allah and His Good Pleasure, better, or he who laid the foundation of his building on an undermined brink of a precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allah guides not the people who are the Zalimun (cruel, violent, proud, polytheist and wrong-doer).

009:109 Maulana

Is he, then, who lays his foundation on duty to Allah and (His) good pleasure better, or he who lays his foundation on the edge of a crumbling hollowed bank, so it broke down with him into the Fire of Hell? And Allah guides not the unjust people.

009:109 Pickthal

Is he who founded his building upon duty to Allah and His good pleasure better; or he who founded his building on the brink of a crumbling, overhauling precipice so that it toppled with him into the fire of hell? Allah guideth not wrongdoing folk.

009:109 Rashad

Is one who establishes his building on the basis of reverencing GOD and to gain His approval better, or one who establishes his building on the brink of a crumbling cliff, that falls down with him into the fire of Hell? GOD does not guide the transgressing people.

009:109 Sarwar

Which is better, the mosque that is founded for pious purposes and for achieving God's pleasure, or that which is based on the brink of a crumbling bank and which may crumble into hell at any moment? GOD does not guide the unjust.

009:109 Shakir

Is he, therefore, better who lays his foundation on fear of Allah and (His) good pleasure, or he who lays his foundation on the edge of a crumbling hollowed bank, so it broke down with him into the fire of hell; and Allah does not guide the unjust people.

009:109 Sherali

Is he, then, who founded his building on the fear of ALLAH and HIS pleasure better or he who has founded his building on the brink of a tottering water-worn bank which tumbled down with him into the fire of Hell? And ALLAH guides not the wrongdoing people.

009:109 Yusufali

Which then is best? - he that layeth his foundation on piety to Allah and His good pleasure? - or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? and it doth crumble to pieces with him, into the fire of Hell. And Allah guideth not people that do wrong.

009:110

009:110 Khan

The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts, unless their hearts are cut to pieces. (i.e. till they die). And Allah is All-Knowing, All-Wise.

009:110 Maulana

The building which they have built will ever continue to be a source of disquiet in their hearts, unless their hearts be torn to pieces. And Allah is All-Knowing, All-Wise.

009:110 Pickthal

The building which they will build will never cease to be a misgiving in their hearts unless their hearts be torn to pieces. Allah is Knower, Wise.

009:110 Rashad

Such a building that they have established remains a source of doubt in their hearts, until their hearts are stilled. GOD is Omniscient, Most Wise.

009:110 Sarwar

The building (mosque) which they have built always motivates mischief in their hearts until their hearts are cut into pieces. God is All-knowing and All-wise.

009:110 Shakir

The building which they have built will ever continue to be a source of disquiet in their hearts, except that their hearts get cut into pieces; and Allah is Knower, Wise.

009:110 Sherali

This building of theirs, which they have built, will ever continue to be a source of disquiet in their hearts, unless their hearts be cut into pieces.

009:110 Yusufali

The building of those who so build is never free from suspicion and shakiness in their hearts, until their hearts are cut to pieces. And Allah is All-Knowing, Wise.

009:111

Section 14: The Faithful

009:111 Khan

Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allah's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurat (Torah) and the Injeel (Gospel) and the Qur'an. And who is more faithful to his covenant than Allah? Then rejoice in the bargain which you have made. That is the supreme achievement.

009:111 Maulana

Surely Allah has bought from the believers their persons and their property -- theirs (in return) is the Garden. They fight in Allah's way, so they slay and are slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an. And who is more faithful to his promise than Allah? Rejoice therefore in your bargain which you have made. And that is the mighty achievement.

009:111 Pickthal

Lo! Allah hath bought from the believers their lives and their wealth because the Garden will be theirs: they shall fight in the way of Allah and shall slay and be slain. It is a promise which is binding on Him in the Torah and the Gospel and the Qur'an. Who fulfilleth His covenant better than Allah? Rejoice then in your bargain that ye have made, for that is the supreme triumph.

009:111 Rashad

GOD has bought from the believers their lives and their money in exchange for Paradise. Thus, they fight in the cause of GOD, willing to kill and get killed. Such is His truthful pledge in the Torah, the Gospel, and the Quran - and who fulfills His pledge better than GOD? You shall rejoice in making such an exchange. This is the greatest triumph.

009:111 Sarwar

GOD has purchased the souls and property of the believers in exchange for Paradise. They fight for the cause of GOD to destroy His enemies and to sacrifice themselves. This is a true promise which HE has revealed in the Torah, the Gospel, and the Quran. No one is more true to His promise than GOD. Let this bargain be glad news for them. This is indeed the supreme triumph.

009:111 Shakir

Surely Allah has bought of the believers their persons and their property for this, that they shall have the garden; they fight in Allah's way, so they slay and are slain; a promise which is binding on Him in the Taurat and the Injeel and the Quran; and who is more faithful to his covenant than Allah? Rejoice therefore in the pledge which you have made; and that is the mighty achievement.

009:111 Sherali

Surely, ALLAH has purchased of the believers their persons and their property in return for the heavenly Garden they shall have; they fight in the cause of ALLAH, and they slay and are slain - an unfailling promise that HE has made binding on Himself in the Torah, and the Gospel, and the Qur'an. And who is more faithful to his promise than ALLAH? Rejoice, then, in your bargain which you have made with HIM; and that is the mighty triumph.

009:111 Yusufali

Allah hath purchased of the believers their persons and their goods; for theirs (in return) is the garden (of Paradise): they fight in His cause, and slay and are slain; a promise binding on Him in truth, through the Law, the Gospel, and the Qur'an: and who is more faithful to his covenant than Allah? then rejoice in the bargain which ye have concluded: that is the achievement supreme.
And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy of ALLAH, he dissociated himself from him. Surely, Abraham was most tender-hearted and forbearing.

It is not fitting, for the Prophet and those who believe, that they should ask forgiveness for the polytheists, even though they may have been relatives, after it has become clear to them that they are the dwellers of the Fire, (because they died in a state of disbelief).

Neither the Prophet, nor those who believe shall ask forgiveness for the idol worshipers, even if they were their nearest of kin, once they realize that they are destined for Hell.

And [Ibrahim's (Abraham)] invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibrahim (Abraham)] had made to him (his father). But when it became clear to him [Ibrahim (Abraham)] that he (his father) is an enemy to Allah, he dissociated himself from him. Verily Ibrahim (Abraham) was Al-Awwah (has fifteen different meanings but the correct one seems to be that he used to invoke Allah with humility, glorify Him and remember Him much), and was forbearing.

And Abraham's asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he dissociated himself from him. Surely Abraham was tender-hearted, forbearing.

The prayer of Abraham for the forgiveness of his father was only because of a promise he had promised him, but when it had become clear unto him that he (his father) was an enemy to Allah he (Abraham) disowned him. Lo! Abraham was soft of heart, long-suffering.

There was no other reason for Abraham to seek forgiveness from God for his father except the promise that he had made with him. When Abraham knew that his father was an enemy of God, he disowned his father. Abraham was very tender-hearted and forbearing.

And Ibrahim asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of ALLAH, he dissociated himself from him. Surely, Abraham was most tender-hearted and forbearing.

And Abraham prayed for his father's forgiveness only because of a promise he had made to him. But when it became clear to him that he was an enemy to ALLAH, he dissociated himself from him: for Abraham was most tender-hearted, forbearing.
And Allah will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allah is the All-Knower of everything.

It was never Allah's (part) that He should lead a people astray after He has guided them, so far so that He makes clear to them what they should guard against. Surely Allah is Knower of all things.

God does not send any people astray, after He had guided them, without first pointing out for them what to expect. GOD is fully aware of all things.

God does not misguide a nation after having given them guidance until the means of piety are made known to them. God knows all things.

It is not (attributable to) Allah that He should lead a people astray after He has guided them; He even makes clear to them what they should guard against; surely Allah knows all things.

And ALLAH would not cause a people to go astray after HE has guided them, until HE makes clear to them that which they ought to guard against. Surely, ALLAH knows all things well.

And Allah will not mislead a people after He hath guided them, in order that He may make clear to them what to fear (and avoid)- for Allah hath knowledge of all things.

Verily, Allah! Unto Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allah you have neither any Wali (protector or guardian) nor any helper.

Surely Allah's is the kingdom of the heavens and the earth. He gives life and causes death. And besides Allah you have no friend nor helper.

Lo! Allah! Unto Him belongeth the Sovereignty of the heavens and the earth. He quickeneth and He giveth death. And ye have, instead of Allah, no protecting friend nor helper.

To GOD belongs the sovereignty of the heavens and the earth, He controls life and death. You have none beside GOD as a Lord and Master.

To God belongs the Kingdom of the heavens and the earth. He grants life and causes death, God is your only Guardian and Helper.

Surely Allah's is the kingdom of the heavens and the earth; He brings to life and causes to die; and there is not for you besides Allah any Guardian or Helper.

Surely, it is ALLAH to Whom belongs the Kingdom of the heavens and the earth. HE gives life and causes death. And you have no friend nor helper besides ALLAH.

Unto Allah belongeth the dominion of the heavens and the earth. HE giveth life and HE taketh it. Except for Him ye have no protector nor helper.

GOD pardoned the Prophet, the Emigrants, the Helpers, and those who followed them, when the hearts of some of them almost deviated (from the truth) in their hour of difficulty. God forgave them because of His Compassion and Mercy.

Certainly Allah has turned in mercy to the Prophet and the Emigrants and the Helpers who followed him in the hour of hardship, after the hearts of a part of them were about to deviate; then He turned to them in mercy. Surely to them He is Compassionate, Merciful;

Allah hath turned in mercy to the Prophet, and to the Muhajirin and the Ansar who followed him in the hour of hardship. After the hearts of a part of them had almost swerved aside, then turned HE unto them in mercy. Lo! HE is Full of Pity, Merciful for them.

GOD has redeemed the prophet, and the immigrants (Muhajireen) and the supporters who hosted them and gave them refuge (Ansar), who followed him during the difficult times. That is when the hearts of some of them almost wavered. But He has redeemed them, for He is Compassionate towards them, Most Merciful.

God pardoned the Prophet, the Emigrants, the Helpers, and those who followed him, when the hearts of some of them almost deviated (from the truth) in their hour of difficulty. God forgave them because of His Compassion and Mercy.

Certainly Allah has turned (mercifully) to the Prophet and those who fled (their homes) and the helpers who followed him in the hour of straitness after the hearts of a part of them were about to deviate, then HE turned to them (mercifully); surely to them HE is Compassionate, Merciful.

ALLAH has certainly turned with mercy to the Prophet and to the Emigrants and the Helpers who followed him in the hour of distress after the hearts of a party of them had almost swerved from duty. HE again turned to them with mercy. Surely, HE is to them Compassionate, Merciful.

Allah turned with favour to the Prophet, the Muhajirs, and the Ansar,- who followed him in a time of distress, after that the hearts of a part of them had nearly swerved (from duty); but HE turned to them (also): for HE is unto them Most Kind, Most Merciful.

And (He did forgive also) the three [who did not join the Tabuk expedition (whom the Prophet SAW)] left (i.e. he did not give his judgement in their case, and their case was suspended for Allah's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allah, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allah is the One Who accepts repentance, Most Merciful.

And (He did forgive also) the three who were left behind; until the earth, vast as it is, became strait to them and their souls were also straitened to them; and they knew that there was no refuge from Allah but in Him. Then HE turned to them in mercy that they might turn (to Him). Surely Allah -- HE is the Off-returning to mercy, the Merciful.

And to the three also (did HE turn in mercy) who were left behind, when the earth, vast as it is, was straitened for them, and their own souls were straitened for them till they bethought them that there is no refuge from Allah save toward HIM. Then turned HE unto them in mercy that they (too) might turn (repentant unto Him). Lo! Allah! HE is the Relenting, the Merciful.

Also (redeemed were) the three who stayed behind. The spacious earth became so straitened for them, that they almost gave up all hope for themselves. Finally, they realized that there was no escape from GOD, except to Him. He then redeemed them that they may repent. GOD is the Redeemer, Most Merciful.

God also forgave the three people who lagged behind. Grief made them feel as though there was no place in the whole vast earth to hide them or in their souls to conceal their sorrow. They began to believe that no one could save them from (the wrath of God) except He Himself. God pardoned them so that they would also repent for their sins. God is All-forgiving and All-merciful.

And to the three who were left behind, until the earth became strait to them notwithstanding its spaciousness and their souls were also straitened to them; and they knew it for certain that there was no refuge from Allah but in Him; then HE turned to them (mercifully) that they might turn (to Him); surely Allah is the Oft-returning (to mercy), the Merciful.

And HE has turned with mercy to the three who happened to be left behind until when the earth became too strait for them with all its vastness, and their souls were also straitened for them, and they became convinced that there was no refuge from ALLAH save unto Himself, then HE turned to them with mercy that they might turn to HIM. Surely it is ALLAH who is Oft-Returning with compassion and is Merciful.

(He turned in mercy also) to the three who were left behind; (they felt guilty) to such a degree that the earth seemed constrained to them, for all its spaciousness, and their (very) souls seemed straitened to them,- and they perceived that there is no fleeing from Allah (and no refuge) but to Himself. Then HE turned to them, that they might repent: for Allah is Oft-Returning, Most Merciful.
O ye who believe! Be afraid of Allah, and be with those who are true (in words and deeds).

Nor could they spend anything (for the cause) but it is written down for them, that Allah may reward them for the best of what they did.

And they spend not any sum, small or great, nor do they traverse a valley, but it is written down for them, that Allah may reward them generously for their works.

To the disbelievers, nor cause they any harm to an enemy, but a good work is written down for them on account of it. Surely Allah wastes not the reward of those who do good.

It was not becoming of the people of Al- Madinah and the bedouins of the neighbourhood to remain behind Allah's Messenger (Muhammad SAW when fighting in Allah's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue, nor hunger in the cause of Allah, nor they take any step to raise the anger of disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allah wastes not the reward of the Muhsinun

Nor spend they any spending, small or great, nor do they cross a valley, but it is recorded for them, that Allah may reward them for the best of what they used to do (i.e. Allah will reward their good deeds according to the reward of their best deeds which they did in the most perfect manner).

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

It was not proper for the people of Medina and those round about them of the desert Arabs to remain behind the Messenger of Allah, nor to prefer their own lives to his life. That is because there afflict them neither thirst nor fatigue nor hunger in Allah's way, nor tread they a path which enrages the disbelievers, nor cause they any harm to an enemy, but a good work is written down for them on account of it. Surely Allah wastes not the reward of the doers of good.

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

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

Oppose yourselves to the disbelievers and they would not have received any injury from enemies that God would not record for them as a virtuous deed. God does not experience the hardships of thirst, fatigue, or hunger in the cause of God, nor would their travelling have enraged the disbelievers and they would not have received any injury from enemies that would not record for them as a virtuous deed. God does not ignore the reward of those who do good.

It was not proper for the people of Medina and those round about them of the desert Arabs dwelling around it were not supposed to disobey the Messenger of God or to give priority to their own lives above that of the Prophet. For if they had given priority to the life of the Messenger of God, they would not have experienced the hardships of thirst, fatigue, or hunger in their struggle for the cause of God, nor would their travelling have enraged the disbelievers and they would not have received any injury from enemies that God would not record for them as a virtuous deed. God does not ignore the reward of those who do good.

It was not fitting for the people of Medina and the Bedouin Arabs of the neighbourhood, to refuse to follow Allah's Messenger or that they should have preferred their own lives to his. That is because there afflicts them neither thirst nor fatigue nor hunger in the way of ALLAH, nor do they tread a track which enrages the disbelievers, nor do they gain an advantage over the enemy but there is written down for them a good work on account of it. Surely, ALLAH suffers not the reward of those who do good, to be lost.

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

It was not proper for the people of Medina and those around them from among the Arabs of the desert that they should have remained behind the Messenger of ALLAH or that they should have preferred their own lives to his. That is because there afflicts them neither thirst nor fatigue nor hunger in the way of ALLAH, nor do they tread a track which enrages the disbelievers, nor do they gain an advantage over the enemy but there is written down for them a good work on account of it. Surely, ALLAH suffers not the reward of those who do good, to be lost.

It was not fitting for the people of Medina and the Bedouin Arabs of the neighbourhood, to refuse to follow Allah's Messenger, nor to prefer their own lives to his: because nothing could they suffer or do, but was reckoned to their credit as a deed of righteousness, whether they suffered thirst, or fatigue, or hunger, in the cause of Allah, or trod paths to raise the ire of the Unbelievers, or received any injury whatever from an enemy: for Allah suffereth not the reward to be lost of those who do good;
And it is not (proper) for the believers to go out to fight (Jihad) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islamic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).

And the believers should not go forth all together. Why, then, does not a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people, when they come back to them, that they may be cautious?

And the believers should not all go out to fight. Of every troop of them, a party only should go forth, that they (who are left behind) may gain sound knowledge in religion, and that they may warn their folk when they return to them, so that they may beware.

Thus, they can pass the knowledge on to their people when they return, that they may remain religiously informed.

Not all believers have to become specialists in religious learning. Why do not some people from each group of believers seek to become specialists in religious learning and, after completing their studies, guide their group so that they will have fear of God.

And it does not beseen the believers that they should go forth all together; why should not then a company from every party from among them go forth that they may apply themselves to obtain understanding in religion, and that they may warn their people when they come back to them that they may be cautious.

It is not possible for the believers to go forth all together. Why, then, does not a party from every section of them go forth that they may become well-versed in religion, and that they may warn their people when they return to them, so that they may guard against evil.

Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil).

Do they not see that they are tried every year once or twice? Yet they do not repent, nor do they take heed.

Do they not see that they are tried once or twice in every year, yet they do not turn (to Allah) nor do they mind.

See they not that they are tested once or twice every year (with different kinds of calamities, diseases, etc.)? Yet, they turn not in repentance, nor do they learn a lesson (from it).

But as for those in whose hearts is a disease, it adds further uncleanness to their present uncleanness and they die while they are disbelievers.

And as for those in whose hearts is a disease, it adds unholiness to their unholiness and they die while they are unbelievers.

But to those whose hearts are sick, it adds more filth to their hearts and they die as disbelievers.

As for those who harbored doubts in their hearts, it actually added unholiness to their unholiness, and they died as disbelievers.

And as for those in whose hearts is a disease, it adds unholiness to their present unholiness and they die while they are disbelievers.

And whenever a surah is revealed, there are some of them who say: "Which of you has its strength increased by it?" As for those who believe, it increases their faith and they rejoice.

And whenever a surah was revealed, some of them would say, "Did this surah strengthen the faith of anyone among you?" Indeed, it did strengthen the faith of those who believed, and they rejoice in any revelation.

It (the revelation) certainly strengthens the faith of the believers and they consider it to be a glad news.

And whenever a chapter is revealed, there are some of them who say: "Which of you has it strengthened in faith?" So as for those who believe, it strengthens them in faith and they rejoice.

And whenever a surah is revealed there are some of them who say: "Which one of you hath thus increased in faith?" As for those who believe, it increased them in faith and they rejoice (therefor).

And whenever a chapter is sent down, there are some of them who say, "Whose faith among you people has received strength from this (revelation)?" Indeed, it is not possible for the believers to go forth all together. Why, then, does not a party from every section of them go forth that they may warn their people when they return to them, so that they may take heed and guard against evil.

O ye who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allah is with those who keep their duty.

O ye who believe! Fight those of the disbelievers who are near to you, and let them find harshness in you, and know that Allah is with those who keep their duty (unto Him).

O you who believe, you shall fight the disbelievers who attack you - let them find you stern, and know that GOD is with the righteous.

Believers, fight the unbelievers near you for the cause of God so that they realize your strength and know that God is with the pious ones.

O you who believe! fight those of the unbelievers who are near to you and let them find in you hardness; and know that Allah is with those who guard (against evil).

O ye who believe! fight such of the disbelievers as are near to you and let them find hardness in you; and know that ALLAH is with the righteous.

O ye who believe! fight the unbelievers who gird you about, and let them find firmness in you. And know that Allah is with those who keep their duty.

O ye who believe! Fight those of the disbelievers who are near to you, and let them find harshness in you, and know that Allah is with those who keep their duty.

And whenever there comes down a Surah (chapter from the Qur'an), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" Indeed, it is not possible for the believers to go forth all together. Why, then, does not a company from every section of them go forth that they may warn their people when they return to them, so that they may guard against evil.

O ye who believe! fight such of the disbelievers as are near to you and let them find hardness in you; and know that Allah is with those who fear Him.

O ye who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allah is with those who keep their duty.

And as for those in whose hearts is a disease, it adds uncleanness to their uncleanness and they die while they are disbelievers.

And whenever a chapter is revealed, there are some of them who say: Which of you has it strengthened in faith? So as for those who believe, it strengthens them in faith and they rejoice.

And whenever a surah is revealed there are some of them who say: Which of you has its strength increased by it? As for those who believe, it increases their faith and they rejoice.

And whenever a surah was revealed, some people ask others, "Whose faith among you people has received strength from this (revelation)"

And whenever a surah is revealed there are some of them who say: "Which of you has its strength increased by it"? As for those who believe, it increases their faith and they rejoice.

And whenever a surah is revealed there are some of them who say: "Which of you has had his Faith increased by it?" Indeed, it is not possible for the believers to go forth all together. Why, then, does not a party from every section of them go forth that they may warn their people when they return to them, so that they may take heed and guard against evil.

O ye who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allah is with those who keep their duty.

And whenever a surah was revealed, some of them would say, "Did this surah strengthen the faith of anyone among you?" Indeed, it did strengthen the faith of those who believed, and they rejoice in any revelation.

And whenever a surah was revealed, some people ask others, "Whose faith among you people has received strength from this (revelation)?" Indeed, it is not possible for the believers to go forth all together. Why, then, does not a company from every section of them go forth that they may warn their people when they return to them, so that they may guard against evil.

O ye who believe! Fight those of the disbelievers who are near to you, and let them find hardness in you, and know that Allah is with those who keep their duty.

O ye who believe! Fight those of the disbelievers who are near to you, and let them find harshness in you, and know that Allah is with those who keep their duty (unto Him).

O ye who believe! Fight such of the disbelievers as are near to you and let them find hardness in you; and know that Allah is with the righteous.

O ye who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you, and know that Allah is with those who keep their duty.
10:127 Khan
And whenever there comes down a Surah (chapter from the Qur'an), they look at one another (saying): "Does any one see you?" Then they turn away, Allah has turned their hearts (from the light) because they are a people that understand not.

10:127 Maulana
And whenever a chapter is revealed, they look at one another: Does any one see you? Then they turn away. Allah has turned away their hearts because they are a people who understand not.

10:127 Pickthål
And whenever a Surah is revealed, they look at one another (as who should say): Doth anybody see you? Then they turn away. Allah turneth away their hearts because they are a folk who understand not.

10:127 Rashad
Whenever a sura was revealed, some of them would look at each other as if to say: "Does anyone see you?" Then they left. Thus, GOD has diverted their hearts, for they are people who do not comprehend.

10:127 Sarwar
When a chapter (of the Quran) is revealed, (it upsets them). They look at one another and their eyes silently ask this question, "Has any one noticed the disappointment on our faces?" Then they walk away. In fact, God has turned their hearts away (from the truth); they are a people who have no understanding.

10:127 Shakir
And whenever a Chapter is revealed, they cast glances at one another: Does any one see you? Then they turn away: Allah has turned away their hearts because they are a people who do not understand.

10:127 Sherali
And whenever a Surah is sent down, they look at one another, saying, 'Does anyone see you?' Then they turn away. ALLAH has turned away their hearts because they are a people who would not understand.

10:127 Yusufali
Whenever there cometh down a Sura, they look at each other, (saying), "Doth anyone see you?" Then they turn aside: Allah hath turned their hearts (from the light); for they are a people that understand not.

10:128
Verily, there has come unto you a Messenger (Muhammad SAW) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad SAW) is anxious over you (to be rightly guided, to repent to Allah, and beg Him to pardon and forgive your sins, in order that you may enter Paradise and be saved from the punishment of the Hell-fire), for the believers (he SAW is) full of pity, kind, and merciful.

10:128 Maulana
Certainly a Messenger has come to you from among yourselves; grievous to him is your falling into distress, most solicitous for you, to the believers (he is) compassionate, merciful.

10:128 Pickthål
There hath come unto you a messenger, (one) of yourselves, unto whom aught that ye are overburdened is grievous, full of concern for you, for the believers full of pity, merciful.

10:128 Sarwar
A Messenger from your own people has come to you. Your destruction and suffering is extremely grievous to him. He really cares about you and is very compassionate and merciful to the believers.

10:128 Shakir
Certainly a Messenger has come to you from amongst yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate.

10:128 Sherali
Surely, a Messenger has come unto you from amongst yourselves; grievous to him is it that you should fall into trouble; he is ardently desirous of your welfare; and to the believers he is specially compassionate and merciful.

10:128 Yusufali
Now hath come unto you a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over you: to the Believers is he most kind and merciful.

10:129
But if they turn away, say (O Muhammad SAW): "Allah is sufficient for me. La ilaha illa Huwa (none has the right to be worshipped but He), in Him I put my trust, and He is the Lord of the mighty Throne."

10:129 Maulana
But if they turn away, say: Allah is sufficient for me -- there is no god but He. On Him do I rely, and He is the Lord of the mighty Throne.

10:129 Pickthål
Now, if they turn away (O Muhammad) say: Allah succifeth me. There is no Allah save Him. In Him have I put my trust, and He is Lord of the Tremendous Throne.

10:129 Sarwar
(Muhammad), if they turn away from you, say, "God is Sufficient (support) for me. There is no God but He. In Him do I trust and He is the Owner of the Great Throne."

10:129 Shakir
But if they turn back, say: Allah is sufficient for me, there is no god but He; on Him do I rely, and He is the Lord of mighty power.

10:129 Sherali
But if they turn away, say, "ALLAH is sufficient for me. There is no god but He. In HIM do I put my trust, and HE is the Lord of the Mighty Throne."

10:129 Yusufali
But if they turn away, Say: "Allah succifeth me: there is no god but He: On Him is my trust,- He the Lord of the Throne (of Glory) Supreme!"
Parallel English Quran

God is your Lord who has created the heavens and the earth in six days and then established (His Sovereignty) over the Throne. He maintains order over all affairs. There is no intercessor except after His permission. This is Allah, your Lord; Him therefore serve ye: will ye not then think?
It is He Who made the sun a shining thing and the moon a light and measured out its (their) stages, that you might know the number of years and the reckoning. Allah did not create this but in truth. He explains the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for people who have knowledge.

He is He Who made the sun a shining brightness, and the moon a light, and ordained for it stages that you might know the number of years and the reckoning. Allah created not this but with truth. He makes the signs manifest for a people who know.

He is He Who appointed the sun a splendour and the moon a light, and measured for her stages, that ye might know the number of the years, and the reckoning. Allah created not (all) that save in truth. He detailleth the revelations for people who have knowledge.

It is He Who has made the sun radiant and the moon luminous and has appointed for the moon certain phases so that you may compute the number of years and other reckonings. God has created them for a genuine purpose. He explains the evidence (of His existence) to the people of knowledge.

He is He Who made the sun a shining brightness and the moon a light, and ordained for it mansions that you might know the computation of years and the reckoning. Allah did not create it but with truth; He makes the signs manifest for a people who possess knowledge.

It is He Who made the sun be a shining glory and the moon to be a light (of beauty), and measured out stages for her; that ye might know the number of years and the count (of time). Nowise did Allah create this but in truth and righteousness. (Thus) doth He explain His Signs in detail, for those who understand.

Verily, in the alternation of the night and the day and in all that Allah has created in the heavens and the earth are Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who keep their duty to Allah, and fear Him much.

Surely in the variation of the night and the day, and that which Allah has created in the heavens and the earth, there are signs for a people who keep their duty.

Lo! in the difference of day and night and all that Allah hath created in the heavens and the earth are portents, verily, for folk who ward off (evil).

Surely, in the alternation of night and day, and what GOD created in the heavens and the earth, there are proofs for people who are righteous.

The alternation of the day and night and all that God has created in the heavens and earth are evidence (of the existence of God) for the pious people.

Most surely in the variation of the night and the day, and what Allah has created in the heavens and the earth, there are signs for a people who guard (against evil).

Verily, in the alternation of night and day, and in all that ALLAH has created in the heavens and the earth there are signs for a God fearing people.

Verily, in the alternation of the night and the day, and in all that Allah hath created, in the heavens and the earth, are signs for those who fear Him.

Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), for those people who keep their duty to Allah, and fear Him much.

Those who expect not the meeting with us, and are pleased with this world's life and are satisfied with it, and those who are heedless of Our communications --

Lo! those who expect not the meeting with Us but desire the life of the world and feel secure therein, and those who are neglectful of Our revelations,

Those who are not expecting to meet us, and are preoccupied with this worldly life, and are content with it, and refuse to heed our proofs;

Surely those who do not hope in Our meeting and are pleased with this world's life and are content with it, and those who are heedless of Our communications:

Those who hope not for the meeting with Us and are pleased and satisfied with the life of this world and those who are heedless of Our Signs -

Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the present, and those who heed not Our Signs:-

Those, their abode will be the Fire, because of what they used to earn.

These, their abode is the Fire because of what they earned.

Their home will be the Fire because of what they used to earn.

these have incurred Hell as their ultimate abode, as a consequence of their own works.

will all have the Fire as their dwelling for that which they had done.

(As for) those, their abode is the fire because of what they earned.

It is these whose abode is Fire, because of what they earned.

Their abode is the Fire, because of the (evil) they earned.

Verily, those who believe [in the Oneness of Allah along with the six articles of Faith, i.e. to believe in Allah, His Angels, His Books, His Messengers, Day of Resurrection, and Al-Qadar (Divine Preordainments) - Islamic Monotheism], and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of delight (Paradise).

Those who believe and do good, their Lord guides them by their faith; rivers will flow beneath them in Gardens of bliss.

Lo! those who believe and do good works, their Lord guideth them by their faith. Rivers will flow beneath them in the Gardens of Delight,

Those who do not have hope of receiving Our mercy in the life hereafter who are pleased with the worldly life and who pay no attention to Our revelations.

Those who who are not expecting to meet us, and are preoccupied with this worldly life, and are content with it, and refuse to heed our proofs;

Surely those who do not hope in Our meeting and are pleased with this world's life and are content with it, and those who are heedless of Our communications:

Those who hope not for the meeting with Us and are pleased and satisfied with the life of this world and those who are heedless of Our Signs -

Those who rest not their hope on their meeting with Us, but are pleased and satisfied with the life of the present, and those who heed not Our Signs:-

Verily, those who believe [in the Oneness of Allah along with the six articles of Faith, i.e. to believe in Allah, His Angels, His Books, His Messengers, Day of Resurrection, and Al-Qadar (Divine Preordainments) - Islamic Monotheism], and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of delight (Paradise).

Those who believe and do good, their Lord guides them by their faith; rivers will flow beneath them in Gardens of bliss.

Lo! those who believe and do good works, their Lord guideth them by their faith. Rivers will flow beneath them in the Gardens of Delight,

The righteously striving believers receive, through their faith, guidance from their Lord to the bountiful gardens wherein streams flow.

Surely (as for) those who believe and do good, their Lord will guide them by their faith; there shall flow from beneath them rivers in gardens of bliss.

As for those who believe and do good works - their Lord shall guide them along the path of success because of their faith. Streams shall flow beneath them in the Gardens of bliss.

Those who believe, and work righteousness,- their Lord will guide them because of their faith: beneath them will flow rivers in gardens of bliss.
Their way of request therein will be Subhanaka Allhummama (Glory to You, O Allah!) and Salam (peace, safe from each and every evil) will be their greetings therein (Paradise!) and the close of their request will be: Al-Hamdu Lillahi Rabbi'Alamin [All the praises and thanks are to Allah, the Lord of 'Alamin (mankind, jinns and all that exists)].

Their cry therein will be, Glory to Thee, O Allah! and their greeting, Peace! And the last of their cry will be: Praise be to Allah, the Lord of the worlds!

Their prayer therein will be: Glory to be Thee, O Allah! and their greeting therein will be: Peace. And the conclusion of their prayer will be: Praise be to Allah, Lord of the Worlds!

Their prayer therein is: "Be You glorified, our god," their greeting therein is, "Peace," and their ultimate prayer is: "Praise be to GOD, Lord of the universe."

Their prayer shall be, "Glory be to you Lord," and their greeting, "Peace be with you," and the only other words (of worldly speech) they will speak will be, "It is God, Lord of the Universe, who deserves all praise."

Their cry in it shall be: Glory to Thee, O Allah! and their greeting in it shall be: Peace; and the last of their cry shall be: Praise be to Allah, the Lord of the worlds.

Their prayer therein shall be, 'Glory be to Thee, O ALLAH! and their greeting therein to each other shall be, 'Peace! And the end of their prayer shall be, 'All praise be to ALLAH, the Lord of all the worlds.'

Their prayer therein will be, Glory to Thee, O Allah! And "Peace" will be their greeting therein! and the close of their cry will be: "Praise be to Allah, the Cherisher and Sustainer of the worlds!"

And were Allah to hasten for mankind the evil (they invoke for themselves and for their children, etc. while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction.

And if Allah were to hasten for men the ill (that they have earned) then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction.

If GOD hastened the retribution incurred by the people, the way they demand provisions, they would have been annihilated long ago. However, we leave those who do not believe in meeting us in their transgressions, blundering.

And God had been as hasty to punish people as they were hasty to achieve good, their life would have already ended. We will leave those who have no hope of receiving Our mercy, in the life hereafter, to continue blindly in their transgression.

And if Allah should hasten the evil to men as they desire the hastening on of good, their doom should certainly have been decreed for them; but We leave those alone who hope not for Our meeting in their inordinacy, blindly wandering on.

If Allah were to hasten on for men the ill (they have earned) as they would hasten on the good, their respite would already have expired. But We leave those who rest not their hope on their meeting with Us, in their trespasses, wandering in distraction to and fro.

When adversity touches the human being, he implores Us to wander blindly on in their contumacy.

And when misfortune touch a man he crieth unto Us, (while reclining) on his side, or sitting or standing, but when We have relieved him of the misfortune he goeth his way as though he had not cried unto Us because of a misfortune that afflicted him. Thus is what they do, made fair unto the prodigal.

When the human being is affected by hardship, he starts to act as though he had never prayed to Us for the removal of the trouble that befell him. Thus it is that the doings of the extravagant are made to seem fair in their eyes.

When trouble befalls a man, he calls on Us, lying on his side, or sitting or standing, but when We have removed his trouble from him, he goes his way as though he had never called on Us for the removal of the trouble that befell him! thus do the deeds of transgressors seem fair in their eyes!
And indeed, We destroyed generations before you, when they did wrong while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We require the people who are Mujrimun (disbelievers, polytheists, sinners, criminals, etc.).

And certainly We destroyed generations before you when they did wrong, and their messengers came to them with clear arguments, yet they would not believe. Thus do We recompense the guilty people.

We destroyed the generations before you when they did wrong; and their messengers (from Allah) came unto them with clear proofs (of His Sovereignty) but they would not believe. Thus do We reward the guilty folk.

Many a generation have we annihilated before you when they transgressed. Their messengers went to them with clear proofs, but they refused to believe. We thus requite the guilty people.

We destroyed certain generations who lived before you because of their injustice. Our Messengers came to them and showed them miracles, but they would not believe. Thus Do We punish the criminals.

And certainly We did destroy generations before you when they were unjust, and their messengers had come to them with clear arguments, and they would not believe; thus Do We recompense the guilty people.

And We destroyed many generations before you when they did wrong; and there came to them Messengers with clear Signs, but they would not believe. Thus do We requite the guilty people.

Generations before you We destroyed when they did wrong: their messengers came to them with clear-signs, but they would not believe! thus do We requite those who sin!

Then We made you follow after them, generations after generations in the land, that We might see how you would work!

Then We made you rulers in the land after them, so that We might see how you act.

Then We appointed you viceroy's in the earth after them, that We might see how ye behave.

Then we made you successors in the land after them, to see how you will do.

We have made you their successors in the land so that We could see how you behaved.

Then We made you successors in the land after them so that We may see how you behave.

Then We made you their successors in the earth after them that We might see how you would act.

Then We made you heirs in the land after them, to see how ye would behave!

And when Our Clear Verses are recited unto them, those who hope not for their meeting with Us, say: Bring us a Qur'an other than this, or change it. 'Say (O Muhammad SAW): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear if I were to disobey my Lord, the torment of an awful Day.'

And when Our clear messages are recited to them, those who have no hope of meeting with Us say: Bring a Qur'an other than this or change it. Say: It is not for me to change it of my accord; I follow naught but what is revealed to me. Indeed I fear, if I disobey my Lord, the chastisement of a grievous day.

And when Our clear revelations are recited unto them, they who look not for the meeting with Us say: Bring a Lecture other than this, or change it. Say (O Muhammad): It is not for me to change it of my accord; I only follow that which is inspired in me. Lo! I fear that for disobeying my Lord I may be punished on the great (Day of Judgment).

When Our authoritative revelations are recited to those who do not wish to meet Us in the life hereafter, say, "Bring us another book besides this one or change it." (Muhammad), tell them, "I can not change it myself. I only follow what is revealed to me. I fear that for disobeying my Lord I shall be punished on the great (Day of Judgment).

And when Our clear communications are recited to them, those who hope not for Our meeting say: Bring a Quran other than this or change it. Say: It does not beseem me that I should change it of myself; I only follow that which is revealed to me. Indeed I fear, if I disobey my Lord, the punishment of a mighty day.

And when Our Clear Verses are recited unto them, those who hope not for meeting with Us say: Bring a Quran other than this, or change it. Say, "It is not for me to change it of my own accord. I simply follow what is revealed to me. I fear, if I disobey my Lord, the retribution of an awesome day."

And when Our clear messages are recited to them, those who would not believe; thus do We recompense the guilty people.

And when Our Clear Verses are recited unto them, those who have no hope of meeting with Us say: Bring a Quran other than this, or change it. Say, "It is not for me to change it of my own accord. I only follow what is revealed to me. Indeed I fear, if I disobey my Lord, the punishment of an awful Day."

And when Our Clear Verses are recited unto them, those who rest not their hope on their meeting with Us, Say: "Bring us a reading other than this, or change this." Say: "It is not for me, of my own accord, to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the penalty of a Great Day (to come)."

"If Allah had so willed, I should not have recited it to you nor would He have made it known to you. Verily, I have stayed amongst you a life time before this. Have you then no sense?"

Say: If Allah had desired, I would not have recited it to you, nor would He have made it known to you. I have lived among you a lifetime before it. Do you not then understand?

Say, 'Had GOD willed, I would not have recited it to you, nor would you have known anything about it. I have lived among you a whole life before this (and you have known me as a sane, truthful person). Do you not understand?'

Say: If Allah had desired (otherwise) I would not have recited it to you, nor would He have taught it to you; indeed I have lived a lifetime among you before it; do you not then understand?

Say: "If ALLAH had so willed, I should not have rehearsed it to you, nor would He have made it known to you. A whole life-time before this have I tarried amongst you: will ye not then understand?"
010:017 Khan
So who does more wrong than he who forges a lie against Allah or denies His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the Mujiimun (criminals, sinners, disbelievers and polytheists) will never be successful!

010:017 Maulana
Who is then more unjust than he who forges a lie against Allah or gives the lie to His messages? Surely the guilty never succeed.

010:017 Pickthall
Who doeth greater wrong than he who inventeth a lie concerning Allah and denieth His revelations? Lo! the guilty never are successful.

010:017 Rashad
Who is more evil than one who fabricates lies about GOD, or rejects His revelations. Certainly, the transgressors never succeed.

010:017 Sarwar
Who is more unjust than one who invents falsehood against God or calls His revelations lies? The criminals will certainly have no happiness.

010:017 Shakir
Who is then more unjust than who forges a lie against Allah or (who) gives the lie to His communications? Surely the guilty shall not be successful.

010:017 Sherali
Who is more unjust than he who forges a lie against ALLAH or he who treats His Signs as lies? Surely, the guilty shall never prosper.

010:017 Yusufali
Who doth more wrong than such as forge a lie against Allah, or deny His Signs? But never will prosper those who sin.

010:018 Khan
And they worship besides Allah things that hurt them not, nor profit them, and they say: "These are our intercessors with Allah." Say: "Do you inform Allah of that which He knows not in the heavens or on the earth?" Glorified and Exalted be He above all that which they associate as partners with Him!

010:018 Maulana
And they serve besides Allah what which can neither harm them nor profit them, and they say: These are our intercessors with Allah. Say: Would you inform Allah of what He knows not in the heavens and the earth? Glory be to Him, and supremely exalted is He above what they set up (with Him)!

010:018 Pickthall
They worship beside Allah that which neither hurteth them nor profiteth them, and they say: These are our intercessors with Allah. Say: Would ye inform Allah of (something) that He knoweth not in the heavens or in the earth? Praised be He and High Exalted above all that ye associate (with Him)!

010:018 Rashad
They worship beside GOD idols that possess no power to harm them or benefit them, and they say, "These are our intercessors at GOD!" Say, "Are you informing GOD of something HE does not know in the heavens or the earth?" Be He glorified. He is the Most High; far above needing partners.

010:018 Sarwar
(Some people) worship things other than God which harm nor benefit them. They say, "These (idols) are our intercessors before God." (Muhammad), tell them, "Are you trying to tell God about something that He does not find in the heavens or earth? God is too Glorious to be considered equal to idols."

010:018 Sherali
And they worship, instead of ALLAH, that which neither harms them nor profits them; and they say; 'These are our intercessors with ALLAH. Say, 'Do you presume to inform ALLAH what HE knows not in the heavens or in the earth?' Glory be to HIM ! High be HE exalted above all that which they associate with HIM.

010:018 Yusufali
They serve, besides Allah, things that hurt them not nor profit them, and they say: "These are our intercessors with Allah." Say: "Do ye indeed inform Allah of something He knows not, in the heavens or on earth? Glory be to Him! and far is He above the partners they ascribe (to Him)!

010:019 Khan
Mankind were but one community (i.e. on one religion - Islamic Monotheism), then they differed (later), and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed.

010:019 Maulana
And (all) people are but a single nation, then they disagree. And had not a word already gone forth from thy Lord, the matter would have certainly been decided between them in respect of that wherein they disagree.

010:019 Pickthall
Mankind were but one community; then they differed; and had it not been for a word that had already gone forth from thy Lord it had been judged between them in respect of that wherein they differ.

010:019 Rashad
The people used to be one congregation, then they disputed. If it were not for a predetermined word from your Lord, they would have been judged immediately regarding their disputes.

010:019 Sarwar
All people (once) followed one belief. Then they began to follow different beliefs. Had not a word of your Lord (His decision to give every one time and free will) been decreed, God would already have settled their differences.

010:019 Shakir
And people are naught but a single nation, so they disagree; and had not a word already gone forth from your Lord, the matter would have certainly been decided between them in respect of that concerning which they disagree.

010:019 Sherali
And mankind were but one community, then they differed among themselves; and had it not been for a word that had gone before from thy Lord, it would have already been decided between them concerning that in which they differed.

010:019 Yusufali
Mankind was but one nation, but differed (later). Had it not been for a word that went forth before from thy Lord, their differences would have been settled between them.

010:020 Khan
And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The unseen belongs to Allah Alone, so wait you, verily I am with you among those who wait (for Allah's Judgement)."

010:020 Maulana
And they say: Why is not a sign sent to him from his Lord? Say: The unseen is only for Allah, so wait; surely I too with you am of those who wait.

010:020 Pickthall
And they will say: If only a portent were sent down upon him from his Lord! Then say, (O Muhammad): The Unseen belongeth to Allah. So wait! Lo! I am waiting with you.

010:020 Rashad
They say, "How come no miracle came down to him from his Lord?" Say, "The future belongs to GOD; so wait, and I am waiting along with you."

010:020 Sarwar
They (unbelievers) say, "Why has his Lord not given him some miracles to (support his claim of being His Messenger)?" Say "(The knowledge) of the unseen certainly belongs to God. Wait and I too shall be waiting with you.

010:020 Shakir
And they say: Why is not a sign sent down to him from his Lord? Say: The unseen is only for Allah (to know), then wait ye: I too will wait with you."
And when We let mankind taste of mercy after some adversity has afflicted them, behold! They take to plotting against Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "Allah is more Swift in planning!" Certainly, Our Messengers (angels) record all of that which you plot.

When We bestow mercy upon the people, after adversity had afflicted them, they immediately scheme against our revelations! Say, "GOD's scheming is far more effective. For our messengers are recording everything you scheme."

When people are granted mercy after having suffered hardship, they begin to plot against Our revelations. Say, "God is the most swift in His plans. Our angelic messengers record all that you plot.

When WE make people taste of mercy after adversity has touched them, behold! they devise plans against Our messages. Say: Allah is quicker to plan; surely Our messengers write down what you plot.

When WE make people taste of mercy after an affliction touches them, lo! they devise plans against Our communication. Say: Allah is quicker to plan; surely Our messengers write down what you plot.

When people are granted mercy after an affliction touches, lo! they devise plans against Our revelations. Say: Allah is quicker to plan; surely Our Messengers write down all that you plot.

When We make mankind taste of some mercy after adversity has touched them, behold! they take to plotting against Our Signs! Say: "Swifter to plan is Allah!" Verily, Our messengers record all the plots that ye make!

He it is Who enables you to travel through land and sea; so that ye even board ships; and He is the One who makes you to go on the land and sea until when you are in the ships and they sail with the favourable wind and they rejoice therein, violent wind blows, and the waves surround them. This is when they implore GOD, being sincere to Him in obedience: If Thou deliver us from this, we will truly be of the grateful ones.

He is Who makes you travel by land and sea until when ye are in the ships and they sail with them with a fair breeze and they are glad therein, a storm-wind reacheth them and the wave cometh unto them from every side and they deem that they are overwhelmed therein; (then) they cry unto Allah, making their faith pure for Him Alone, saying: 'If You (Allah) deliver us from this, we shall truly be of the grateful ones.

He it is Who enables you to journey through land and sea until when you are on board the ships and they sail smoothly in a nice breeze. Then, while rejoicing therein, violent wind blows, and the waves surround them from every side. This is when they implore GOD, sincerely offering (their) duty unto Him saying, 'If thou dost deliver us from this, we shall truly show our gratitude!'

And when WE make people taste of mercy after adversity had afflicted the people, behold! they immediately scheme against our revelations. Say: Allah is quicker to plan; surely Our messengers write down what you plot.

And when WE make people taste of mercy after adversity has touched them, behold! they devise plans against Our signs. Say, 'ALLAH is far swifter in planning.' Surely, Our Messengers write down all that you plot.

And when WE make people taste of mercy after adversity has touched them, behold! they devise plans against Our Signs. Say: Allah is quicker to plan; surely Our messengers write down what you plot.

And when WE make people taste of mercy after adversity has touched them, behold! they devise plans against Our Signs. Say: Allah is quicker to plan; surely Our messengers write down what you plot.

And when WE cause mankind to taste of mercy which had afflicted them, behold! they have some plot against Our revelations. Say: Allah is more swift in planning! Lo! Our messengers write down that which ye plot.

And when WE cause mankind to taste of mercy which had afflicted them, behold! they have some plot against Our revelations. Say: Allah is more swift in planning! Lo! Our messengers write down that which ye plot.

And when WE cause mankind to taste of mercy which had afflicted them, behold! they have some plot against Our revelations. Say: Allah is more swift in planning! Lo! Our messengers write down that which ye plot.

And when WE cause mankind to taste of mercy which had afflicted them, behold! they have some plot against Our revelations. Say: Allah is more swift in planning! Lo! Our messengers write down that which ye plot.

And when WE cause mankind to taste of mercy which had afflicted them, behold! they have some plot against Our revelations. Say: Allah is more swift in planning! Lo! Our messengers write down that which ye plot.
Verily the likeness of (this) worldly life is as the water (rain) which We send down from the sky, so by it arises the intermingled produce of the earth of which men and cattle eat until when the earth is clad with its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the Ayat (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for the people who reflect.

The likeness of this world’s life is only as water which We send down from the clouds, then the herbage of the earth, of which men and cattle eat, grows luxuriantly thereby; until when the earth puts on its golden raiment and it becomes adorned, and its people think that they are masters of it, Our command comes to it, by night or by day, so We render it as reaped seed-produce, as though it had not flourished yesterday. Thus do We make clear the messages for a people who reflect.

The similitude of the life of the world is only as water which We send down from the sky, then the earth’s growth of that which men and cattle eat mingleth with it, until when the earth hath taken on her ornaments and is embellished, and her people deem that they are masters of her, Our commandment cometh by night or by day and We make it as reaped corn as if it had not flourished yesterday. Thus do we expound the revelations for people who reflect.

The analogy of this worldly life is like this: we send down water from the sky to produce with it all kinds of plants from the earth, and to provide food for the people and the animals. Then, just as the earth is perfectly adorned, and its people think that they are in control thereof, our judgment comes by night or by day, leaving it completely barren, as if nothing existed the previous day. We thus explain the revelations for people who reflect.

The example of the worldly life is like the water sent down from the sky which becomes mixed with the earth’s produce that people and cattle consume. When the land becomes fertile and pleasant, people think that they have control over it. At Our command during the night or day, the land becomes as barren as if it had no richness the day before. Thus, do We explain the evidence (of the truth) for the people who reflect.

The likeness of this world’s life is only as water which We send down from the cloud, then the herbage of the earth of which men and cattle eat grows luxuriantly thereby, until when the earth puts on its golden raiment and it becomes garnished, and its people think that they have power over it, Our command comes to it, by night or by day, so We render it as reaped seed; produce, as though it had not been in existence yesterday; thus do We make clear the communications for a people who reflect.

The likeness of the present life is only as water which WE send down from the clouds, then there mingles with it the produce of the earth, of which men and cattle eat till when the earth takes on its ornament and looks beautiful and its owners think that they have full power over it, there comes to it by Our command by night or by day and WE render it like a mown down field, as if nothing existed there the day before. Thus do WE expound the Signs for a people who reflect.

The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth which provides food for men and animals: (It grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: There reaches it Our command by night or by day, and We make it like a harvest clean-mown, as if it had not flourished only the day before! thus do We explain the Signs in detail for those who reflect.

Allah calls to the home of peace (i.e. Paradise), by accepting Allah’s religion of Islamic Monotheism and by doing righteous good deeds and abstaining from polytheism and evil deeds) and guides whom He wills to a Straight Path.

And Allah invites to the abode of peace, and guides whom He pleases to the right path.

And Allah summoneth to the abode of peace, and leadeth whom He will to a straight path.

GOD invites every one to the House of Peace and guides whomever He wants to the right path.

And Allah invites to the abode of peace and guides whom He pleases into the right path.

And ALLAH calls to the abode of peace, and guides whom He wills to a Straight Path.

But Allah doth call to the Home of Peace: He doth guide whom He pleareth to a way that is straight.

For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allah swt) Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.

For those who do good is good (reward) and more (than this). Neither blackness nor ignominy will cover their faces. These are the owners of the Garden; therein they will abide.

For those who do good is the best (reward) and more (thereto). Neither dust nor ignominy cometh near their faces. Such are rightful owners of the Garden; they will abide therein.

For the righteous, the reward will be multiplied manifold. Their faces will never experience any deprivation or shame. These are the dwellers of Paradise: they abide therein forever.

For those who do good is good (reward) and more (than this); and blackness or ignominy shall not cover their faces; these are the dwellers of the garden; in it they shall abide.

For those who do good deeds, there shall be the best reward and yet more blessings. And neither darkness nor ignominy shall cover their faces. It is these who are the inmates of Heaven; therein shall they abide.

To those who do right is a goodly (reward)! Yea, more (than in measure)! No darkness nor shame shall cover their faces! they are companions of the garden; they will abide therein (for aye)!
And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces).

No defender will they have from Allah. Their faces will be covered, as it were, with pieces from the darkness of night. They are dwellers of the Fire, they will abide therein forever.

And those who earn evil, the punishment of an evil is the like thereof, and abasement will cover them -- they will have none to protect them from Allah -- as if their faces had been covered with slices of the dense darkness of night. These are the companions of the Fire; therein they will abide.

And those who earn ill-deeds, (for them) requital of each ill-deed by the like thereof; and ignominy overtook them - They have no protector from Allah - as if their faces had been covered with a cloak of darkest night. Such are rightful owners of the Fire; they will abide therein.

As for those who earned sins, their requital is equivalent to their sin. Humiliation is their lot, and no one beside GOD can protect them. Their faces will seem overwhelmed by masses of dark night. They will be the dwellers of Hell; they abide therein forever.

The recompense for the evil deeds will be equally evil (not more) and the faces of the evil-doers will suffer from disgrace. No one can protect them from the wrath of God. Their faces will become dark as if covered by the pitch-darkness of night. They will be the dwellers of hell wherein they will remain forever.

And (as for) those who have earned evil, the punishment of an evil is the like of it, and abasement shall come upon them-- they shall have none to protect them from Allah-- as if their faces had been covered with slices of the dense darkness of night; these are the inmates of the fire; in it they shall abide.

And as for those who do evil deeds, the punishment of an evil deed shall be the like thereof, and ignominy shall cover them. They shall have none to protect them from ALLAH. And they shall look as if their faces had been covered with dark patches of night. It is these who are the inmates of the Fire; therein shall they abide.

But those who have earned evil will have a reward of like evil: ignominy will cover their (faces); No defender will they have from (the wrath of) Allah: Their faces will be covered, as it were, with pieces from the depth of the darkness of night: they are companions of the Fire: they will abide therein (for aye)!

And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)," then We shall separate them, and their (Allah's so-called) partners shall say: "It was not us that you used to worship."

And on the day when We gather them all together, then We shall say to those who associated others (with Allah): Keep where you are, you and your associate-gods. Then We shall separate them one from another, and their associates will say: It was not us that you served.

On the day when We gather them all together, then We say unto those who ascribed partners (unto Us): Stand back, ye and your (pretended) partners (of Allah)! And We separate them, the one from the other, and their (pretended) partners say: It was not us ye worshipped.

On the day when we summon them all, we will say to those who worshipped idols, "We have summoned you, together with your idols. We will have them confront each other, and their idols will say to them, "We had no idea that you idolized us."

We will tell the pagans on the day when every one is resurrected, "Stand with your idols wherever you are." Then We will separate them (from their idols) and their idols will protest against them saying, "You did not worship us!"

And on the day when We will gather them all together, then We will say to those who associated others (with Allah): Keep where you are, you and your associates; then We shall separate them widely one from another and their associates would say: It was not us that you served; We remember the day when WE shall gather them all together, then shall WE say to those who associated gods with US, "Stand back in your places, you and your associated gods." Then WE shall separate them widely from one another, and their associated gods will say, "Surely, it was not us that you worshiped;"

One day shall We gather them all together. Then shall We say to those who joined gods (with Us): "To your place! ye and those ye joined as 'partners' We shall separate them, and their "Partners" shall say: "It was not us that ye worshipped!"

"So sufficient is Allah for a witness between us and you, that We indeed knew nothing of your worship of us." 

So Allah suffices as a witness between us and you that we were quite unaware of your serving (us).

Allah sufficeth as a witness between us and you, that we were unaware of your worship.

"GOD suffices as a witness between us and you, that we were completely unaware of your worshipping us."

God is Sufficient Witness for us that we were not aware of your worship".

Therefore Allah is sufficient as a witness between us and you that we were quite unaware of your serving (us).

'So ALLAH is now sufficient as a Witness between us and You. We were certainly unaware of your worship,'

"Enough is Allah for a witness between us and you: we certainly knew nothing of your worship of us!"

There! Every person will know (exactly) what (all) he had earned before, and they will be brought back to Allah, their rightful Lord (Maula), and their invented false deities will vanish from them.

There will every soul become acquainted with what it sent before, and they will be brought back to Allah, their true Patron, and that which they devised will escape from them.

There doth every soul experience that which it did aforetime, and they are returned unto Allah, their rightful Lord, and that which they used to invent hath failed them.

That is when each soul will examine everything it had done. They will be returned to GOD, their rightful Lord and Master, and the idols they had fabricated will disown them.

There every soul will experience the result of all that it had done. They will be brought into the presence of God, their true Lord, and all that they falsely invented will vanish.

There shall every soul become acquainted with what it sent before, and they shall be brought back to Allah, their true Patron, and what they devised shall escape from them.

There shall every soul realize what it shall have sent on before. And they shall be brought back to ALLAH, their True Master, and all that they used to forge shall be lost to them.

There will every soul prove (the fruits of) the deeds it sent before: they will be brought back to Allah their rightful Lord, and their invented falsehoods will leave them in the lurch.
010:031 Parallel English Quran

010:031 Say (O MuhammadSAW): "Who provides for you from the sky and from the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allah." Say: "Will you not then be afraid of Allah's Punishment (for setting up rivals in worship with Allah)?"

010:031 Say: Who gives you sustenance from the heaven and the earth, or who controls the hearing and the sight, and who brings forth the living from the dead, and brings for the living? And who regulates the affairs? They will say: Allah. Say then: Will you not then guard against evil?

010:032 Say (unto them), O Muhammad: Who provideth for you from the sky and the earth, or Who owneth hearing and sight; and Who bringeth forth the living from the dead and bringeth forth the dead from the living; and Who directeth the course? They will say: Allah. Then say: Will ye not then keep your duty (unto Him)?

010:033 Say, "Who provides for you from the heaven and the earth? Who controls all the hearing and the eyesight? Who produces the living from the dead, and the dead from the living? Who is in control of all things?" They would say, "GOD." Say, "Why then do you not observe the commandments?"

010:033 (Muhammad), ask them, "Who gives you sustenance from the heavens and earth, who truly possesses (your) hearing and seeing abilities, who brings the living out of the dead and the dead out of the living and who regulates (the whole Universe)? They will reply, "GOD." Ask them, "Why, then, do you not have fear of Him?"

010:034 Say, "Who provides sustenance for you from the heaven or the earth? Or who is it that has power over the ears and the eyes? And who brings forth the living from the dead, and brings forth the dead from the living? And Who regulates the affairs? Then they will say: Allah. Say then: Will you not then guard (against evil)?

010:035 Say, 'Who produces the first creation, then reproduces it? Say: Allah produces the first creation, then reproduces it. Where have you strayed?'.

010:035 Thus is the word of thy Lord proved true against those who transgress that they believe not. Thus does the word of your Lord prove true against those who transgress that they do not believe. Thus is God your true Lord. In the absence of truth there is nothing but falsehood. Then where are you turning?

010:036 This is what your Lord's decision does to those who choose to be wicked: they cannot believe.

010:036 Such is ALLAH, your True Lord. So what is there other than the truth but error? How then are you turned away from the truth?

010:037 Thus does God your true Lord. What is there after the truth, except falsehood? How could you disregard all this?

010:037 In the absence of truth there is nothing but falsehood. Then where are you turning?

010:038 This is what sustains you (in life) from the sky and from the earth? or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? and who is it that rules and regulates all affairs?" They will soon say, "Allah".

010:038 Say, "Will ye not then show piety (to Him)?"

010:038 Who provides sustenance for you from the heaven or the earth? Or who is it that has power over hearing and sight? And who brings forth the living from the dead, and brings forth the dead from the living? And who regulates all affairs? They will say, 'ALLAH.' Then say, 'Will you not seek HIS protection?'

010:039 Thus is the Word of your Lord justified against those who rebel (disobey Allah) that they will not believe. Such is Allah, your real Cherisher and Sustainer: apart from truth, what (remains) but error? How then are ye turned away?

010:039 Such is Allah, your rightful Lord. After the Truth what is there saving error? How then are ye turned away?

010:040 Thus does the word of thy Lord proved true against those who rebel (disobey Allah) that they will not believe. Such is Allah, your rightful Lord. And what is there after the truth but error? How then are ye turned away?

010:040 Such is Allah, your True Lord. And what is there after the truth but error? How then are you being turned away from the truth?

010:041 Thus does God your true Lord. What is there after the truth, except falsehood? How could you disregard all this?

010:041 Such then is Allah, your true Lord. And what is there after the truth but error? How then are you turned away!

010:042 Thus is it that sustains you (in life) from the sky and from the earth? or who is it that has power over hearing and sight? And who is it that brings out the living from the dead and the dead from the living? and who is it that rules and regulates all affairs?" They will soon say, "Allah".

010:042 Thus does the word of thy Lord proved true against those who rebel, Verily they will not believe.

010:043 They will say: "Allah." Say: "Will you not then be afraid of Allah's Punishment?"

010:043 Thus is the Word of thy Lord justified against those who transgress that they believe not. Thus is God your true Lord. And what is there after the truth but error? How then are ye turned away?

010:044 Thus does the word of thy Lord proved true against those who rebel: Verily they will not believe.

010:044 Thus is God your true Lord. In the absence of truth there is nothing but falsehood. Then where are you turning?

010:045 Such is Allah, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?

010:045 Such is Allah, your Lord in truth. So after the truth, what else can there be, save error? How then are you turned away?

010:046 Thus is the Word of thy Lord justified concerning those who do wrong: that they believe not.

010:046 Thus does the word of thy Lord proved true against those who transgress that they do not believe.

010:047 Thus is the word of thy Lord proved true against those who rebel, that they believe not.

010:047 Thus is the word of thy Lord proved true against those who rebel: Verily they will not believe.

010:048 They will soon say, "Allah." Say: "Will you not then be afraid of Allah's Punishment (against evil)?"

010:048 Thus does God your true Lord. What is there after the truth, except falsehood? How could you disregard all this?

010:049 They will say: "Allah." Say: "Will you not then be afraid of Allah's Punishment?"

010:049 Thus is God your true Lord. What is there after the truth, except falsehood? How could you disregard all this?
Or do they say, 'He forged it'? Say: Bring then a Sura like unto it, and call (to your aid) anyone you can besides Allah, if it be ye speak the truth!
Nay, they deny that; the knowledge whereof they could not compass and whereof the interpretation has not yet come unto them. Thus those before them did deny. Then see what was the end of the Zalimun (polytheists and wrong-doers, etc.).

Nay, they reject that, whose knowledge they cannot compass and whose final sequel has not yet come to them. Even thus did those before them reject; then see what was the end of the wrong-doers.

Nay, but they denied that, the knowledge whereof they could not compass, and whereof the interpretation (in events) hath not yet come unto them. Even so did those before them reject; then see what was the consequence for the wrong-doers!

Indeed, they have rejected this without studying and examining it, and before understanding it. Thus did those before them disbelieve. Therefore, note the consequences for the transgressors.

They call a lie something that is beyond the limit of their knowledge and whose interpretation has not yet been revealed. Some people who lived before them also called Our revelations lies. Consider how terrible was the end of the unjust people!

Nay, they reject that of which they have no comprehensive knowledge, and the final sequel of it has not yet come to them; even thus did those before them reject (the truth); see then what was the end of the unjust.

Nay, but they have rejected that, full knowledge of which they did not compass nor has the true significance thereof yet come to them. In like manner did those before them reject the truth. But see what was the end of the wrong-doers.

Nay, they charge with falsehood that whose knowledge they cannot compass, even before the elucidation thereof hath reached them: thus did those before them make charges of falsehood: but see what was the end of those who did wrong!

And of them there are some who believe therein, and of them there are some who believe not therein, and your Lord is All-Aware of the Mujahidin (believers, upright persons, etc.).

And of them is he who believeth in it, and of them is he who believes not in it. And thy Lord best knows the mischief-makers.

Some of them believe (in this scripture), while others disbelieve in it. Your Lord is fully aware of the evil-doers.

Some of them believe in the Quran and others do not. Your Lord knows best the evil-doers.

And of them is he who believes in it, and of them is he who does not believe in it, and your Lord best knows the mischief-makers.

And of them there are some who believe therein, and of them are others who do not believe therein, and thy Lord knows the mischief-makers very well.

Of them there are some who believe therein, and some who do not: and thy Lord knoweth best those who are out for mischief.
And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves, etc.) but an hour of a day. They will recognise each other. Rained indeed will be those who denied the meeting with Allah, and were not guided.

And on the day when He will gather them, as though they had not stayed but an hour of the day, they will recognize one another. They perish indeed who reject the meeting with Allah, and they follow not the right way.

And on the day when He shall gather them together, (when it will seem) as though they had tarried but an hour of the day, recognising one another, those will verily have perished who denied the meeting with Allah and were not guided.

On the day when He summons all of them, they will feel as if they lasted in this world one hour of the day, during which they met. Losers indeed are those who disbelieved in meeting GOD; and chose to be misguided.

Those who called the receiving of mercy from God a lie are certainly lost. They did not have the right guidance.

And on the day when He will gather them as though they had not stayed but an hour of the day, they will know each other. They will perish indeed who called the meeting with Allah to be a lie, and they are not followers of the right direction.

One day He will gather them together. (It will be) as if they had tarried but an hour of a day: they will recognise each other: assuredly those will be lost who denied the meeting with Allah and refused to receive true guidance.

Whether We show you (in your lifetime, O Muhammad SAW) some of what We promise them (the torment), - or We cause you to die, - still unto Us is their return, and moreover Allah is Witness over what they used to do.

Whether We show thee something of that which We promise them, or cause thee to die, yet to Us is their return, and Allah is Witness to what they do.

Whether We let thee (O Muhammad) behold something of that which We promise them or (whether We) cause thee to die, still unto Us is their return, and Allah, moreover, is Witness over what they do.

Whether we show you (in your lifetime) the fulfillment of some of the things with which WE have threatened them, thou wilt know it; or if WE cause thee to die before that, then to US is their return, and thou will have knowledge of it in the next world; and ALLAH is Witness to all that they do.

Whether We show thee (realised in thy life-time) some part of what WE promise them; - or We take thy soul (to Our Mercy) (Before that), - in any case, to Us is their return: ultimately Allah is witness, to all that they do.

And for every Ummah (a community or a nation), there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.

And for every nation there is a messenger. So when their messenger comes, the matter is decided between them with justice, and they are not wronged.

And for every nation there is a messenger. And when their messenger cometh (on the Day of Judgment) it will be judged between them fairly, and they will not be wronged.

To each community, a messenger. After their messenger comes, they are judged equitably, without the least injustice.

A Messenger is appointed for all people. When the Messenger for them came he judged among them fairly and they were not wronged.

And every nation had a messenger; so when their messenger came, the matter was decided between them with justice and they shall not be dealt with unjustly.

And for every people there is a Messenger. So when their Messenger comes, it is judged between them with equity, and they are not wronged.

To every people (was sent) a messenger: when their messenger comes (before them), the matter will be judged between them with equity, and they shall not be wronged.

And if We show you something of that which We promise them, or cause you to die, still unto Us is their return, and Allah is Witness over what they used to do.

And if We show thee in thy lifetime the fulfillment of some of the things with which WE have threatened them, thou wilt know it; or if WE cause thee to die before that, then to US is their return, and thou will have knowledge of it in the next world; and ALLAH is Witness to all that they do.

And for every nation there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.

And they say: "When will be this promise (the torment or the Day of Resurrection), - if you speak the truth?"

And they say: When will this promise be fulfilled, if you are truthful?

And they say: When will this promise be fulfilled, if ye are truthful?

They challenge: "When will this prophecy come to pass, if you are telling the truth?"

They ask, "If (believers) speak the truth, when will your promise (about the Day of Judgment) be fulfilled?"

And they say: When will this threat come about, if you are truthful?

And they say, "When will this promise be fulfilled, if you are truthful?"

They say: "When will this promise come to pass, - if ye speak the truth?"

Say (O Muhammad SAW): "I have no power over any harm or profit to myself except what Allah may will. For every Ummah (a community or a nation), there is a term appointed; when their term is reached, neither can they delay it nor can they advance it an hour (or a moment),"

I control not for myself any harm, or any benefit, except what Allah pleases. Every nation has a term. When their term comes, they cannot put it off an hour, nor can they bring it before its time.

I have no power to hurt or benefit myself, save that which Allah willeth. For every nation there is an appointed time. When their time cometh, then they cannot put it off an hour, nor hasten (it).

I possess no power to harm myself, or benefit myself; only what GOD wills takes place." Each community has a predetermined life span. Once their interim comes to an end, they cannot delay it by one hour, nor advance it.

(Muhammad), tell them, "I have no control over my suffering or benefits unless God wills. Every nation is destined to live for an appointed time. They cannot delay that time nor can they cause it to come sooner.

I do not control for myself any harm, or any benefit except what Allah pleases; every nation has a term; when their term comes, they shall not then remain behind for an hour, nor can they go before (their time).

I have no power over any harm or benefit for myself save that which ALLAH wills. For every people there is an appointed term. When their term is come, they cannot remain behind a single moment, nor can they get ahead of it.

I have no power over any harm or profit to myself except as Allah willeth. To every people is a term appointed: when their term is reached, not an hour can they cause delay, nor (an hour) can they advance (it in anticipation)."
Remember, to ALLAH surely belongs whatever is in the heavens and the earth. Remember, that ALLAH's promise is surely true. But most of them understand not.

Now surely whatever is in the heavens and the earth belongs to ALLAH. Lo! verily ALLAH's promise is true. But most of them know not.

Absolutely, to GOD belongs everything in the heavens and the earth. Absolutely, GOD's promise is truth, but most of them do not know.

Then will it be said to those who wronged themselves: "Taste you the everlasting punishment! Are you recompensed (aught) save what you earned?"

And they ask thee to inform them: "Is that true? Say: Aye, by my Lord! it is surely the Truth, and you cannot escape from it!"

They ask you, "Is that (punishment) true?" Tell them, "It certainly is. I swear by my Lord. You can not escape from (God's retribution)."

"At length will be said to the wrong-doers: 'Taste ye the enduring punishment! ye get but the recompense of what ye earned!'"

And if every soul that has done injustice had all that is in the earth, it would offer it for ransom, and they will manifest regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.

And they ask thee: Is that true? Say: Aye, by my Lord! it is surely the Truth, and you will not escape.

And if any wicked soul possessed everything on earth, it would readily offer it as ransom. They will be ridden with remorse when they see the torment, and they will be judged with justice, and no wrong will be done unto them.

Then it will be said to those who were unjust: Taste the abiding chastisement; you are not requited except for what you earned.

Then it will be said unto those who dealt unjustly: 'Taste the torment of eternity. Are ye requited aught save what ye used to earn?'

Then it will be said to the sinners, criminals: 'Taste ye the abiding punishment. You are not requited save for that which you earned.'

And if every person who had wronged (by disbelieving in Allah and by worshipping others besides Allah), possessed all that is on earth, and they should ask thee: Is that true? Say: Aye, by my Lord! it is surely the Truth, and you cannot escape from it!

And if every soul that doeth wrong possessed all that is in the earth, it would offer it for ransom, and they will manifest regret when they see the torment, and they will be judged with justice, and no wrong will be done unto them.

And they ask thee: Is that true? Say: Aye, by my Lord! it is surely the Truth, and you will not escape.

And they ask thee to challenge it to come?"
010:056 Khan  It is He Who gives life, and causes death, and to Him you (all) shall return.

010:056 Maulana  He gives life and causes death, and to Him you will be returned.

010:056 Pickthel He quickenseth and giveth death, and unto Him ye will be returned.

010:056 Rashad  He controls life and death, and to Him you will be returned.

010:056 Sarwar  It is God who gives life and causes things to die. To Him you will all return.

010:056 Shakir  He gives life and causes death, and unto Him you shall be brought back.

010:056 Sherali  HE it is who gives life and causes death, and to HIM shall you all be brought back.

010:056 Yusufali  It is He Who giveth life and who taketh it, and to Him shall ye all be brought back.

010:057 Khan  O mankind! There has come to you a good advice from your Lord and a healing for what is in the breasts; and a guidance and a mercy (explaining lawful and unlawful things, etc.) for the believers.

010:057 Maulana  O men, there has come to you indeed an admonition from your Lord and a healing for what is in the breasts; and a guidance and a mercy for the believers.

010:057 Pickthel  O mankind! There hath come unto you an exhortation from your Lord, a balm for that which is in the breasts, a guidance and a mercy for the believers.

010:057 Rashad  O people, enlightenment has come to you hereafter from your Lord, and healing for anything that troubles your hearts, and guidance, and mercy for the believers.

010:057 Sarwar  People, good advice has come to you from your Lord a (spiritual) cure, a guide and a mercy for the believers.

010:057 Shakir  O men! there has come to you indeed an admonition from your Lord and a healing for what is in the breasts and a guidance and a mercy for the believers.

010:057 Sherali  O mankind! there indeed has come to you an Exhortation from your Lord and a healing for whatever disease there is in the hearts, and a guidance and a mercy to the believers.

010:057 Yusufali  O mankind! there hath come to you a direction from your Lord and a healing for the (diseases) in your hearts, and for those who believe, a guidance and a Mercy.

010:058 Khan  Say: 'In the Bounty of Allah, and in His Mercy (i.e. Islam and the Qur'an); -therein let them rejoice.' That is better than what (the wealth) they amass.

010:058 Maulana  Say: In the grace of Allah and in His mercy, in that they should rejoice. It is better than that which they hoard.

010:058 Pickthel  Say: In the bounty of Allah and in His mercy: therein let them rejoice. It is better than what they hoard.

010:058 Rashad  Say, "With GOD's grace and with His mercy they shall rejoice." This is far better than any wealth they can accumulate.

010:058 Sarwar (Muhammad), tell them, "To be happy with the favors and mercy of God is better than whatever you accumulate".

010:058 Shakir  Say: In the grace of Allah and in His mercy-- in that they should rejoice; it is better than that which they gather.

010:058 Sherali  Say, 'All this is through the grace of ALLAH and through HIS mercy; therein, therefore, let them rejoice. That is better than what they hoard.'

010:058 Yusufali  Say: 'In the bounty of Allah. And in His Mercy, - in that let them rejoice': that is better than the (wealth) they hoard.

010:059 Khan  Say (O Muhammad SAW): "Tell me, what provision Allah has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad SAW): "Has Allah permitted you (to do so), or do you invent a lie against Allah?"

010:059 Maulana  Say: See you what Allah has sent down for you of sustenance, then you make (a part) of it unlawful and (a part) lawful. Say: Has Allah commanded you or do you forge a lie against Allah?

010:059 Pickthel  Say: Have ye considered what provision Allah hath sent down for you, how ye have made of it lawful and unlawful? Hath Allah permitted you, or do ye invent a lie concerning Allah?

010:059 Rashad  Say, "Did you note how GOD sends down to you all kinds of provisions, then you render some of them unlawful, and some lawful?" Say, "Did GOD give you permission to do this? Or, do you fabricate lies and attribute them to GOD?"

010:059 Sarwar  Ask them, "Have you considered that out of the sustenance which God has given you, you made some of it lawful and some unlawful? Did God permit you to do this or are you ascribing falsehood to Him?".

010:059 Shakir  Say: Tell me what Allah has sent down for you of sustenance, then you make (a part) of it lawful and (a part) lawful. Say: Has Allah commanded you, or do you forge a lie against Allah?

010:059 Sherali  Say: 'Have you ever considered that ALLAH has sent down provision for you, then you make some of it unlawful and some lawful? Say, 'Has ALLAH permitted you that, or do you forge a lie against ALLAH?'

010:059 Yusufali  Say: 'See ye what things Allah hath sent down to you for sustenance? Yet ye hold forbidden some things thereof and (some things) lawful.' Say: 'Hath Allah indeed permitted you, or do ye invent (things) to attribute to Allah?'

010:060 Khan  And what those who invent lies against Allah, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused!] Nay, they will have an eternal punishment in the Fire of Hell]. Truly, Allah is full of Bounty to mankind, but most of them are ungrateful.

010:060 Maulana  And what those who forge lies against Allah of the day of Resurrection? Surely Allah is Bountiful to men, but most of them give not thanks.

010:060 Pickthel  And what those who invent a lie concerning Allah (will be their plight) upon the Day of Resurrection? Lo! Allah truly is Bountiful toward mankind, but most of them give not thanks.

010:060 Rashad  Does it ever occur to those who fabricate lies about GOD that they will have to face Him on the Day of Resurrection? Certainly, GOD showers the people with His grace, but most of them are unappreciative.

010:060 Sarwar  What do those who ascribe falsehood to God think of the Day of Judgment? God is generous to the human being, yet many do not give thanks.

010:060 Shakir  And what will be the thought of those who forge lies against Allah on the day of resurrection? Most surely Allah is the Lord of grace towards men, but most of them do not give thanks.

010:060 Sherali  What think those who invent lies against ALLAH of the Day of Resurrection? Surely, ALLAH is Gracious towards mankind, but most of them are not thankful.

010:060 Yusufali  And what those who invent lies against Allah, of the Day of Judgment? Verily Allah is full of bounty to mankind, but most of them are ungrateful.
And let not their speech grieve you; surely might is the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record.

And let not their speech grieve thee (O Muhammad). Lo! power belongeth wholly to Allah. He is the Hearer, the Knower.

And let not their speech grieve you (O Muhammad SAW), for all power and honour belong to Allah. He is the All See the heaven and the earth. And not the weight of an atom (or small ant) on the earth or in the heaven is hidden from thy Lord, nor anything less than that nor greater, but it is (all) in a clear book.

You do not get into any situation, nor do you recite any Quran, nor do you do anything, without us being witnesses thereof as you do it. Not even an atom's weight is out of your Lord's control, be it in the heavens or the earth. Nor is there anything smaller than an atom, or larger, that is not recorded in a profound record.

We bear witness to all your affairs; whatever you recite from the Quran and whatever you (people) do. Nothing in the heavens or the earth is hidden from your Lord, even that which is as small as an atom's weight or greater or smaller. All is recorded in the glorious Book.

And you are not (engaged) in any affair, nor do you recite concerning it any portion of the Quran, nor do you do any work but We are witnesses over you when you enter into it, and there does not lie concealed from your Lord the weight of an atom in the earth or in the heaven, nor anything less than that nor greater, but it is in a clear book.

And thou art not engaged in anything, and thou recitest not from HIM any portion of the Quran, and you do no work, but WE are Witness of you when you are engaged therein. And there is not hidden from thy Lord even an atom's weight in the earth or in heaven. And there is nothing smaller than that or greater, but it is recorded in a clear Book.

Now surely the friends of Allah, they have no fear nor do they grieve --

Now surely the friends of Allah do not change. This alone is the supreme triumph.

Absolutely, GOD's allies have nothing to fear, nor will they grieve.

The friends of God will certainly have nothing to fear, nor will they be grieved.

Now surely the friends of Allah-- they shall have no fear nor shall they grieve.

Behold! the friends of ALLAH shall certainly have no fear nor shall they grieve -

Behold! verily on the friends of Allah there is no fear, nor shall they grieve;

Those who believed (in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve;-

Now surely the friends of Allah, they have no fear nor do they grieve --

Now surely the friends of Allah shall certainly have no fear nor shall they grieve.

Now surely the friends of Allah do not change. This alone is the supreme triumph.

Those who believe and keep their duty.

Those who believe and keep their duty (to Allah).

They are those who believe and lead a righteous life.

Those who have faith and fear God

Those who believe and guarded (against evil);

Those who believe and were ever righteous -

Those who believe and (constantly) guard against evil:-

For them are glad tidings, in the life of the present world (i.e. righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allah, this is indeed the supreme success.

For them is good news in this world's life and in the Hereafter. There is no changing the words of Allah. That is the mighty achievement.

Their deeds are good tidings in the life of the world and in the Hereafter - There is no changing the Words of Allah, that is the Supreme Triumph.

They shall have good news in this world's life and in the hereafter; there is no changing the words of Allah; that is the mighty achievement.

For them are glad tidings in the present life and also in the Hereafter - there is no changing the words of ALLAH - that indeed is the supreme achievement.

For them are glad tidings, in the life of the present and in the Hereafter; no change can there be in the words of Allah. This is indeed the supreme felicity.
No doubt! Verily, to Allah belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allah, in fact they follow not the (Allah's so-called) partners, they follow only a conjecture and they only invent lies.

Now, surely, whatever is in the heavens and whatever is in the earth is Allah's. And what do follow those who call on associates besides Allah? They follow naught but conjecture, and they only lie.

Lo! is it not unto Allah that belongeth whosoever is in the heavens and whosoever is in the earth? Those who follow aught instead of Allah follow not (His) partners. They follow only a conjecture, and they do but guess.

Absolutely, to GOD belongs everyone in the heavens and everyone on earth. Those who set up idols beside GOD are really following nothing.

They only think that they are following something. They only guess.

Does not that all that is in the heavens and earth belong to God? (The unbelievers) who worship the idols instead of God follow only conjecture.

What they preach are mere lies.

Now, surely, whatever is in the heavens and whatever is in the earth is Allah's; and they do not (really) follow any associates, who call on others besides Allah; they do not follow (anything) but conjectures, and they only lie.

Behold! whoever is in the heavens and whoever is in the earth is ALLAH's. Those who call on others than ALLAH do not really follow these associated-gods; they only follow conjecture, and they only make guesses.

Behold! verily to Allah belong all creatures, in the heavens and on earth. What do they follow who worship as His "partners" other than Allah? They follow nothing but fancy, and they do nothing but lie.

He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who listen (i.e. those who think deeply).

He is Who made for you the night that you might rest therein and the day giving light. Surely in this are signs for a people who hear.

He it is Who hath appointed for you the night that ye should rest therein and the day giving sight. Lo! herein verily are portents for a folk that heed.

He is the One who rendered the night for your rest, and rendered the day lighted. These are proofs for people who can hear.

It is God who has made the night for you to rest and has filled the day with light (as a means of visibility). In this there is evidence (of the existence of God) for the people who hear.

He it is Who made for you the night that you might rest in it, and the day giving light; most surely there are signs in it for a people who would hear.

HE is Who has made for you the night dark that you may rest therein, and the day full of light that you may pursue your occupations. Surely, therein are Signs for a people who listen to the divine Message.

He it is That hath made you the night that ye may rest therein, and the day to make things visible (to you). Verily in this are signs for those who listen (to His Message).

They (Jews, Christians and pagans) say: "Allah hath begotten a son (children)." Glory be to Him! He is Rich (Free of all wants). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allah what you know not.

They say: Allah has taken a son (to Himself). Glory be to Him! He is the Self-sufficient! His is what is in the heavens and what is in the earth.

You have no authority for this. Say you against Allah what you know not?

They say: Allah hath taken (unto Him) a son - Glorified be He! He hath no needs! His is all that is in the heavens and all that is in the earth. Ye have no warrant for this. Tell ye concerning Allah that which ye know not?

They said, "GOD has begotten a son!" Be He glorified. He is the Most Rich. To Him belongs everything in the heavens and everything on earth. You have no proof to support such a blasphemy. Are you saying about GOD what you do not know?

Some people have said that God has begotten a son. God is too Glorious to have a son! God is Self-sufficient and to Him belongs all that is in the heavens and the earth. In this, you (people) have no authority. Do you ascribe to God things of which you have no knowledge?

They say: Allah has taken a son (to Himself)! Glory be to Him; He is the Self-sufficient: His is what is in the heavens and what is in the earth; you have no authority for this; do you say against Allah what you do not know?

They say, "ALLAH has taken unto HIM a son," Holy is HE ! HE is Self-Sufficient. To HIM belongs whatever is in the heavens and whatever is in the earth. You have no authority for this. What! do you say concerning ALLAH what you know not?

They say: 'Allah hath begotten a son!' - Glory be to Him! He is self-sufficient! His are all things in the heavens and on earth! No warrant have ye for this! say ye about Allah what ye know not?

They say: "Verily, those who invent lie against Allah will never be successful" -

Say: Those who forge a lie against Allah will not succeed.

Proclaim: "Those who fabricate lies about GOD will never succeed."

Tell them, "Those who invent falsehood against God will have no happiness".

Say: Those who invent a lie against Allah shall not be successful.

"Those who invent a lie against Allah will never prosper."

A brief enjoyment in this world! - and then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allah, belie His Messengers, deny and challenge His Ayat (proofs, signs, verses, etc.)].

A little enjoyment in this world, then to Us is their return, then We shall make them taste severe chastisement because they disbelieved.

This world's portion (will be theirs), then unto Us is their return. Then We make them taste a dreadful doom because they used to disbelieve.

They get their temporary share in this world, then to us is their ultimate return, then we commit them to severe retribution for their disbelieving.

They may consider it a means of enjoyment in this life but (on the Day of Judgment) they will all return to Us. Then they will suffer for their disbelief the most severe punishment.

They will have some enjoyment in this world. Then to US is their return. Then WE shall make them taste a severe torment, because they continued to disbelieve.

A little enjoyment in this world! - and then, to Us will be their return, then shall We make them taste the severest penalty for their blasphemies.
Then after him We sent (many) messengers to their peoples: they brought them Clear Signs, but they would not believe what they had already rejected. Thus do We seal the hear...
When the magicians came, Moses said to them, "Cast down what you have to cast!"

When the magicians came, Musa (Moses) said to them: "Cast down what you want to cast!"

When all the magicians were brought to his court, Moses asked them to cast down what they wanted to.

When the Truth came to them from Us, they said: "This is surely clear enchantment!

And when there came to them the truth from Us, they said: 'This is surely a manifest enchantment.'

Musa (Moses) said: "Do you say (this) of the truth when it has come to you? Is this magic? How can any magicians prevail?

Musa said: "Do you say (this) of the truth when it has come to you? Is this magic? But magicians will never be successful."

Moses said: "Do you say (this) of the truth when it has come to you? Is this magic? But sorcerers will not prosper."

They said: "Hast thou come to us to turn us away from the ways we found our fathers following, and (that) greatness in the land may be for you two? And we are not going to believe in you two.

They said: "Hast thou come to us to turn us away from that which we found our fathers following, and (that) greatness in the land may be for you two? And we are not going to believe in you.

They said: "Hast thou come to us to turn us away from the faith which we found our fathers upon, and (that) greatness in the land should be for you two? And we are not going to believe in you.

Then WE sent after them Moses and Aaron unto Pharaoh and his chiefs with Our revelations, but they behaved arrogantly. And they were a guilty people.

Then WE sent after them Moses and Aaron unto Pharaoh and his chiefs with Our revelations, but they behaved arrogantly. And they were a guilty people.

Then WE sent after them Moses and Aaron unto Pharaoh and his chiefs with Our revelations, but they behaved arrogantly. And they were a guilty people.

Then WE sent after them Moses and Aaron unto Pharaoh and his chiefs with Our revelations, but they behaved arrogantly. And they were a guilty people.

The Pharaoh ordered every skilful magician to come into his presence.

The Pharaoh ordered every skilful magician to come into his presence.

And Fir‘au’n (Pharaoh) said: "Bring to me every well-versed sorcerer."

And Fir‘au’n (Pharaoh) said: "Bring to me every skilled sorcerer.

And Fir‘au’n (Pharaoh) said: "Bring to me every skilled magician.

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And Fir‘au’n (Pharaoh) said: "Bring to me every skilled sorcerer.

Said Moses: "Say ye (this) about the truth when it hath (actually) reached you? Is sorcery (like this)? But sorcerers will not prosper.

They said: "Hast thou come to us to turn us away from the ways we found our fathers following, and (that) greatness in the land may be for you two. And we are not going to believe you two.

They said: "Hast thou come to us to turn us away from that which we found our fathers following, and (that) greatness in the land may be for you two? And we are not going to believe in you.

They said: "Hast thou come to us to turn us away from the faith which we found our fathers upon, and (that) greatness in the land should be for you two? And we are not going to believe in you.

They said: "Hast thou come to us to turn us away from that which we found our fathers following, and (that) greatness in the land may be for you two? And we are not going to believe in you.

They said: "Hast thou come to us to turn us away from that which we found our fathers following, and (that) greatness in the land may be for you two? And we are not going to believe in you.

They said: "Hast thou come to us to turn us away from the faith which we found our fathers upon, and (that) greatness in the land should be for you two? And we are not going to believe in you.

They said: "Hast thou come to us to turn us away from that which we found our fathers following, and (that) greatness in the land may be for you two? And we are not going to believe in you.

They said: "Hast thou come to us to turn us away from the faith which we found our fathers upon, and (that) greatness in the land should be for you two? And we are not going to believe in you.

Then, after them, We sent Moses and Aaron unto Pharaoh and his chiefs with Our revelations, but they were arrogant and they were a guilty people.

And Pharaoh said: "Bring to me every experienced magician.

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And Pharaoh said: "Bring to me every experienced magician.

And Pharaoh said: "Bring to me every experienced magician.
And deliver us by Thy mercy from those who reject (Thee).”

And deliver us by Thy mercy from the tyranny of the disbelieving people.

And do Thou deliver us by Thy mercy from the disbelieving people.

"Deliver us, with Your mercy, from the disbelieving people.”

And deliver us by Thy mercy from the disbelieving people.

"And save us by Thy Mercy from the disbelieving folk.”

And deliver us by Thy mercy from the disbelieving people.

"Deliver us, with Your mercy, from the disbelieving people.”

And deliver us by Thy mercy from the tyranny of the disbelieving people.”

And deliver us by Thy Mercy from those who reject (Thee).”

They said: “In ALLAH do we put our trust. Our Lord! make us not a trial for the wrongdoing people; and certainly Pharaoh was arrogant tyrant on the earth, he was indeed one of the Musrifun (polytheists, sinners and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins).

And Musa (Moses) said: “O my people! if ye have believed in Allah, then put trust in Him if you are Muslims (those who submit to Allah's Will),"
And We inspired Musa (Moses) and his brother (saying): "Take dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salat (Iqamat-as-Salat), and give glad tidings to the believers."

And We revealed to Moses and His brother: Take for your people houses to abide in Egypt and make your houses places of worship and keep up prayer. And give good news to the believers.

And We inspired Moses and his brother, (saying): Appoint houses for your people in Egypt and make your houses oratories, and establish worship. And give good news to the believers.

We inspired Moses and his brother. "Maintain your homes in Egypt for the time being, turn your homes into synagogues, and maintain the Contact Prayers (Salat). Give good news to the believers."

We sent a revelation to Moses and his brother to build houses for their people in the Pharaoh's town and to build them facing one another. (We told him) that therein they should stand and that Moses should give the glad news (of God's mercy) to the faithful ones.

And We revealed to Musa and his brother, saying: Take for your people houses to abide in Egypt and make your houses places of worship and keep up prayer and give good news to the believers.

We inspired Moses and his brother with this Message: "Provide dwellings for your people in Egypt, and make your dwellings into places of worship, and establish regular prayers: and give glad tidings to those who believe!"
And be not of those who reject the signs of Allah, or thou shalt be of those who perish.

Nor be of those who reject the Signs of ALLAH, (for) then thou wilt be of the wrong-doers?

And be not of those who reject the communications of Allah, (for) then you should be one of the losers.

And you should not be of those who reject GOD's revelations, lest you become a transgressor.

And be not of those who reject the Signs of ALLAH, (for) then thou wilt be of the wrong-doers.

And be not of those who reject the communications of Allah, (for) then you should be one of the losers.

And you should not be of those who reject the communications of Allah, (for) then you should be one of the losers.

And be not of those who reject the signs of Allah, or thou shalt be of those who perish.

And be not of those who reject the messages of Allah, (for) then thou wilt be of the losers.

And be not of those who reject the revelations of Allah, for then wilt thou of the losers.

And be not of those who reject GOD's revelations, lest you be with the losers.

nor be of those who have called God's revelations lies lest you become lost.

And be not of those who reject the communications of Allah, (for) then you should be one of the losers.

And be not of those who reject the signs of ALLAH, or thou shalt be of the losers.

Nor be of those who reject the signs of Allah, or thou shalt be of those who perish.
Say: "Behold all that is in the heavens and the earth," but neither Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.
Then do they wait for (anything) save for (destruction) like the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."  

What do they wait for then, but the like of the days of those who passed away before them? Say: Wait then: I, too, am with you of those who wait.

What do they wait for but then the like of the days of those who passed away before them? Say: Wait then; surely I too am with you of those who wait.

What, then, do they wait for, save the like of the days of punishment suffered by those who passed away before them? Say, 'Wait, then, I am with you among those who wait.'

Do they then expect (anything) but (what happened in) the days of the men who passed away before them? Say: "Wait ye then: for I, too, will wait with you."

Then we save Our Messengers and those who believe: Thus it is incumbent on Us to save the believers.

Then shall We save Our messengers and the believers, in like manner (as of old). It is incumbent upon Us to save believers.

We ultimately save our messengers and those who believe. It is our immutable law that we save the believers.

We saved Our Messengers and those who believed; We must save the believers.

Then We deliver Our messengers and those who believe-- even so (now), it is binding on Us (that) We deliver the believers.

Then shall WE save Our Messengers and those who believe. Thus have WE made it incumbent on US to save the believers.

In the end We deliver Our messengers and those who believe: Thus is it fitting on Our part that We should deliver those who believe!

Section 11: Divine Judgment

Say (O Muhammad): "O ye mankind! If you are in doubt as to my religion (Islam), then (know that) I will never worship those whom you worship, besides Allah. But I worship Allah Who causes you to die, I am commanded to be one of the believers.

Say: O people, if you are in doubt as to my religion, (behold!) I worship not those whom you worship instead of Allah, but I worship Allah Who causes you to die; and I am commanded to be of the believers,

Say (O Muhammad): O mankind! If ye are in doubt of my religion, then (know that) I worship not those whom ye worship instead of Allah, but I worship Allah Who causeth you to die, and I have been commanded to be of the believers.

Say: 'O people, if you have any doubt regarding my religion, I do not worship what you worship beside GOD. I worship GOD alone; the One who will terminate your lives. I am commanded to be a believer.'

Say (O Muhammad), said, 'People, if you have doubt about my religion, know that I, certainly, do not worship the idols which you worship instead of God, but I worship God Who causes you to die. I am commanded to believe (in His existence),

Say: O people! if you are in doubt as to my religion, then (know that) I do not serve those whom you serve besides Allah but I serve Allah, Who will cause you to die, and I am commanded that I should be of the believers.

Say, 'O ye men, if you are in doubt concerning my religion, then know that I worship not those whom you worship instead of ALLAH, but I worship ALLAH ALONE who causes you to die and I have been commanded to be of the believers;

Say: 'O ye men! If ye are in doubt as to my religion, (behold!) I worship not what ye worship, other than ALLAH! But I worship Allah - Who will take your souls (at death): I am commanded to be (in the ranks) of the Believers,

"And it is inspired to me): Direct your face (O Muhammad SAW) entirely towards the religion Hanifa (Islamic Monotheism, i.e. to worship none but Allah Alone), and never be one of the Mushrikin (those who ascribe partners to Allah, polytheists, idolaters, disbelievers in the Oneness of Allah, and those who worship others along with Allah),

And that thou set thy purpose towards the Religion uprightly; and be not of the polytheists.

And, (O Muhammad) set thy purpose resolutely for religion, as a man by nature upright, and be not of those who ascribe partners (to Allah).

I was commanded: "Keep yourself devoted to the religion of monotheism; you shall not practice idol worship.

to have firm belief in the up-right religion and not to be an idolater

And that you should keep your course towards the religion uprightly; and you should not be of the polytheists.

And I have also been commanded to convey to you God's command: 'Set thy face towards religion as one ever inclined to ALLAH, and be not of those who ascribe partners to Him,

"And further (thus): set thy face towards religion with true piety, and never in any wise be of the Unbelievers;

And invoke not besides Allah, any that will neither profit you, nor hurt you, but if (in case) you did so, you shall certainly be one of the Zalimun (polytheists and wrong-doers).

And call not besides Allah on that which can neither benefit thee nor harm thee; for if thou dost, thou shalt then be of the unjust.

And cry not, beside Allah, unto that which can neither benefit thee nor hurt thee, for if thou didst so then wert thou of the wrong-doers.

"You shall not worship beside GOD what possesses no power to benefit you or harm you. If you do, you will be a transgressor."

nor to seek help from anyone other than God (who can neither benefit nor harm me), lest I become of the unjust.

And do not call besides Allah on that which can neither benefit you nor harm you, for if you do then surely you will in that case be of the unjust.

'And call not, besides ALLAH, on any other that can neither profit thee nor harm thee. And if thou didst so, thou wouldst then certainly be of the wrongdoers.'

"Nor call on any, other than ALLAH:- Such will neither profit thee nor hurt thee: if thou dost, behold! thou shalt certainly be of those who do wrong."

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And if Allah touches you with hurt, there is none who can remove it but He; and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He will. And He is the Oft-Forgiving, Most Merciful.

And if Allah afflicts thee with harm, there is none to remove it but He; and if He intends good to thee, there is none to repel His grace. He brings it to whom He pleases of His servants. And He is the Forgiving, the Merciful.

If Allah afflicteth thee with some hurt, there is none who can remove it save Him; and if He desireth good for thee, there is none who can repel His bounty. He striketh it with whom He will of his bondmen. He is the Forgiving, the Merciful.

If GOD touches you with a hardship, none can relieve it except HE. And when HE blesses you, no force can prevent His grace. HE bestows it upon whomsoever HE chooses from among His servants. HE is the Forgiver, Most Merciful.

(Muhammad), if GOD afflicts you with hardship, no one besides HIM can save you. If GOD grants you a favor, no one can prevent you from receiving His favors. GOD bestows His favors upon whichever of HIS servants He wants. GOD is All-forgiving and All-merciful.

And if Allah should afflict you with harm, then there is none to remove it but HE; and if HE intends good to you there is none to repel HIS grace. HE causes it to reach whomsoever of HIS servants HE wills. And HE is the Most Forgiving, Merciful.

If Allah do touch thee with hurt, there is none can remove it but HE: If HE do design some benefit for thee, there is none can keep back HIS favour: HE causeth it to reach whomsoever of HIS servants HE pleaseth. And HE is the Oft-Forgiving, Most Merciful.

Say: "O ye mankind! Now truth (i.e. the Qur'an and Prophet Muhammad SAW), has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self, and whosoever goes astray, he does so to his own loss, and I am not (set) over you as a Wakil (dispenser of affairs to oblige you for guidance)."

Say: O people, the Truth has certainly come to you from your Lord. One who seeks guidance does so for his own good and One who goes astray will find himself lost. I am not your keeper!"

Say: O people! Indeed there has come to you the truth from your Lord, therefore whoever goes astray, he goes astray only for the detriment of it, and I am not a custodian over you.

Say: 'O men, now has the truth come to you from your Lord. So whoever follow the guidance, follows it only for the good of his own soul, and whoever goes astray, errs only against it. And I am not a warden over you.'

Say: O people! Now Truth hath reached you from your Lord! those who receive guidance, do so for the good of their own souls; those who stray, do so to their own loss: and I am not (set) over you to arrange your affairs.'

And (O Muhammad SAW), follow the inspiration sent unto you, and be patient until GOD give judgement. And He is the Best of judges.

And follow what is revealed to thee and be patient till GOD give judgment; He is the best judge.

Follow what is revealed to you, and be patient until GOD issues His judgment; He is the best judge.

And follow that which is inspired in thee, and forbear until GOD give judgment, and He is the Best of the judges.

Follow thou the inspiration sent unto thee, and be patient and constant, till GOD do decide: for He is the best to decide.

And if GOD afflicts you with harm, there is none to remove it but HE; and if GOD intends good to you there is none who can repel GOD'S grace.

And if GOD touches you with hurt, there is none who can remove it except GOD. And when GOD blesses you, no force can prevent GOD'S grace. GOD bestows it upon whomsoever GOD chooses from among GOD'S servants. GOD is the Forgiver, Most Merciful.

This is a scripture whose verses have been perfected, then elucidated. It comes from a Most Wise, Most Cognizant.

Whereof are perfected (in every sphere of knowledge, etc.), and then explained. It is from One Wise, All-Aware.

It is a Book from One who is All-wise and All-aware. Its verses are well composed and distinctly arranged (from one another)
And there is no creature that moves on the earth but it is for ALLAH to provide it with sustenance. And HE knows its place of temporary sojourn (in this world), and its permanent dwelling. All this is recorded in a profound record. All creatures will be gathered together before ALLAH, which is the truth. He is the First and the Last. And there is no creature that moves on the earth but its provision is due from Allah. And He knows its dwelling place and its deposit (in the Hereafter). All is in a clear Record.
And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."

And He it is Who created the heavens and the earth in six periods; and His Throne of Power is ever on water - in order to test you, to distinguish those among you who work righteousness. Yet, when you say, "You will be resurrected after death," those who disbelieve would say, "This is clearly witchcraft."

God created the heavens and the earth in six Days. His Throne existed on water so that He could test you and find out those among you who do good deeds. (Muhammad), if you were to tell them that after death they would be brought back to life again, the unbelievers would say, "This is nothing but obvious magic."

And He it is Who created the heavens and the earth in six periods; and His (earthly) domain (extends) on the water -- that He might manifest to you, which of you is best in action, and if you say, surely you shall be raised up after death, those who disbelieve would certainly say: This is nothing but clear deception.'

Save those who are steadfast and do good works.

Save those who persevere and do good

Except those who are patient and do good deeds, those: theirs will be forgiveness and a great reward (Paradise).

Permission: We grant a favor to the human being and then take it away from him. He becomes despairing and ungrateful.

Whenever we bless the human being with mercy from us, then remove it, he turns despondent, unappreciative.

And He it is Who has created the heavens and the earth in six periods; and His throne was upon the water that He might manifest (the goodness) of Himself for you, to distinguish between those among you who work righteousness and those who disbelieve. But if you were to say to them: "You shall certainly be raised up after death," those who disbelieve would say: "This is nothing but clear deceit."

And if We hold back from them the punishment until a stated period, they will certainly say: What prevents it? Now surely on the day when it will come to them, it will not be averted from them, and that which they scoffed at will beset them.

And if We give man a taste of Mercy from Us, and then withdraw it from him, he is surely despairing, ungrateful.

And if We make man taste Mercury from Us, then take it off from him, most surely He is despairing, ungrateful.

And if We make man taste of mercy from Us, and then take it away from him, verily he is despairing, ungrateful.

And if WE make man taste of mercy from Us, then take it away from him, verily he is despairing, ungrateful.

And if We make man taste of mercy from Us, then take it away from him, verily he is despairing, ungrateful.

And if We make man taste of mercy from Us, then take it away from him, verily he is despairing, ungrateful.

And if We make man taste of mercy from Us, and then withdraw it from him, behold! he is in despair and (falls into) blasphemy.

And He it is Who has created the heavens and the earth in six periods; and His Throne was upon the water that He might try you, which of you is best in deeds. Yet, when you say, "You will be resurrected after death," those who disbelieve would say, "This is nothing but obvious sorcery!"

And if We delay for them the punishment for a stated period, they will certainly say: What prevents it? Now surely on the day it will come to them, it shall not be averted from them and that which they derided will surround them.

And if We make Him taste of mercy from Us, and then withdraw it from him, certainly! He is despairing, ungrateful.

And He it is Who created the heavens and the earth in six Days - and His Throne was over the waters - that He might try you, which of you is best in conduct. But if thou wert to say to them, "Ye shall indeed be raised up after death", the Unbelievers would be sure to say, "This is nothing but obvious sorcery!"

And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (fall in) that at which they used to mock!

And if We delay for them the chastisement for a stated period, they will certainly say: What prevents it? Now surely on the day when it will come to them, it will not be averted from them, and that which they scoffed at will beset them.

And if We delay them the doom until a reckoned time, they will surely say: What withholdeth it? Verily on the day when it cometh unto them, it cannot be averted from them, and that which they derided will surround them.

And if We delay the retribution they have incurred - for we reserve it for a specific community - they say, "What is keeping Him?" In fact, once it comes to them, nothing can stop it, and their mocking will come back to haunt them.

And if We delay in afflicting them with Our punishment for an appointed time, they ask, "What is preventing it (the punishment) from taking place?" On the day when it (punishment) befalls them, no one will be able to escape from it and that which they have mocked will surround them from all sides.

And if We put off their punishment until a reckoned time, they will certainly say: What prevents it? Now surely on the day it shall come unto them, it shall not be averted from them, and that which they used to mock at shall encompass them.

And if We make man taste of mercy from Us, and then take it away from him, verily he is despairing, ungrateful.

If We delay the penalty for them for a definite term, they are sure to say, "What keeps it back?" Ah! On the day it (actually) reaches them, nothing will turn it away from them, and they will be completely encircled by that which they used to mock at!

And if We make man taste of Mercy from Us, and then withdraw it from him, verily! He is despairing, ungrateful.

And if We make man taste mercy from Us, then withdraw it from him, he is surely despairing, ungrateful.

If We make man taste of mercy from Us, and then withdraw it from him, verily he is despairing, ungrateful.

If We make man taste of Mercy from Ourselves, and then withdraw it from him, behold! he is in despair and (falls into) blasphemy.

If We give man a taste of Mercy from Uselves, and then withdraw it from him, verily he is despairing, ungrateful.

If We make man taste of Mercy from Us, then take it off from him, most surely he is despairing, ungrateful.

If We grant a favor to the human being and then take it away from him, he becomes despairing and ungrateful.

If We make man taste mercy from Us, then take it off from him, most surely he is despairing, ungrateful.

If We make man taste mercy from Us, and then take it away from him, verily he is despairing, ungrateful.

If We give man a taste of Mercy from Uselves, and then withdraw it from him, verily he is despairing, ungrateful.

If We make man taste of Mercy from Us, and then withdraw it from him, he is surely despairing, ungrateful.

If We make man taste mercy from Us, and then withdraw it from him, verily he is despairing, ungrateful.

If We make man taste of Mercy from Us, and then withdraw it from him, verily! He is despairing, ungrateful.

If We make man taste of Mercy from Us, and then withdraw it from him, verily! He is despairing, ungrateful.

If We make man taste of Mercy from Us, and then withdraw it from him, verily! He is despairing, ungrateful.

If We make him taste a favor after distress has afflicted him, he says: "The ills have gone away from me." Certainly, he is exultant, boastful.

If We delay for them the chastisement for a stated period, they will certainly say: What prevents it? Now surely on the day it will come to them, it shall not be averted from them and that which they derided will surround them.

And if We delay in afflicting them with Our punishment for an appointed time, they ask, "What is preventing it (the punishment) from taking place?" On the day when it (punishment) befalls them, no one will be able to escape from it and that which they have mocked will surround them from all sides.

And if We make man taste of mercy from Us, and then take it away from him, verily he is despairing, ungrateful.

And if We make man taste of Mercy from Us, and then withdraw it from him, he is surely despairing, ungrateful.

And if We do not behave as such. They will receive forgiveness and a great reward (from the Lord).

And if We make him taste a favor after distress has afflicted him, he will certainly say: The evils are gone away from me. Most surely he is exulting, boasting;

And if after an adversity has touched him, WE let him taste prosperity, he will assuredly say, 'Gone are the ills from me.' Lo ! he is exultant, boastful,

But if We give him a taste of (Our) favours after adversity hath touched him, he is sure to say, "All evil has departed from me:" Behold! he falls into exultation and pride.

Except those who show patience and do righteous good deeds, those: theirs will be forgiveness and a great reward (Paradise).

Except those who are patient and do good. For them is forgiveness and a great reward.

Save those who persevere and do good works. Theirs will be forgiveness and a great reward.

As for those who steadfastly persevere, and lead a righteous life, they deserve forgiveness and a generous recompense.

But those who exercise patience and do good works do not behave as such. They will receive forgiveness and a great reward (from the Lord).

Except those who are patient and do good, they shall have forgiveness and a great reward.

Save those who are steadfast and do good works. It is they who have forgiveness and a great reward.

Not so do those who show patience and constancy, and work righteousness; for them is forgiveness (of sins) and a great reward.
So perchance you (Muhammad SAW) may give up a part of what is revealed unto you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down unto him, or an angel has come with him?" But you are only a Warner. And Allah is a Wakil (Disposer of affairs, Trustee, Guardian, etc.) over all things.

Then, may it be that thou wilt give up part of what is revealed to thee and thy breast will be straitened by it, because they say: Why has not a treasure been sent down for him or an angel come with him? Thou art only a Warner. And Allah is in charge of all things.

A likely thing, that thou wouldest forsake aught of that which hath been revealed unto thee, and that thy breast should be straitened for it, because they say: Why hath not a treasure been sent down for him or an angel come with him? Thou art but a Warner, and Allah is in charge of all things.

You may wish to disregard some of that which is revealed to you, and you may be annoyed by it. Also, they may say, "How come no treasure comes down to him or an angel?" You are only a Warner; GOD controls all things.

Perhaps you, (Muhammad), may by chance leave (untold) a part of that which is revealed to you and feel grieved because they say, "Why has some treasure not been sent to him or an angel sent down with him?" Say, "I have come only to warn you." God is the Guardian of all things.

It may be that you will give up part of what is revealed to you and your breast will become straitened by it because they say: Why has not a treasure been sent down upon him or an angel come with him? You are only a Warner; and Allah is custodian over all things.

Perchance the disbelievers vainly hope that thou mayest be persuaded to abandon part of that which has been revealed to thee; and thy bosom may become straitened thereby, because they say, "Wherefore has not a treasure been sent down to him or an angel come with him? Verily, thou art only a Warner, and ALLAH is Guardian over all things.

Perchance thou mayest (feel the inclination) to give up a part of what is revealed unto thee, and thy heart feeleth straitened lest they say, "Why is not a treasure sent down unto him, or why does not an angel come down with him?" But thou art there only to warn! It is Allah that arrangeth all affairs!

Or they say, "He (Prophet Muhammad SAW) forged it (the Qur'an)." Say: "Bring you then ten forged Surah (chapters) like unto it, and call whomever you can, other than Allah (to your help), if you speak the truth."

Or, say they: He has forged it. Say: Then bring ten forged chapters like it, and call upon whom you can besides Allah, if you are truthful.

Or they say: He hath invented it. Say: Then bring ten surahs, the like thereof, invented, and call on everyone ye can besides Allah, if ye are truthful!

If they say, "He fabricated (the Qur'an)," tell them, "Then produce ten suras like these, fabricated and invite whomever you can, other than GOD, if you are truthful."

Do they, (the unbelievers), say that (Muhammad) has falsely ascribed (the Qur'an) to God? Ask them, "Compose ten chapters like (those of the Qur'an) and call on whomever you can for help besides God if you are true in your claim."

Do they say: He has forged it. Say: Then bring ten forged Chapters like it and call upon whom you can besides Allah, if you are truthful.

Do they say, "He has fabricated it." Say: 'Then bring ten Surahs like it forged, and call on whom you can apart from ALLAH, if you are truthful.'

Or they may say, "He forged it," Say, 'Bring ye then ten suras forged, like unto it, and call (to your aid) whomever ye can, other than GOD! If ye speak the truth!'

If then they answer you not, know then that the Revelation (this Qur'an) is sent down with the Knowledge of Allah and that La ilaha illa Huwa! (none has the right to be worshipped but He)! Will you then be Muslims (those who submit to Islam)?

Or if they say, "He has forged it." Say: Then bring ten forged chapters like it and call upon whom you can besides Allah, if you are truthful.

But if they say: He has fabricated it. Say: Then bring ten forged Chapters like it and call upon whom you can besides Allah, if you are truthful.

If they fail to meet your challenge, then know that this is revealed with GOD's knowledge, and that there is no god but He. Will you then submit?

If they fail to meet your challenge, then know that this is revealed with GOD's knowledge, and that there is no god but He. Will you then submit?

If they say, "He has forged it," Say: Then bring ten forged Chapters like it and call upon whom you can besides Allah, if you are truthful.

If then they (your false gods) answer not your (call), know ye that this revelation is sent down (replete) with the knowledge of Allah, and that there is no god but He: will ye even then submit (to Islam)?

Do they say, "He has forged (the Quran)? Tell them, "Then produce ten suras, the like thereof, invented, and invite whomever you can, other than GOD, if you are truthful."

If they fail to meet your challenge, then know that this is revealed with GOD's knowledge, and that there is no god except He. Will you then submit?

But if they do not answer you, then know that it is revealed by Allah's knowledge and that there is no God but He. Will you then submit?

But if they answer you not, then know that the Revelation (this Qur'an) is sent down with the Knowledge of Allah and that there is no God but He. Will you then submit? For if you are truthful.

"If then they (your false gods) answer not your (call), know ye that this revelation is sent down (replete) with the knowledge of Allah, and that there is no god but He: will ye even then submit (to Islam)"

Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will not be wronged therein.

Whosoever desires the life of the world and its glory, We will fully repay them for their works in this life and they shall not be wronged therein.

Whosoever desires the life of the world and its pleasures will be given proper recompense for their deeds in this life and will not suffer any loss.

Whosoever desires the life and its finery, We will pay them for their works in this life and they shall not be made to suffer loss in respect of them.

Whoso desires the present life and its adornment, WE will fully repay them for their works in this life and they shall not be wronged therein.

Whosoever desires the life of the present and its glitter, - to them we shall pay (the price of) their deeds therein, - without diminution.

They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.
011:017 Can they (Muslims) who rely on a clear proof (the Qur'an) from their Lord, and whom a witness [Prophet Muhammad SAW through Ijbrel (Gabriel)] from Him follows it (or they be equal with the disbelievers); and before it, came the Book of Musa (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'an), the Fire will be their promised meeting-place. So be not in doubt about it (i.e. those who denied Prophet Muhammad SAW and also denied all that which he brought from Allah, surely, they will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not.

011:017 Maulana Is he then (like these) who has with him clear proof from his Lord, and a witness from Him recites it, and before it (is) the Book of Moses, a guide and a mercy? These believe in it. And whoever of the parties disbelieves in it, the Fire is his promised place. So be not in doubt about it. Surely it is the truth from thy Lord, but most men believe not.

011:017 Pickthall Is he (to be counted equal with them) who relies on a clear proof from his Lord, and a witness from Him recites it, and before it was the Book of Moses, an example and a mercy? Such believe therein, and whoso disbelieveth therein of the clans, the Fire is his appointed place. So be not thou in doubt concerning it. Lo! it is the Truth from thy Lord; but most of mankind believe not.

011:017 Rashad As for those who are given solid proof from their Lord, reported by a witness from Him, and before it, the book of Moses has set a precedent and a mercy, they will surely believe. As for those who disbelieve among the various groups, Hell is awaiting them. Do not harbor any doubt; this is the truth from your Lord, but most people disbelieve.

011:017 Sarwar Should they be compared with those whose Lord has given them a guidance which is testified by a witness from among their own people and by the Book of Moses, a guide and a mercy. Such people do believe in this guidance (in the Quran). Those who disbelieve (in the Quran) will have hell as their dwelling place. Thus, (Muhammad), have no doubt about it (the Quran). It is certainly the truth from your Lord, yet many people do not have faith.

011:017 Shakir Is he then who has with him clear proof from his Lord, and a witness from Him recites it and before it (is) the Book of Musa, a guide and a mercy? These believe in it; and whoever of the (different) parties disbelieves in it, surely it is the truth from your Lord, but most men do not believe.

011:017 Sherali Can he, then, who stands upon a clear proof from his Lord, and to testify to whose truth a witness from HIM shall follow him, and who was preceded by the Book of Moses, a guide and mercy, be an impostor? Those who are the true followers of Moses believe therein, and whoever of the opposing parties disbelieve in it, the Fire shall be his promised place. So be not thou in doubt concerning it. Lo! it is the Truth from thy Lord; but most men believe not.

011:017 Yusufali Can they be (like) those who accept a Clear (Sign) from their Lord, and whom a witness from Himself doth teach, as did the Book of Moses before it- a guide and a mercy? They believe therein; but those of the Sects that reject it,- the Fire will be their promised meeting-place. Be not then in doubt thereon: for it is the truth from thy Lord: yet many among men do not believe!

011:018 And who does more wrong than he who invents a lie against Allah? Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord! Behold! the Curse of Allah is on those who do wrong!

011:018 Maulana And who is more unjust than he who forgese a lie against Allah? These will be brought before their Lord, and the witnesses will say: These are they who lied against their Lord. Now surely the curse of Allah is on the wrongdoers.

011:018 Pickthall Who doeth greater wrong than he who inventeth a lie concerning Allah? Such will be brought before their Lord, and the witnesses will say: These are they who lied against their Lord. Now the curse of Allah is upon wrong-doers,

011:018 Rashad Who are more evil than those who fabricate lies about GOD? They will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord. GOD's condemnation has befallen the transgressors."

011:018 Sarwar Who are more unjust than those who ascribe falsehood to God? When such people are brought into the presence of their Lord, the witnesses will say, "These are the ones who told lies about their Lord. Certainly God will condemn the unjust

011:018 Shakir And who is more unjust than he who forgese a lie against Allah? These shall be brought before their Lord, and the witnesses shall say: These are they who lied against their Lord. Now surely the curse of Allah is on the unjust.

011:018 Sherali And who is more unjust than he who forgese a lie against Allah? These will be brought before their Lord, and the witnesses will all say, 'These are they who lied against their Lord.' Now, surely, the curse of ALLAH is on the wrongdoers.

011:018 Yusufali Who doth more wrong than those who invent a lie against Allah? They will be turned back to the presence of their Lord, and the witnesses will say, 'These are the ones who lied against their Lord! Behold! The Curse of Allah is on those who do wrong!'

011:019 Those who hinder (others) from the Path of Allah (Islamic Monotheism), and seek a crookedness therein, while they are disbelievers in the Hereafter.

011:019 Maulana Who hinder (men) from the path of Allah and desire to make it crooked. And they are disbelievers in the Hereafter.

011:019 Pickthall Who debar (men) from the way of Allah and would have it crooked, and who are disbelievers in the Hereafter.

011:019 Rashad Who repel from the way of GOD and seek to make it crooked, and they are disbelievers in the Hereafter.

011:019 Sarwar Who prevent others from the way of God, seek to make it appear crooked, and who have no faith in the life hereafter.

011:019 Shakir Who turn away from the path of Allah and desire to make it crooked; and they are disbelievers in the hereafter.

011:019 Sherali Who turn men away from the path of ALLAH and seek to make it crooked. And these is who disbelieve in the Hereafter.

011:019 Yusufali Those who would hinder (men) from the path of Allah and would seek in it something crooked: these were they who denied the Hereafter!"
011:021 Khan They are those who have lost their ownselves, and their invented false deities will vanish from them.
011:021 Maulana These are they who have lost their souls, and that which they forged is gone from them.
011:021 Pickthal Such are they who have lost their souls, and that which they used to invent hath failed them.
011:021 Rashad These are the ones who lose their souls, and the idols they had fabricated will disown them.
011:021 Sarwar They have lost their souls and their false deities will turn away from them.
011:021 Shakir These are they who have lost their souls, and what they forged is gone from them.
011:021 Sherali It is these who have ruined their souls, and that which they fabricated shall fail them.
011:022 Yusufali They are the ones who have lost their own souls: and the (fancies) they invented have left them in the lurch!
011:022

011:023 Khan Certainly, they are those who will be the greatest losers in the Hereafter.
011:023 Maulana Truly in the Hereafter they are the greatest losers.
011:023 Pickthal Assuredly in the Hereafter they will be the greatest losers.
011:023 Rashad There is no doubt that, in the Hereafter, they will be the worst losers.
011:023 Sarwar In the life to come they will certainly lose a great deal.
011:023 Shakir Truly in the hereafter they are the greatest losers.
011:023 Sherali Undoubtedly, it is they who shall be the greatest losers in the Hereafter.
011:024 Yusufali Without a doubt, these are the very ones who will lose most in the Hereafter!

011:024 Khan Verily, those who believe (in the Oneness of Allah - Islamic Monotheism) and do righteous good deeds, and humble themselves (in repentance and obedience) before their Lord, - they will be dwellers of Paradise to dwell therein forever.
011:024 Maulana Surely those who believe and do good and humble themselves before their Lord, these are the owners of the Garden; therein they will abide.
011:024 Pickthal Lo! those who believe and do good works and humble themselves before their Lord: such are rightful owners of the Garden; they will abide therein.
011:024 Rashad As for those who believe and lead a righteous life, and devote themselves to their Lord, they are the dwellers of Paradise; they abide therein forever.
011:024 Sarwar The righteously striving believers who are humble before their Lord, will be the dwellers of Paradise wherein they will live forever.
011:024 Shakir Surely (as to) those who believe and do good and humble themselves to their Lord, these are the dwellers of the garden, in it they will abide.
011:024 Sherali Verily, those who believe and do good works, and humble themselves before their Lord - these are the dwellers of Heaven; therein shall they abide forever.
011:025 Yusufali But those who believe and work righteousness, and humble themselves before their Lord,- They will be companions of the gardens, to dwell therein for aye!

011:025 Khan The likeness of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal when compared? Will you not then take heed?
011:025 Maulana The likeness of the two parties is as the blind and the deaf, and the seer and the hearer. Are they equal in condition? Will you not then mind?
011:025 Pickthal The similitude of the two parties is as the blind and the deaf and the seer and the hearer. Are they equal in similitude? Will ye not then be admonished?
011:025 Rashad The example of these two groups is like the blind and deaf, compared to the seer and hearer. Are they equal? Would you not take heed?
011:025 Sarwar Can the two groups, the blind and the deaf, be considered equal to those who have vision and hearing? Will you then not take heed?
011:025 Shakir The likeness of the two parties is as the blind and the deaf and the seeing and the hearing: are they equal in condition? Will you not then mind?
011:025 Sherali The case of two parties is like that of the blind and deaf, and the seeing and the hearing. Is the case of the two alike? Will you not then understand?
011:026 Yusufali These two kinds (of men) may be compared to the blind and deaf, and those who can see and hear well. Are they equal when compared? Will ye not then take heed?

011:026 Khan And indeed We sent Noah (Noah) to his people (and he said): "I have come to you as a plain warner."
011:026 Maulana And certainly We sent Noah to his people: Surely I am a plain Wagner to you,
011:026 Pickthal And We sent Noah unto his folk (and he said): Lo! I am a plain warner unto you.
011:026 Rashad We sent Noah to his people, saying, 'I come to you as a clear warner.
011:026 Sarwar We sent Noah to his people to give them the clear warning
011:026 Shakir And certainly We sent Nah to his people; Surely I am a plain warner for you:
011:026 Sherali And WE sent Noah to his people, and he said, "Truly, I am a plain Warner to you,
011:026 Yusufali We sent Noah to his people (with a mission): 'I have come to you with a Clear Warning:

011:028 Khan "That you worship none but Allah, surely, I fear for you the torment of a painful Day."
011:028 Maulana To serve none but Allah. Verily I fear for you the chastisement of a painful day.
011:028 Pickthal That ye serve none, save Allah. Lo! I fear for you the retribution of a painful Day.
011:028 Rashad "You shall not worship except GOD. I fear for you the retribution of a painful day."
011:028 Sarwar "No one besides God you are to worship. Lo! I fear for you the most painful torment."
011:028 Shakir That you shall not serve any but Allah, surely I fear for you the punishment of a painful day.
011:028 Sherali That you worship none but ALLAH. Indeed, I fear for you the punishment of a grievous day.'
011:029 Yusufali "That ye serve none but Allah: Verily I do fear for you the penalty of a grievous day."
And O my people! who would help me against Allah if I drive them away? Will you not then take heed?"
And I do not say to you that with me are the Treasures of Allah, “Nor that I know the Ghaiib (unseen);” nor do I know what is hidden, nor do I say, of those whom your eyes hold in mean estimation (that) Allah will not bestow any blessings upon them. GOD knows best what is in their innermost thoughts. (If I did this,) I would be a transgressor.”

I do not say that God's treasures belong to me, that I know the unseen, or that I am an angel. Nor do I say about those whom you disdain that God will not give them any reward.

And I do not say to you that I have the treasures of Allah and I do not know the unseen, nor do I say that I am an angel, nor do I say about those whom your eyes hold in mean estimation (that) Allah will not grant them (any) good—Allah knows best what is in their souls-- for then most surely I should be of the unjust.

'I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor claim I to be an angel. Nor yet do I say, of those whom your eyes do despise that Allah will not grant them (all) that is good: Allah knoweth best what is in their souls: I should, if I did, indeed be a wrong-doer.'

They said: "O Noah! Thou hast disputed with us and multiplied dispute with us, so bring us now what thou threatenest us with, if thou are of the truthful."

They said: 'O Noah! Thou hast disputed with us and lengthened dispute with us, therefore bring us to what thou threatenest us with, if you are of the truthful ones.

They said: 'O Noah! Thou hast indeed disputed with us and disputed long and often; bring us now what thou threatenest us with, if thou art of the truthful.'

They said: 'O Noah! Thou hast disputed with us, and brought down upon us whatever torment with which you have threatened us, if what you say is true.'

He said: 'Truly, Allah will bring it down on you whenever He wants and you will not be able to make His (plans) fail.'

He said: Only Allah will bring it to you, if He please, and you cannot escape.

He said: Allah only will bring it to you if He please, and you will not escape: AllAH alone will bring it to you, if He please, and you cannot frustrate His purpose; Truly, Allah will bring it on you if He wills,- and then, ye will not be able to frustrate it!

And I do not say to you that with me are the Treasures of Allah, "Nor that I know the Ghaiib (unseen);” nor do I say, of those whom your eyes hold in mean estimation (that) Allah will not bestow any blessings upon them. GOD knows best what is in their innermost thoughts. (If I did this,) I would be a transgressor.

If they say, "He made up this story," then say, "If I made it up, then I am responsible for my crime, and I am innocent of that of which you are guilty.

Or they (the pagans of Makkah) say: "He (Muhammad SAW) has fabricated it (the Qur'an)." Say: "If I have fabricated it, upon me be my crimes, but I am innocent of (all) those crimes which you commit.

Or they say: He has forged it? Say: If I have forged it, on me is my guilt; and I am free of that of which you are guilty.

Or they (the pagans of Makkah) say: "He has forged it"? Say: "If I had forged it, on me were my sin! and I am free of the sins of which ye are guilty!

My counsel will not profit you if I were minded to advise you, if Allah's Will is to keep you astray. He is your Lord and to Him shall you return."
01:036

Section 4: History of Noah

And it was inspired to Nuh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do.

And it was revealed to Nuh: None of thy people will believe except those who have already believed, so grieve not at what they do.

And it was inspired in Noah, (saying): No-one of thy folk will believe save him who hath believed already. Be not distressed because of what they do.

Noah was inspired: "No more of your people are going to believe, beyond those who already believe. Do not be saddened by their actions.

It was revealed to Noah that besides those who had already accepted his faith, no one from his people would ever believe him. He was told not to be disappointed about what his people had done.

And it was revealed to Nuh: That none of your people will believe except those who have already believed, therefore do not grieve at what they do.

And it was revealed to Noah: "None of thy people will believe except those who have already believed; grieve not, therefore, at what they have been doing.

It was revealed to Noah: "None of thy people will believe except those who have believed already! So grieve no longer over their (evil) deeds.

'Ard and construct the ship under Our Eyes and with Our Inspiration, and address Me not on behalf of those who did wrong; they are surely to be drowned.'

And make the ark under Our eyes and Our revelation, and speak not to Me on behalf of those who are unjust. Surely they will be drowned.

Build the ship under Our Eyes and by Our inspiration, and speak not unto Me on behalf of those who do wrong. Lo! they will be drowned.

"Build the ark under our watchful eyes, and with our inspiration, and do not implore Me on behalf of those who have transgressed; they are destined to drown."

but to build the Ark under the supervision and guidance of his Lord. He was also told not to address any words to Him concerning the unjust for they were all to be drowned.

And make the ark before Our eyes and (according to) Our revelation, and do not speak to Me in respect of those who are unjust; surely they shall be drowned.

And build thou the Ark under Our eyes and as commanded by Our revelation. And address ME not concerning the wrongdoers. They are surely going to be drowned.

"But construct an Ark under Our eyes and Our inspiration, and address Me no (further) on behalf of those who are in sin: for they are about to be overwhelmed (in the Flood)."

And as he was constructing the ship, whenever the chiefs of his people passed by him, they made a mockery of him. He said: "If you mock at us, so do we mock at you likewise for your mocking.

And he began to make the ark. And whenever the chiefs of his people passed by him, they laughed at him. He said: If you laugh at us, surely we, too, laugh at you as you laugh (at us).

And he was building the ship, and every time that chieftains of his people passed him, they made mock of him. He said: Though ye make mock of Us, yet We mock at you even as ye mock;

While he was building the ark, whenever some of his people passed by him they laughed at him. He said, "You may be laughing at us, but we are laughing at you, just as you are laughing.

(Noah) started to build the Ark but whenever some of his people passed by, they would mock him. He in return would reply, "Mock us, but just as you mock us, we, too, will mock you.

And he began to make the ark; and whenever the chiefs from among his people passed by him they laughed at him. He said: If you laugh at us, surely we too laugh at you as you laugh (at us).

And he started making the Ark; and every time the chiefs of his people passed by him, they mocked at him. He said, 'If now you mock at us, the time is coming when we shall mock at you even just as you mock now.

Forthwith (he starts) constructing the Ark: Every time that the chiefs of his people passed by him, they threw ridicule on him. He said: "If ye ridicule us now, we (in our turn) can look down on you with ridicule likewise!

"And you will know who it is on whom will come a punishment that will disgrace him; and on whom will fall a lasting punishment.'

So you shall know who it is on whom will come a chastisement which will disgrace him, and on whom a lasting chastisement will fall.

And ye shall know who to whom a punishment that will confound him cometh, and upon whom a lasting doom will fall.

"You will surely find out who will suffer a shameful retribution, and incur an everlasting punishment."

You will soon learn who will face a humiliating punishment and will be encompassed by an everlasting torment.

"Build the ark under our watchful eyes, and with our inspiration, and do not implore Me on behalf of those who did wrong; they are destined to drown.

And address ME not concerning the wrongdoers. They are surely going to be drowned."

But you will know who it is on whom will descend a penalty that will cover them with shame,- on whom will be unloosed a penalty lasting;"

(So it was) till then there came Our Command and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family, except him against whom the Word has already gone forth, and those who believe. And none believe with him, except a few."

At length when Our command came and water gushed forth from the valley, We said: Carry in it two of all things, a pair, and thine own family - except those against whom the word has already gone forth -- and those who believe. Be not distressed because of what they do.

At length, behold! there came Our command, and the fountains of the earth gushed forth! We said: "Embark therein, of each kind two, male and female, and your family - except those against whom the word has already gone forth, and the Believers." but only a few believed with him.
And he [Nuh (Noah)] said: "Embark therein, in the Name of Allah will be its moving course and its resting anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful."

And he said: Embark in it, in the name of Allah be its sailing and its anchoring. Surely my Lord is Forgiving, Merciful.

And he said: Embark therein! In the name of Allah be its course and its mooring. Lo! my Lord is Forgiving, Merciful.

He said, "Come on board. In the name of GOD shall be its sailing, and its mooring. My Lord is Forgiver, Most Merciful."

(Noah) said, "Embark in it. It will sail in the name of God, in His Name it will sail and in His Name it will cast anchor. My Lord is All-forgiving and All-merciful."

And he said: "Embark ye on the Ark, In the name of Allah, whether it move or be at rest! For my Lord is, be sure, Oft-Forgiving, Most Merciful!"

So it (the ship) sailed with them amidst the waves like mountains, and Nuh (Noah) called out to his son, who had separated himself (apart), "O my son! Embark with us and be not with the disbelievers."

And it moved on with them amid waves like mountains. And Noah called out to his son, and he was aloof: O my son, embark with us and be not with the disbelievers.

As it sailed with them in waves like hills, Noah called his son, who was isolated: "O my son, come ride with us; do not be with the disbelievers."

When the Ark sailed on them amid the mountainous waves, Noah called out to his son who kept away from them, "My son, embark with us. Do not stay with the unbelievers."

And it moved on with them amid waves like mountains; and Nuh called out to his son, and he was aloof: O my son! Embark with us and be not with the unbelievers.

And it moved along with them amid waves like mountains. And Noah cried unto his son, while he was keeping apart. 'O my son, embark with us and be not with the disbelievers.'

So the Ark floated with them on the waves (towering) like mountains, and Noah called out to his son, who had separated himself (from the rest): "O my son! embark with us, and be not with the unbelievers!"

The son replied: "I will betake myself to a mountain, it will save me from the water." Nuh (Noah) said: "This day there is no saviour from the decree of Allah except him on whom He has mercy." And a wave intervened between them, so he (the son) was among the drowned.

He said: I will betake myself for refuge to a mountain that will save me from the water. He said: There is none safe to day from Allah's command, but he on whom He has mercy. And a wave intervened between them, so he was among the drowned.

He said: I shall betake me to some mountain: it will save me from the water. Nuh (Noah) said: "This day there is no saviour from the decree of Allah, except for him to whom HE shows mercy.' And the waves came in between the two; so he was among the drowned.

And he [Nuh (Noah)] said: "Embark therein, in the Name of Allah will be its moving course and its resting anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful."

And it sailed with them amid waves like mountains, and Noah cried unto his son - and he was standing aloof - O my son! Come ride with us, and be not with the disbelievers.

So it (the ship) sailed with them amidst the waves like mountains, and Nuh (Noah) called out to his son, who had separated himself (apart), "O my son! Embark with us and be not with the disbelievers."

And it moved on with them amid waves like mountains. And Noah called out to his son, and he was aloof: O my son! Embark with us and be not with the disbelievers.

And it moved along with them amid waves like mountains. And Noah cried unto his son, while he was keeping apart. 'O my son, embark with us and be not with the disbelievers.'

And it moved on with them amid waves like mountains; and Nuh called out to his son, and he was aloof: O my son! Embark with us and be not with the unbelievers.

And it moved along with them amid waves like mountains. And Noah cried unto his son, while he was keeping apart. 'O my son, embark with us and be not with the disbelievers.'

So the Ark floated with them on the waves (towering) like mountains, and Noah called out to his son, who had separated himself (from the rest): "O my son! embark with us, and be not with the unbelievers!"

The son replied: "I will betake myself to a mountain, it will save me from the water." Nuh (Noah) said: "This day there is no saviour from the decree of Allah except him on whom He has mercy." And a wave came in between them, so he (the son) was among the drowned.

He said: I will betake myself for refuge to a mountain that will save me from the water. He said: There is none safe to day from Allah's command, but he on whom He has mercy. And a wave intervened between them, so he was among the drowned.

He said: I shall betake me to some mountain that will save me from the water. (Noah) said: "This day there is none that saveth from the commandment of Allah save him on whom He hath had mercy."

And he said: Embark in it, in the Name of Allah will be its moving course and its resting anchorage. Surely my Lord is Oft-Forgiving, Most Merciful."

And it moved on with them amid waves like mountains. And Noah called out to his son, and he was aloof: O my son! Embark with us and be not with the disbelievers.

And it moved along with them amid waves like mountains. And Noah cried unto his son, while he was keeping apart. 'O my son, embark with us and be not with the disbelievers.'

And it moved on with them amid waves like mountains; and Nuh called out to his son, and he was aloof: O my son! Embark with us and be not with the unbelievers.

And it moved along with them amid waves like mountains. And Noah cried unto his son, while he was keeping apart. 'O my son, embark with us and be not with the disbelievers.'

And he [Nuh (Noah)] said: "Embark therein, in the Name of Allah will be its moving course and its resting anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful."

And it sailed with them amid waves like mountains, and Noah cried unto his son - and he was standing aloof - O my son! Come ride with us, and be not with the disbelievers.

And it moved on with them amid waves like mountains. And Noah called out to his son, and he was aloof: O my son! Embark with us and be not with the disbelievers.

And it moved along with them amid waves like mountains. And Noah cried unto his son, while he was keeping apart. 'O my son, embark with us and be not with the disbelievers.'

And it moved on with them amid waves like mountains; and Nuh called out to his son, and he was aloof: O my son! Embark with us and be not with the unbelievers.

And it moved along with them amid waves like mountains. And Noah cried unto his son, while he was keeping apart. 'O my son, embark with us and be not with the disbelievers.'

So the Ark floated with them on the waves (towering) like mountains, and Noah called out to his son, who had separated himself (from the rest): "O my son! embark with us, and be not with the unbelievers!"

The son replied: "I will betake myself to a mountain, it will save me from the water." Nuh (Noah) said: "This day there is no saviour from the decree of Allah except him on whom He has mercy." And a wave came in between them, so he (the son) was among the drowned.

He said: I will betake myself for refuge to a mountain that will save me from the water. He said: There is none safe to day from Allah's command, but he on whom He has mercy. And a wave intervened between them, so he was among the drowned.

He said: I shall betake me to some mountain that will save me from the water. (Noah) said: "This day there is none that saveth from the commandment of Allah save him on whom He hath had mercy."

And the waves came in between the two; so he was among the drowned.

He said: I will betake myself for refuge to a mountain that will protect me from the water. Nuh said: There is no protector today from Allah's judgment but He Who has mercy; and a wave intervened between them, so he was of the drowned.

He replied, 'I shall soon betake myself for refuge to a mountain which will shelter me from the water.' Noah said, 'There is no shelter for anyone this day from the decree of ALLAH, except for him to whom HE shows mercy.' And the waves came in between the two; so he was among the drowned.

The son replied: "I will betake myself to some mountain: it will save me from the water." Nuh said: "This day nothing can save, from the command of Allah, any but those on whom He hath mercy!" And the waves came between them, and the son was among those overwhelmed in the Flood.

And he [Nuh (Noah)] said: "Embark therein, in the Name of Allah will be its moving course and its resting anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful."

And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was diminished (made to subside) and the Decree (of Allah) was fulfilled (i.e. the destruction of the people of Nuh (Noah)). And it (the ship) rested on Mount Judi, and it was said: 'Away with the people who are Zalimun (polytheists and wrong-doing)!'

And it was said: O earth, swallow thy water, and O cloud, clear away. And the water was made to abate, and the affair was decided, and it rested on the Judi, and it was said: Away with the iniquitous people!

And it was said: O earth! Swallow thy water and, O sky! be cleared of clouds! And the water was made to subside. And the commandment was fulfilled. And it (the ship) came to rest upon (the mount) Al-Judi and it was said: A far removal for wrongdoing folk!

It was proclaimed: 'O earth, swallow your water,' and "O sky, cease.' The water then subsided; the judgment was fulfilled. The ark finally rested on the hills of Judea. It was then proclaimed: 'The transgressors have perished."

Then the earth was told to swallow-up its water and the sky was ordered to stop raining. The water abated and God's command had been fulfilled. The Ark came to rest on Mount Judi. A voice said, 'The unjust people are far away from the mercy of God.'

And it was said: O earth, swallow down your water, and O cloud, clear away; and the water was made to abate and the affair was decided, and the ark rested on the Judi, and it was said: Away with the unjust people.

And it was said, 'O earth, swallow thy water, and O sky, cease raining.' And the water was made to subside and the matter was decided. And the Ark came to rest on Al-Judi. And it was said, 'Cursed be the wrongdoing people."

Then the word went forth: 'O earth! swallow up thy water, and O sky! Withhold (thy rain)!' and the water abated, and the matter was ended. The Ark rested on Mount Judi, and the word went forth: "Away with those who do wrong!"
011:045 Khan  And Nuh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges."

011:045 Maulana  And Noah cried to his Lord and said: My Lord, surely my son is of my family, and thy promise is true, and Thou art the Justest of the judges.

011:045 Pickthtal  And Noah cried unto his Lord and said: My Lord! Lo! my son is of my household! Surely Thy promise is the truth and Thou art the Most Just of Judges.

011:045 Rashad  Noah implored his Lord: "My Lord, my son is a member of my family, and Your promise is the truth. You are the wisest of the wise."

011:045 Sarwar  Noah prayed to his Lord saying, "Lord, my son is a member of my family. Your promise is always true and you are the best Judge!"

011:045 Shakir  And Noah cried out to his Lord and said: My Lord! surely my son is of my family, and Thy promise is surely true, and Thou art the most just of the judges.

011:045 Sherali  And Noah cried unto his Lord and said, 'My Lord, verily, my son is of my family, and surely Thy promise is true, and Thou art the Most Just of Judges.'

011:045 Yusufali  And Noah called upon his Lord, and said: 'O my Lord! surely my son is of my family! and Thy promise is true, and Thou art the justest of Judges!'

011:046 Khan  He said: "O Nuh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you, lest you be one of the ignorant."

011:046 Maulana  He said: O Noah, he is not of thy family; he is (an embodiment of) unrighteous conduct. So ask not of Me that of which you have no knowledge, I admonish thee lest thou be of the ignorant.

011:046 Pickthtal  He said: O Noah! Lo! he is not of thy household; lo! he is of evil conduct, so ask not of Me that whereof thou hast no knowledge. I admonish thee lest thou be among the ignorant.

011:046 Rashad  He said, "O Noah, he is not of your family. It is unrighteous to ask Me for something you do not know. I enlighten you, lest you be like the ignorant."

011:046 Sarwar  His Lord replied, "He is not one of your family. He is a man of unrighteous deeds. Do not ask me about that which you have no knowledge. I advise you not to become an ignorant person."

011:046 Shakir  He said: O Nuh! surely he is not of your family; surely he is (the doer of) other than good deeds, therefore ask not of Me that of which you have no knowledge; surely I admonish you lest you may be of the ignorant.

011:046 Sherali  ALLAH said, 'O Noah, he is surely not of thy family; he is indeed a man of unrighteous conduct. So do not ask of ME that, of which thou hast no knowledge, I admonish thee lest thou be one of the ignorant.'

011:046 Yusufali  He said: 'O Nuh! He is not of thy family: For his conduct is unrighteous. So ask not of Me that of which thou hast no knowledge! I give thee counsel, lest thou act like the ignorant!'

011:047 Khan  Nuh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I would indeed be one of the losers."

011:047 Maulana  He said: My Lord, I seek refuge in Thee from asking of Thee that of which I have no knowledge. And unless Thou forgive me and have mercy on me, I shall be of the losers.

011:047 Pickthtal  He said: My Lord! Lo! in Thee do I seek refuge (from the sin) that I should ask of Thee that whereof I have no knowledge. Unless Thou forgive me and have mercy on me I shall be among the lost.

011:047 Rashad  He said, "My Lord, I seek refuge in You, lest I implore You again for something I do not know. Unless You forgive me, and have mercy on me, I will be with the losers."

011:047 Sarwar  Noah said, "Lord, I ask You to prevent me from asking You ignorant questions and beg you for pardon and mercy or else I shall certainly be lost".

011:047 Shakir  He said: My Lord! I seek refuge in Thee from asking Thee that of which I have no knowledge; and if Thou shouldst not forgive me and have mercy on me, I should be of the losers.

011:047 Sherali  Noah said, 'My Lord, I beg Thee to protect me from asking Thee that whereof I have no knowledge. And unless Thou forgive me and have mercy on me, I shall be among the losers.'

011:047 Yusufali  Noah said: 'O my Lord! I do seek refuge with Thee, lest I ask Thee for that of which I have no knowledge. And unless thou forgive me and have Mercy on me, I should indeed be lost!'

011:048 Khan  It was said: 'O Nuh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us.'

011:048 Maulana  It was said: O Nuh, disembark, with peace and blessings upon you, and upon nations that will descend from your companions. As for the other nations descending from you, we will bless them for awhile, then commit them to painful retribution.

011:048 Pickthtal  Noah was told, "Get down from the Ark. Your Lord's peace and blessings are upon you and your followers. Your Lord will grant favors to other nations and then afflict them with a painful torment."

011:048 Rashad  It was said: O Nuh! descend with peace from Us and blessings upon you and on the people from among those who are with you, and there shall be nations whom We will afford provisions, then a painful punishment from Us shall afflict them.

011:048 Sarwar  It was said, 'O Noah, descend then with peace from Us and blessings upon thee and upon peoples to be born of those with thee. And there will be other peoples whom WE shall grant provision for a time, then shall a grievous punishment overtake them from US.'

011:048 Sherali  The word came: 'O Noah! Come down (from the Ark) with peace from Us, and blessing on thee and on some of the peoples (which will spring) from those with thee; but (there will be other) peoples to whom We shall grant their pleasures (for a time), but in the end will a grievous penalty reach them from Us.'
Thee! going to believe in thee; They said, `O Hud, thou hast not brought us any clear proof, and we are not going to forsake our gods merely because of thy saying, nor are we believers in thee.'

They said: O Hud! thou hast brought us no clear argument, and we are not going to forsake our gods for thy word, and we are not believers in thee. They said: O Hud! Thou hast brought us no clear proof and we are not going to forsake our gods on thy (mere) saying, nor are we believers in thee.

They said: O Hud! No Clear (Sign) that hast thou brought us, and we are not the ones to desert our gods on thy word! Nor shall we believe in thee!
101:054
"All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: 'I call Allah to witness and bear you witness that I am free from that which you ascribe as partners in worship."

101:054 Maulana
We say naught but that some of our gods have smitten thee with evil. He said: Surely I call Allah to witness, and do you, too, bear witness that I am innocent of what you associate (with Allah)

101:054 Pickthal
We say naught save that one of our gods hath possessed thee in an evil way. He said: I call Allah to witness, and do ye (too) bear witness, that I am innocent of (all) that ye ascribe as partners (to Allah)

101:054 Rashad
"We believe that some of our gods have afflicted you with a curse." He said, 'I bear witness before GOD, and you bear witness as well, that I disown the idols you have set up -

101:054 Shakir
We cannot say aught but that some of your gods may have smitten you with evil. He said: Surely I call Allah to witness, and do you bear witness too, that I am clear of what you associate (with Allah).

101:054 Sherali
'We can only say that some of our gods have smitten thee with evil.' He replied, 'Surely, I call ALLAH to witness, and do ye also bear witness that I am clear of the sin of your associating

101:054 Yusufali
"We say nothing but that (perhaps) some of our gods may have seized thee with imbecility." He said: 'I call Allah to witness, and do ye bear witness, that I am free from the sin of ascribing, to Him,

101:055
101:055 Khan
With Him (Allah). So plot against me, all of you, and give me no respite.

101:055 Maulana
Besides Him. So scheme against me all together, then give me no respite.

101:055 Pickthal
Beside Him. So (try to) circumvent me, all of you, give me no respite.

101:055 Rashad
"beside Him. So, give me your collective decision, without delay.

101:055 Sarwar
With the idols that you worship besides God. So plan against me without delay.

101:055 Shakir
Besides Him, therefore scheme against me all together; then give me no respite.

101:055 Sherali
'Other gods with HIM. So devise plans against me, all of you, and give me no respite;

101:055 Yusufali
"Other gods as partners! so scheme (your worst) against me, all of you, and give me no respite;

101:056
101:056 Khan
"I put my trust in Allah, my Lord and your Lord! There is not a moving (living) creature but He has grasp of its forelock. Verily, my Lord is on the Straight Path (the truth).

101:056 Maulana
Surely I put my trust in Allah, my Lord and your Lord. There is no living creature but He grasps it by its forelock. Surely my Lord is on the right path,

101:056 Pickthal
I have put my trust in God, my Lord and your Lord. There is not a creature that He does not control. My Lord is on the right path.

101:056 Sarwar
I trust God who is my Lord as well as yours. It is God who controls the destiny of all living creatures. It is my Lord who knows the right path.

101:056 Shakir
Surely I rely on Allah, my Lord and your Lord; there is no living creature but He holds it by its forelock; surely my Lord is on the right path.

101:056 Sherali
'I have indeed put my trust in ALLAH, my Lord and your Lord. There is no creature that moves on the earth but HE holds it by the forelock. Surely, my Lord is on the straight path to help those who put their trust in HIM;

101:056 Yusufali
"I put my trust in Allah, My Lord and your Lord! There is not a moving creature, but He hath grasp of its fore-lock. Verily, it is my Lord that is on a straight Path.

101:057
101:057 Khan
"So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."

101:057 Maulana
But if you turn away, then indeed I have delivered to you that with which I am sent to you. And my Lord will bring another people in your place, and you cannot do Him any harm. Surely my Lord is the Preserver of all things.

101:057 Pickthal
And if ye turn away, still I have conveyed unto you that wherewith I was sent unto you, and my Lord will set in place of you a folk other than you. Ye cannot injure Him at all. Lo! my Lord is Guardian over all things.

101:057 Rashad
"If you turn away, I have delivered to you what I was sent with. My Lord will substitute other people in your place; you cannot harm Him in the least. My Lord is in control of all things."

101:057 Sarwar
If you turn away from Him (since I have already preached to you the message that I carry), He will replace you with another nation. You cannot harm Him the least. My Lord is the Protector of all things.

101:057 Shakir
But if you turn back, then indeed I have delivered to you the message with which I have been sent to you, and my Lord will bring another people in your place, and you cannot do Him any harm; surely my Lord is the Preserver of all things.

101:057 Sherali
'If, then, you turn away, I have already conveyed to you that with which I have been sent to you, and my Lord will make another people to take your place, and you cannot harm HIM at all. Surely, my Lord is Guardian over all things.

101:057 Yusufali
"If ye turn away; I (at least) have conveyed the Message with which I was sent to you. My Lord will make another people to succeed you, and you will not harm Him in the least. For my Lord hath care and watch over all things."

101:058
101:058 Khan
And when Our Commandment came, We saved Hud and those who believed with him by a Mercy from Us, and We saved them from a severe torment.

101:058 Maulana
And when Our commandment came to pass, We delivered Hud and those who believed with him with mercy from Us; and We delivered them from a hard chastisement.

101:058 Pickthal
And when Our commandment came to pass We saved Hud and those who believed with him by a mercy from Us; We saved them from a harsh doom.

101:058 Rashad
When our judgment came, we saved Hood and those who believed with him, by mercy from us. We saved them from a terrible retribution.

101:058 Sarwar
When Our decree (of destroying them) was fulfilled, We mercifully saved Hud and his believing followers. We saved them from the intense torment.

101:058 Shakir
And when Our decree came, We saved Hud and those who believed with him, by OUR special mercy. And We saved them from a severe torment.

101:058 Sherali
And when our command came, WE saved Hud and those who believed with him, by (special) Grace from Ourselves: We saved them from a severe penalty.
But we are really in suspicious (disquieting) doubt as to that to which thou invitest us.

They said, "O Salih, you used to be popular among us before this. Are you enjoining us from worshipping what our parents are worshipping? Lo! we verily worshipped? But we are really in grave doubt as to that which you invite us to (monotheism)."

And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Ad disbelieved in their Lord. So away with 'Ad, the people of Hud!

And they were overtaken by a curse in this world and on the day of Resurrection. Now surely 'Ad disbelieved in their Lord. Now surely, away with 'Ad, the folk of Hud!

Consequently, they incurred condemnation in this world, and on the Day of Resurrection. Indeed, 'Aad rejected their Lord. Indeed, 'Aad, the people of Houd, have perished.

They were condemned in this life and will be condemned in the life hereafter. The tribe of Ad had certainly rejected their Lord. God kept the tribe of Ad, the people of Hud, away from His mercy.

And they were overtaken by curse in this world and on the resurrection day; now surely Ad disbelieved in their Lord; now surely, away with Ad, the people of Hud.

And they were pursued by a curse in this world, and on the Day of Resurrection. Behold! the 'Ad were ungrateful to their Lord. Behold! destruction is decreed for 'Ad, the people of Hud.

And they were pursued by a curse in this life, - and on the Day of Judgment. Ah! Behold! for the 'Ad rejected their Lord and Cherisher! Ah! Behold! removed (from sight) were 'Ad the people of Hud!

And to Thamud (people, We sent) their brother Salih (Saleh). He said: "O my people! Worship Allah; you have no other Ilah (God) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive,"

And unto (the tribe of) Thamud (We sent) their brother Salih. He said: "O my people! Serve Allah, Ye have no other god beside Him. He brought you forth from the earth and made you dwell in it, so ask forgiveness of Him, then turn to Him. Surely my Lord is Nigh, Answering.

And to the tribe of Thamud, WE sent their brother Salih. He said: "O my people! Serve Allah; Ye have no other god beside Him. He raised you up from the earth and settled you therein. So ask forgiveness of Him and turn unto Him repentant. Lo! my Lord is Nigh, Responsive.

To Thamoud we sent their brother Saaleh. He said, "O my people, worship GOD; you have no other god beside Him. He initiated you from the earth, and settled you therein. You shall seek His forgiveness, then repent to Him. My Lord is always near, responsive:"

And to Thamud We sent their brother Salih who told them, "My people, worship God; He is your only Lord. It is He who has created you from the earth, and made you dwell in it, seek forgiveness from Him and turn to Him in repentance. My Lord is certainly close to everyone and He hears all prayers."

And to Samood (We sent) their brother Salih. He said: "O my people! serve Allah, you have no god other than He; He brought you into being from the earth, and made you dwell in it, therefore ask forgiveness of Him, then turn to Him; surely my Lord is Nigh, Answering.

And to the tribe of Thamud, WE sent their brother Salih. He said, "O my people, worship ALLAH; you have no other god than HIM. HE raised you up from the earth and settled you therein. So ask forgiveness of HIM, then turn to HIM wholly. Verily, my Lord is nigh, and answers prayers.

To the Thamoud People (We sent) Salih, one of their own brethren. He said: "O my people! Worship Allah; ye have no other god beside Him. It is He who has created you from the earth and settled you therein; then ask forgiveness of Him, and turn to Him (in repentance): for my Lord is (always) near, ready to answer."
And punishment overtook those who were unjust, so they became motionless bodies in their abodes, disgracing of that day; surely your Lord is the Strong, the Mighty.

So when Our decree came to pass, We delivered Salih and those who believed with him by mercy from Us, and (We saved them) from the disgrace of that day. Your Lord is the Powerful, the Almighty.

When our judgment came, we saved Saaleh and those who believed with him by a mercy from Us, from the ignominy of that day. Lo, thy Lord! He is the Strong, the Mighty.

So when Our commandment came to pass, We saved Salih and those who believed with him by a mercy from Us, and (We saved them) from the disgrace of that day. Verily, your Lord, He is the All-Mighty, the All-Powerful.

When they slew the she-camel, Salih told them, "You have only three days to enjoy living in your homes (before you will be struck by the torment). This is a threat that will not be belied."

They slaughtered her. He then said, "You have only three days to live. This is a prophecy that is inevitable."

When they slew the she-camel, Salih told them, "You have only three days to enjoy living in your homes (before you will be struck by the torment). This is an inevitable prophecy."

But they slayed her, so he said: "Enjoy yourselves in your abode for three days, that is a promise not to be belied."

But they hamstrung her; then he said, "Enjoy yourselves in your houses for three days. This is a promise which will not be belied."

But they killed her. So he said: "Enjoy yourselves in your homes for three days. This is a promise (i.e. a threat) that will not be belied."

But they hamstrung her, so he said: "Enjoy yourselves in your houses for three days. That is a promise not to be belied.

But they hamstrung her, and then he said: "Enjoy life in your dwelling-place three days! This is a threat that will not be belied.

But they killed her. So he said: "Enjoy yourselves in your homes for three days. This is a threat to support the truth which has been brought' to you. Leave her to graze in the land of God. Do not harm her with your evil deeds lest torment will suddenly strike you."

A black struck the unjust and they were found lying motionless on their faces.

And the rumbling overtook those who were unjust, so they became motionless bodies in their abodes.

And As-Saihah (torment - awful cry, etc.) overtook the wrong-doers, so they lay (dead), prostrate in their homes,
And when he saw the hands of their people reach not to it, he mistrusted them and conceived fear of them. They said, "Fear not; we have been sent against the people of Lut (Lot)."

As if they had never dwelt there. No doubt! Verily, Thamud disbelieved in their Lord. So away with Thamud! As though they had never dwelt therein. Now surely Thamud disbelieved in their Lord. So away with Thamud! As if they had never dwelt there. Indeed, Thamoud have rejected their Lord. Absolutely, Thamoud have incurred their annihilation. as though they had never existed. The people of Thamud denied the existence of their Lord. How distant from the mercy of God had the people of Thamoud gone!

And their hands did not reach to it, he (meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not, we have been sent to the people of Lot."

And indeed Our Messengers came unto Abraham with glad tidings. They said: Peace! He answered: Peace! and he hastened to entertain them with a roasted calf.

And when We gave her the glad news of Ishaq and after Ishaq of (a son's son) Yaqoub. And his wife was standing by, so she laughed, when we gave her the good news of Ishaq and after Ishaq, Jacob.

And his wife who was standing nearby, smiled and so We gave her the glad news that she would give birth to Isaac who would have a son, Jacob.

And his wife was standing, and she laughed when we gave her the good news of Ishaq and after Ishaq, Jacob.

And His wife was standing by and she too was frightened, whereupon to assure her we gave her glad tidings of birth of Isaac, and, after Isaac, of Jacob.

And verily, there came Our Messengers to Ibrahim (Abraham) with glad tidings. They said: Salam (greetings or peace!) He answered, Salam (greetings or peace!) and he hastened to entertain them with a roasted calf.

And certainly Our Messengers came to Abraham with good news. They said: Peace! Peace! said he. And he made no delay in bringing a roasted calf.

And Our messengers cam unto Abraham with good news. They said: Peace! He answered: Peace! and delayed not to bring a roasted calf. And when We gave her the good news of Ishaq and after Ishaq of (a son's son) Yaqoub. And his wife was standing by, so she laughed, when we gave her the good news of Ishaq and after Ishaq, Jacob.

And Their hands did not reach to it, he (meal), he felt some mistrust of them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lot."
011:073 They said: "Do you wonder at the Decree of Allah? The Mercy of Allah and His Blessings be upon you, O the family [of Ibrahim (Abraham)]. Surely, He (Allah) is All-Praiseworthy, All-Glorious."

011:074 Maulana They said: "Wonders thou at Allah's commandment? The Mercy of Allah and His blessings be upon you, O people of the house! Surely He is Praised, Glorious.

011:075 Pickthor They said: "Would you be surprised at God's decree? People of the house, may God's mercy and blessings be with you. God is Appreciative and Gracious."

011:076 Shakir They said: "Do you wonder at Allah's bidding? The mercy of Allah and His blessings are upon you, O people of the house, surely He is Praised, Glorious.

011:077 Sarwar They said: 'Dost thou marvel at ALLAH's decree? The mercy of ALLAH and HIS blessings are upon you, O people of the house. Surely, HE is Praiseworthy, Glorious.'

011:078 Yusufali They said: 'Dost thou wonder at Allah's decree? The grace of Allah and His blessings on you, O ye people of the house! for He is indeed worthy of all praise, full of all glory!'

011:079 Khan Then when the fear had gone away from (the mind of) Ibrahim (Abraham), and the glad tidings had reached him, he began to plead with Us (Our Messengers) for the people of Lout (Lot).

011:080 Maulana So when fear departed from Abraham and good news came to him, he began to plead with Us for Lot's people.

011:081 Pickthor And when the awe departed from Abraham, and the glad news reached him, he pleaded with Us on behalf of the folk of Lot.

011:082 Rashad When Abraham's fear subsided, and the good news was delivered to him, he proceeded to argue with us on behalf of Lot's people.

011:083 Sherali When Abraham had controlled his fear and received the glad news, he started to plead with Us for the people of Lot.

011:084 Shakir So when fear had gone away from Ibrahim and good news came to him, he began to plead with Us for Lut's people.

011:085 Sherali And when fear departed from Abraham and the glad tidings came to him, he began to plead with US for the people of Lot.

011:086 Yusufali When fear had passed from (the mind of) Abraham and the glad tidings had reached him, he began to plead with us for Lot's people.

011:087 Khan Verily, Ibrahim (Abraham) was, without doubt, forbearing, used to invoke Allah with humility, and was repentant (to Allah all the time, again and again).

011:088 Maulana Surely Abraham was forbearing, tender-hearted, oft-returning (to Allah).

011:089 Pickthor Lo! Abraham was mild, imploring, penitent.

011:090 Rashad Indeed, Abraham was clement, extremely kind, and obedient.

011:091 Sherali Abraham was certainly a forbearing, compassionate, and tender-hearted person.

011:092 Shakir Most surely Ibrahim was forbearing, tender-hearted, oft-returning (to Allah):

011:093 Sherali Indeed, Abraham was clement, tender-hearted, and oft-returning to Us.

011:094 Yusufali For Abraham was, without doubt, forbearing (of faults), compassionate, and given to look to Allah.

011:095 Khan "O Ibrahim (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."

011:096 Maulana O Abraham, cease from this. Surely the decree of thy Lord has gone forth and there must come to them a chastisement that cannot be averted.

011:097 Pickthor (It was said) O Abraham! Forsake this! Lo! thy Lord's commandment hath gone forth, and lo! there cometh unto them a doom which cannot be repelled.

011:098 Rashad "O Abraham, refrain from this. Your Lord's judgment has been issued; they have incurred unavoidable retribution."

011:099 Sherali We said, "Abraham, avoid asking Us such questions. Your Lord's decree has already been issued and an inevitable torment will strike these people."

011:100 Shakir O Ibrahim! leave off this, surely the decree of your Lord has come to pass, and surely there must come to them a chastisement that cannot be averted.

011:101 Sherali "O Abraham, desist from this. Surely, the decree of thy Lord has gone forth, and surely, there is coming to them a punishment that cannot be averted.

011:102 Yusufali O Abraham! Seek not this. The decree of thy Lord hath gone forth: for them there cometh a penalty that cannot be turned back!

011:103 Khan And when Our Messengers came to Lout (Lot), he was grieved on their account and felt himself straitened for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day."

011:104 Maulana And when our messengers came to Lout, he was grieved for them, and he was unable to protect them, and said: This is a distressful day!

011:105 Pickthor And when Our messengers came unto Lot, he was distressed and knew not how to protect them. He said: This is a distressful day.

011:106 Rashad When our messengers went to Lot, they were mistreated, and he was embarrassed by their presence. He said, "This is a difficult day."

011:107 Sherali When Our Messengers came to Lot, he became sorrowful and felt totally helpless. He said, "This is indeed a distressful day."

011:108 Shakir And when Our messengers came to Lut, he was grieved for them, and he lacked strength to protect them, and said: This is a hard day.

011:109 Sherali And when Our Messengers came to Lot, he was grieved on their account and felt helpless for them and he said, "This is a distressful day."

011:110 Yusufali When Our messengers came to Lut, he was grieved on their account and felt himself powerless (to protect) them. He said: "This is a distressful day."
011:078 Khan
And his people came rushing towards him, and since aforesaid they used to commit crimes (sodomy, etc.), he said: "O my people! Here are my daughters (i.e. the daughters of my nation), they are purer for you (if you marry them lawfully). So fear Allah and degrade me not as regards my guests! Is there not among you one right-minded man?"

011:078 Maulana
And his people came to him, (as if) driven on towards him, and they were used to the doing of evil deeds before. He said: O my people, these are my daughters -- they are purer for you; so guard against (the punishment of) Allah and disgrace me not about my guests. Is there not among you any right-minded man?

011:078 Pickthal
And his people came unto him, running towards him - and before then they used to commit abominations - He said: O my people! Here are my daughters! They are purer for you. Beware of Allah, and degrade me not in (the person of) my guests. Is there not among you any upright man?

011:078 Rashad
His people came rushing; they had grown accustomed to their sinful acts. He said, "O my people, it would be purer for you, if you take my daughters instead. You shall reverence GOD; do not embarrass me with your guests. Have you not one reasonable man among you?"

011:078 Sarwar
His people, who had constantly indulged in evil deeds, came running to him. He said, "My people, here are my pure daughters. Have fear of God and do not humiliate me before my guests. Is there no person of understanding among you?"

011:078 Shakir
And his people came to him, (as if) rushed on towards him, and already they did evil deeds. He said: O my people! these are my daughters-- they are purer for you, so guard against the punishment of Allah and do not disgrace me with regard to my guests; is there not among you one right-minded man?

011:078 Sherali
And his people came to him, running towards him, trembling with rage, and before this too they used to do evils. He said, 'O my people, these are my daughters; they are purer for you. So fear ALLAH and do not disgrace me in the presence of my guest. Is there not among you one right-minded man?'

011:078 Yusufali
And his people came rushing towards him, and they had been long in the habit of practising abominations. He said: 'O my people! Here are my daughters: they are purer for you (if ye marry)! Now fear Allah, and cover me not with shame about my guests! Is there not among you a single right-minded man?'

011:079 Khan
They said: "Surely you know that we have neither any desire nor in need of your daughters, and indeed you know well what we want!"

011:079 Maulana
They said: Certainly thou knowest that we have no claim on thy daughters, and thou knowest what we desire.

011:079 Pickthal
They said: Well thou knowest that we have no right to thy daughters, and well thou knowest what we want.

011:079 Rashad
They said, "You know well that we have no need for your daughters; you know exactly what we want."

011:079 Sarwar
They said, "You certainly know that we have no right to your daughters and you know what we want".

011:079 Shakir
They said: Certainly you know that we have no claim on your daughters, and most surely you know what we desire.

011:079 Sherali
They answered, 'Thou surely knowest that we have no claim against thy daughters, and thou surely knowest what we desire.

011:079 Yusufali
They said: "Well dost thou know we have no need of thy daughters: indeed thou knowest quite well what we want!"

011:080 Khan
He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)."

011:080 Maulana
He said: Would that I had the power to repel you! -- rather I shall have recourse to a strong support.

011:080 Pickthal
He said: Would that I had strength to resist you or had some strong support (among you)!

011:080 Rashad
He said, 'I wish I were strong enough, or had a powerful ally!'!

011:080 Sarwar
He said, "Would that I had the power (to overcome you) or could seek strong protection."

011:080 Shakir
He said: Ah! that I had power to suppress you, rather I shall have recourse to a strong support.

011:080 Sherali
He said. 'Would that I had power to deal with you, or that I could betake myself to a mighty support for shelter.'

011:080 Yusufali
He said: "Would that I had power to suppress you or that I could betake myself to some powerful support."

011:081 Khan
They (Messengers) said: "O Lout! (Lot)! Verily, we are the Messengers from your Lord! They shall not reach you! So travel with your family in a part of the night, and let not any of you look back, but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"

011:081 Maulana
They said: O Lout, we are the messengers of thy Lord. They shall not reach thee. So travel with thy people for a part of the night -- and let none of you turn back -- except thy wife. Surely whatsoever befalls them shall befall her. Surely their appointed time is the morning. Is not the morning nigh?

011:081 Pickthal
(The messengers) said: O Lout! Lo! we are messengers of thy Lord; they shall not reach thee. So travel with thy people in a part of the night, and let not one of you turn round - (all) save thy wife. Lo! that which smiteth them will smite her (also). Lo! their trust is (for) the morning. Is not the morning soon enough?"

011:081 Rashad
(The angels) said, "O Lout, we are your Lord's messengers, and these people cannot touch you. You shall leave with your family during the night, and let not anyone of you look back, except your wife; she is condemned along with those who are condemned. Their appointed time is the morning. Is not the morning soon enough?"

011:081 Sarwar
Our Messengers said, "Lot, we are the Messengers of your Lord. They will never harm you. Leave the town with your family in the darkness of night and do not let any of you turn back. As for your wife, she will suffer what they (unbelievers) will suffer. Their appointed time will come at dawn. Surely dawn is not far away!

011:081 Shakir
They said: O Lut! we are the messengers of your Lord; they shall by no means reach you; so remove your followers in a part of the night -- and let none of you turn back-- except your wife, for surely whatsoever befalls them shall befall her; surely their appointed time is the morning; is not the morning nigh?

011:081 Sherali
The messengers said: O Lout, we are the messengers of thy Lord. They shall by no means reach thee so depart with thy family while yet a part of the night remain and let none of you look back, but thy wife. Surely, what is going to befall them shall befall her also. Verily, there appointed time is the morning. It not morning nigh?

011:081 Yusufali
(The Messengers) said: "O Lut! We are Messengers from thy Lord! By no means shall they reach thee! now travel with thy family while yet a part of the night remains, and let not any of you look back: but thy wife (will remain behind): To her will happen what happens to the people. Morning is their time appointed. Is not the morning nigh?"

011:082 Khan
So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, piled up;

011:082 Maulana
So when Our decree came to pass, We turned them upside down, and rained on them stones, as decreed, one after another,

011:082 Pickthal
So when Our commandment came to pass We overthrew (that township) and rained upon it stones of clay, one after another,

011:082 Rashad
When our judgment came, we turned it upside down, and we showered it with hard, devastating rocks.

011:082 Sarwar
When Our decree came to pass, We turned the town upside-down and showered unto it lumps of baked clay,

011:082 Shakir
So when Our decree came to pass, We turned them upside down and rained upon them stones, of what had been decreed, one after another.

011:082 Sherali
So when Our decree came to pass, We turned the town upside down and We rain upon it stones of clay, layer upon layer,

011:082 Yusufali
When Our Decree issued, We turned (the cities) upside down, and rained down on them brimstones hard as baked clay, spread, layer on layer,
1:083 Khan
And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allah, you have no other Ilah (God) but Him, and give not short measure or weight, I see you in prosperity; and verily I fear for you the torment of a Day encompassing.

1:084 Maulana
And to Midian (We sent) their brother Shu'aib. He said: O my people, serve Allah, you have no other god save Him. And give not short measure and weight, I see you in prosperity, and I fear for you the chastisement of an all-encompassing day:

1:085 Shakir
And unto Midian (We sent) their brother Shu'ayb. He said: O my people! Serve Allah. Ye have no other Allah save Him! And give not short measure and short weight. Lo! I see you well-to-do, and lo! I fear for you the doom of a besetting Day.

1:086 Yusufali To Midyan we sent their brother Shu'ayb, He said: "O my people, worship GOD; you have no other god beside Him. Do not cheat when you measure or weigh. I see that you are prosperous, and I fear for you the retribution of an overwhelming day.

1:087 Sarwar
To the people of Midian We sent their brother Shu'ayb who told them, "My people, worship God; He is your only Lord. Do not be dishonest in your weighing and measuring. I can see you are safe and prosperous, but I am afraid for you of the overwhelming torment of the (appointed) day.

1:088 Pickthal
And to Madyan (We sent) their brother Shu'aib. He said: O my people! serve Allah, you have no god other than He, and do not give short measure and weight: surely I see you in prosperity and surely I fear for you the punishment of an all-encompassing day.

1:089 Sherari And, O my people! Give full measure and weight fairly, and defraud not men of their things, and do not act corruptly in the land, making mischief:

1:090 Yusufali To the Madyan People (We sent) Shu'aib, one of their brethren: he said: "O my people! worship Allah. Ye have no other god but Him. And give not short measure or weight: I see you in prosperity, but I fear for you the penalty of a day that will compass (you) all round.

1:091 Khan
"And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.

1:092 Maulana
O my people, give full measure and weight justly, and defraud not men of their things, and act not corruptly in the land, making mischief:

1:093 Shakir
O my people! Give full measure and full weight, equitably. Do not cheat the people out of their rights, and do not roam the earth corruptingly.

1:094 Sarwar
My people, be just in your weighing and measuring. Do not defraud people or spread evil in the land.

1:095 Shakir
And, O my people! give full measure and weight fairly, and defraud not men their things, and do not act corruptly in the land, making mischief:

1:096 Sherari And to Midian WE sent their brother Shu'aib. He said, "O my people, worship ALLAH. You have no god other than HIM. And give not short measure and short weight. I see you in a state of prosperity and I fear for you the punishment of a destructive day:

1:097 Yusufali And O my people! give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief.

1:098 Khan
"That which is left by Allah for you (after giving the rights of the people) is better for you, if you are believers. And I am not set over you as a guardian.

1:099 Maulana
That which Allah leaveth with you is better for you if ye are believers; and I am not a keeper over you.

1:100 Shakir
"Whatever GOD provides for you, no matter how small, is far better for you, if you are really believers. I am not a guardian over you."

1:101 Sarwar
If you are true believers then know that the profit which God has left for you is better for you (than what you may gain through deceitful ways). I am not responsible for your deeds."

1:102 Shakir
What remains with Allah is better for you if you are believers, and I am not a keeper over you.

1:103 Sherari That which is left with you by ALLAH is better for you, if you are believers. And I am not appointed a keeper over you.

1:104 Yusufali "That which is left by Allah is best for you, if ye (but) believed! but I am not set over you to keep watch!"

1:105 Khan
They said: "O Shu'aib! Does your Salat (prayer) (i.e. the prayers which you offer has spoiled your mind, so you) command that we leave off what our fathers used to worship, or that we leave off doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).

1:106 Maulana
They said: O Shu'ayb, does thy prayer enjoin thee that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property? Forssoth thou art the forbearer, the right-directing one!

1:107 Shakir
They said: O Shu'ayb! Doth thy way of prayer command thee that we should forsake that which our fathers (used to) worship, or that we (should leave off) doing what we will with our own property. Lo! thou art the mild, the guide to right behaviour.

1:108 Sarwar They asked him, "Shu'ayb, do thy prayers tell you that we must give up the worship of what our fathers had worshipped and that we must not deal with our properties as we like? We still believe that you are a person of forbearance and understanding."

1:109 Shakir
They said: O Shu'ayb! does thy prayer enjoin you that we should forsake what our fathers worshipped or that we should not do what we please with regard to our property? Forssoth you are the forbearing, the right-directing one.

1:110 Sherari They replied, 'O Shu'ayb, does thy Prayer bid thee that we should leave our fathers worshipped, or that we cease to do with our property what we please? Surely, thou dost consider thyself very intelligent and right-minded.'

1:111 Yusufali They said: "O Shu'ayb! Does thy (religion of) prayer command thee that we leave off the worship which our fathers practised, or that we leave off doing what we like with our property? truly, thou art the one that forbeareth with faults and is right-minded!"
They said: "O Shu‘ayb! We do not understand much of what you say, but you lead us to the fear of our Lord, and you are not powerful against us."

They said: "O Shu‘ayb! We understand not much of what thou sayest and surely we see thee to be weak in our midst. And were it not for thy family, we would surely stone thee, and thou art not mighty among us."

They said: "O Shu‘ayb! We do not understand much of what thou sayest, and surely we see that thou art weak among us. And were it not for thy family, we would surely stone thee. And thou holdest no strong position among us.'
And we sent Moses, with Our Clear (Signs) and an authority manifest,
And certainly We sent Musa with Our communications and a clear authority,
And with Our signs and a profound authority.
And certainly We sent Moses with Our miracles and a clear authority.
And with Our signs and a manifest authority,
And with Our signs and a clear authority.
And with Our signs and a clear authority.
And such is the punishment of your Lord when He punishes the towns while they are iniquitous. Surely His punishment is painful, severe.

Their idols which they worshipped instead of God were of no help to them when the decree of thy Lord came. In fact, they only ensured their doom.

We never wronged them; they wronged their own souls. Their gods, whom they invoked beside God, could not help them in the least when the judgment of your Lord came. In fact, they only ensured their doom. They were pursued by a curse in this (world), and on the Day of Resurrection. Evil the gift which shall be given! And they are pursued by a curse in this life, and on the Day of Judgment: and woeful is the gift which shall be given (unto them)!

We never wronged them, but they wronged themselves. Their gods, whom they invoked beside God, could not help them in the least when the decree of thy Lord came. In fact, they only ensured their doom. Evil is the gift which will be given them. And they are overtaken by a curse in this (world), and on the Day of Resurrection. Evil is the gift which will be given. And they are followed by a curse in this (life) and on the Day of Resurrection. How bad is the gift which will be given unto them!

They have incurred condemnation in this life, as well as on the Day of Resurrection. Evil is the gift which will be given. And they are pursued by a curse in this life and in the life to come. Evil is the gift and the recipient!

This is news from the past communities that we narrate to you. Some are still standing, and some have vanished. This is an account of the towns which we relate to thee. Of them are some that stand and (others) mown down.

And WE did not wrong them; they wronged themselves, and their gods on whom they called upon besides Allah availed them naught when the decree of thy Lord came. In fact, they only ensured their doom. And they are pursued by a curse in this life and on the Day of Resurrection. Evil is the gift which will be given. And they are pursued by a curse in this life and on the Day of Resurrection. Evil is the gift which will be given. And they are followed by a curse in this (life) and on the Day of Judgment: and woeful is the gift which shall be given (unto them)!

And they are pursued by a curse in this life and on the Day of Resurrection. Evil is the gift which will be given. And they are followed by a curse in this (life) and on the Day of Judgment: and woeful is the gift which shall be given (unto them)!

This is an account of the (fate of) the towns which We relate to you; of them are some that stand and (others) mown down. That is (something) of the tidings of the townsships (which were destroyed of old). We relate it unto thee (Muhammad). Some of them are standing and some (already) reaped.

And WE did not wrong them; they wronged themselves, and their gods on whom they called upon besides Allah availed them naught when the decree of thy Lord came. In fact, they only ensured their doom. And they are pursued by a curse in this life and on the Day of Resurrection. Evil is the gift which will be given. And they are followed by a curse in this (life) and on the Day of Judgment: and woeful is the gift which shall be given (unto them)!

And WE did not wrong them, but they wronged themselves. Their gods, whom they invoked beside God, could not help them in the least when the decree of thy Lord came. And they added to them naught but ruin. And WE did not wrong them, but they wronged themselves, and their gods on whom they called upon besides Allah availed them naught when the decree of thy Lord came. And they added to them naught but ruin. And WE did not wrong them, but they wronged themselves, and their gods on whom they called upon besides Allah availed them naught when the decree of thy Lord came. And they added to them naught but ruin. And WE did not wrong them, but they wronged themselves. Their gods, whom they invoked beside God, could not help them in the least when the decree of thy Lord came. And they added to them naught but ruin. And WE did not wrong them, but they wronged themselves, and their gods on whom they called upon besides Allah availed them naught when the decree of thy Lord came. And they added to them naught but ruin. And WE did not wrong them, but they wronged themselves. Their gods, whom they invoked beside God, could not help them in the least when the decree of thy Lord came. And they added to them naught but ruin.
011:103 Khan

Indeed in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present.

011:103 Maulana

Surely there is a sign in this for him who fears the chastisement of the Hereafter. That is a day on which people will be gathered together, and that is a day to be witnessed.

011:103 Pickthad

Lo! herein verily there is a portent for those who fear the doom of the Hereafter. That is a day unto which mankind will be gathered, and that is a day that will be witnessed.

011:103 Rashad

This should be a lesson for those who fear the retribution of the Hereafter. That is a day when all the people will be summoned - a day to be witnessed.

011:103 Sarwar

In this there is, certainly, a lesson for those who fear the torment of the next life in which all people will be gathered together

011:103 Shakir

Most surely there is a sign in this for him who fears the chastisement of the hereafter; this is a day on which the people shall be gathered together and this is a day that shall be witnessed.

011:103 Sherali

In that surely is a Sign for him who fears the punishment of the Hereafter. That is a day on which all mankind shall be gathered together and that is the day which shall be witnessed by all.

011:103 Yusufali

In that is a Sign for those who fear the penalty of the Hereafter: that is a Day for which mankind will be gathered together: that will be a Day of Testimony.

011:104

And We delay it only for a term (already) fixed.

011:104 Maulana

And We delay it not but for an appointed term.

011:104 Pickthad

And We defer it only to a term already reckoned.

011:104 Rashad

We have appointed a specific time for it to take place.

011:104 Sarwar

during a single day. We have deferred this day for an appointed time.

011:104 Shakir

And We do not delay it but to an appointed term.

011:104 Sherali

And WE delay it not save for a computed term.

011:104 Yusufali

Nor shall We delay it but for a term appointed.

011:105

On the Day when it comes, no person shall speak except by His (Allah's) Leave. Some among them will be wretched and (others) blessed.

011:105 Maulana

On the day when it comes, no soul will speak except by His permission; so (some) of them will be unhappy and (others) happy.

011:105 Pickthad

On the day it cometh no soul will speak except by His permission; some among them will be wretched, (others) glad.

011:105 Rashad

The day it comes to pass, no soul will utter a single word, except in accordance with His will. Some will be miserable, and some will be happy.

011:105 Sarwar

On the Day of Judgment no one will speak without the permission of God. Some will be condemned and others blessed.

011:105 Shakir

On the day when it shall come, no soul shall speak except with His permission, then (some) of them shall be unhappy and (others) happy.

011:105 Sherali

On the day it comes, no soul shall speak except by HIS permission; then some of them will be unfortunate and other fortunate.

011:105 Yusufali

The day it arrives, no soul shall speak except by His leave: of those (gathered) some will be wretched and some will be blessed.

011:106

As for those who are wretched, they will be in the Fire, sighing in a high and low tone.

011:106 Maulana

Then as for those who are unhappy, they will be in the Fire; for them therein will be sighing and groaning --

011:106 Pickthad

As for those who will be wretched (on that day) they will be in the Fire; sighing and wailing will be their portion therein,

011:106 Rashad

As for the miserable ones, they will be in Hell, wherein they sigh and wail.

011:106 Sarwar

The condemned ones will live in hell fire, sighing and groaning

011:106 Shakir

So as to those who are unhappy, they shall be in the fire; for them shall be sighing and groaning in it:

011:106 Sherali

As to the unfortunate, they shall be in the Fire, wherein there will be for them sighing and sobbing,

011:106 Yusufali

Those who are wretched shall be in the Fire: There will be for them therein (nothing but) the heaving of sighs and sobs:

011:107

They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the doer of what He wills.

011:107 Maulana

Abiding therein so long as the heavens and the earth endure, except as thy Lord please. Surely thy Lord is Doer of what He intends.

011:107 Pickthad

Abiding there so long as the heavens and the earth endure save for that which thy Lord will. Lo! thy Lord is Doer of what He will.

011:107 Rashad

Eternally they abide therein, for as long as the heavens and the earth endure, in accordance with the will of your Lord. Your Lord is doer of whatever He wills.

011:107 Sarwar

for as long as the heavens and the earth exist, unless your Lord decides otherwise. Your Lord will certainly accomplish whatever He wants.

011:107 Shakir

Abiding therein so long as the heavens and the earth endure, except as your Lord please; surely your Lord is the mighty doer of what He intends.

011:107 Sherali

Abiding therein, so long as the heavens and the earth endure, except as thy Lord may will. Surely, thy Lord does what HE pleases.

011:107 Yusufali

They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: for thy Lord is the (sure) accomplisher of what He planneth.

011:108

And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord will, a gift without an end.

011:108 Maulana

And as for those who are made happy, they will be in the Garden abiding therein so long as the heavens and the earth endure, except as thy Lord please -- a gift never to be cut off.

011:108 Pickthad

And as for those who will be glad (that day) they will be in the Garden, abiding there so long as the heavens and the earth endure save for that which thy Lord willeth: a gift unfailing.

011:108 Rashad

As for the fortunate ones, they will be in Paradise. Eternally they abide therein, for as long as the heavens and the earth endure, except as thy Lord may wish - a gift that shall not be cut off.

011:108 Sarwar

The blessed ones will live in Paradise as with the will of your Lord. Verily, your Lord is the doer of what He wills.

011:108 Shakir

Abiding therein, so long as the heavens and the earth endure, except as thy Lord please; a gift which shall never be cut off.

011:108 Sherali

But as for the fortunate, they shall be in Heaven, abiding therein as long as the heavens and the earth endure save as thy Lord may wish - a gift that shall not be cut off.

011:108 Yusufali

And those who are blessed shall be in the Garden: They will dwell therein for all the time that the heavens and the earth endure, except as thy Lord willeth: a gift without break.
And do not incline to those who are unjust, lest the fire seize you; and you have no protectors other than Allah, nor shall you be helped.

Therefore stand firm (in the straight Path) as thou art commanded, as also those who have turned to ALLAH with thee; and exceed ye not the bounds, for He is Seer of what you do.

Continue then in the right way as you are commanded, as also he who has turned (to Allah) with you, and be not inordinate (O men!), surely He is Seer of what ye do.

Therefore be not in doubt as to what these worship; they do not worship but as their fathers worshipped aforetime. Lo! we shall pay them their whole due unabated.

And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allah, nor you would then be helped.

And we verily gave the book to Moses, but differences arose therein; and had it not been for a Word already gone forth from thy Lord, the matter would have been decided between them. And they are surely in a disquieting doubt about it.

And WE certainly gave Moses the Book, but differences were created therein; and had it not been for a word already gone forth from thy Lord, the case would have been judged between them, and lo! they are in grave doubt concerning it.

And thy Lord will most surely pay back to all their deeds in full. Lo! He is Informed of what they do.

And thy Lord will surely pay back to all their deeds in full. Lo! He is Seer of what ye do.

Therefore be thou not in doubt, O reader, concerning that which these people worship. They worship nothing but what their fathers worshipped before: but verily We shall give them the exact recompense that they deserve.

Therefore be not in doubt as to what these worship; they do not worship but as their fathers worshipped before; And surely We shall pay them in full their due undiminished.

So tread thou the straight path as thou art commanded, and those who turn in repentance (unto Allah) with thee, and transgress not. Lo! He is Seer of what ye do.

Therefore be not in doubt as to what these worship; they do not worship but as their fathers worshipped before; And surely We shall pay them in full their due undiminished.

And we verily gave unto Moses the Scripture, and there was strife therein, and had it not been for a Word that had already gone forth from thy Lord, the case would have been judged between them, and lo! they are in grave doubt concerning it.

And WE certainly gave Moses the Book, but differences were created therein; and had it not been for a word already gone forth from thy Lord, surely the matter would have been decided between them long before, and now these people are in a disquieting doubt concerning it.

So be thou not in doubt, O reader, concerning that which these people worship. They worship nothing but what their fathers worshipped before; And surely We shall pay them back in (full) theirportion without (the least) abatement.

And incline not to those who do wrong, lest the Fire should touch you, and you have no protectors other than Allah, nor you would then be helped.

Therefore be not in doubt as to what these worship; they do not worship but as their fathers worshipped before; And surely We shall pay them in full their due undiminished.

So be thou not in doubt concerning that which these (folk) worship. They worship only as their fathers worshipped aforetime. Lo! we shall pay them their whole due unabated.

Do not have any doubt regarding what these people worship; they worship exactly as they found their parents worshipping. We will require them their due share fully, without reduction.

So be not thou in doubt concerning that which these worship; they do not worship but as their fathers worshipped before; And surely We shall pay them in full their due undiminished.

And incline not toward those who do wrong, lest the Fire seize you; and you have no protectors besides Allah, and afterward ye would not be able to help you.

And incline not toward those who do wrong, lest the Fire touch you, and you have no guardians besides Allah, then you shall not be helped.

Therefore be not in doubt as to what these worship; they do not worship but as their fathers worshipped before; And surely We shall pay them in full their due undiminished.

And incline not toward those who do wrong, lest the Fire touch you; and you will have no friend other than ALLAH, nor shall you be helped.
And if thy Lord had enforced HIS will, HE would have surely made mankind one people; but they would not cease to differ;

And if your Lord had pleased He would certainly have made people a single nation, and they shall continue to differ.

Had your Lord wanted, He could surely have made mankind one Ummah [nation or community (following one religion only i.e. Islam)], but they will not cease to disagree. 

And thy Lord would not destroy the towns unjustly while the people thereof were righteous.

And your Lord would never destroy the towns unjustly, while their people acted well.

And your Lord would not destroy the cities unjustly, while the people thereof were righteous.

And to thy Lord would not destroy the towns unjustly, while the people thereof were righteous.

And thy Lord would not destroy the cities unjustly, while the people thereof were righteous.

And thy Lord would not destroy the cities unjustly, while the people thereof were righteous.

And thy Lord would not destroy the cities unjustly, while the people thereof were righteous.

And thy Lord would not destroy the cities unjustly, while the people thereof were righteous.

And if thy Lord had so willed, He could have made mankind one Ummah [nation or community (following one religion only i.e. Islam)], but they will not cease to disagree. 

And if thy Lord had pleased, He would have made people a single nation. And they cease not to differ, 

And if thy Lord had pleased, He would have made people a single nation. And they cease not to differ.

And if thy Lord had pleased, He would have made people a single nation. And they cease not to differ. 

And if thy Lord had pleased, He would have made people a single nation. And they cease not to differ.

And if thy Lord had pleased, He would have made people a single nation. And they cease not to differ.

And if thy Lord had pleased, He would have made people a single nation. And they cease not to differ.
011:119
011:119 Khan Except him on whom your Lord has bestowed His Mercy (the follower of truth - Islamic Monotheism) and for that did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): "Surely, I shall fill Hell with jinns and men all together."
011:119 Maulana Except those on whom thy Lord has mercy; and for this did He create them. And the word of thy Lord is fulfilled: I shall fill hell with jinn and men, all together.
011:119 Pickthal Save him on whom thy Lord hath mercy; and for that He did create them. And the Word of thy Lord hath been fulfilled: Verily I shall fill hell with the jinn and mankind together.
011:119 Rashad Only those blessed with mercy from your Lord (will not dispute the truth). This is why He created them. The judgment of your Lord has already been issued: "I will fill Hell with jinns and humans, all together."
011:119 Sarwar except those upon whom God has granted His mercy. God has created them to receive mercy. The decree of your Lord that He will fill hell with both jinn and human beings has already been ordained.
011:119 Shakir Except those on whom your Lord has mercy; and for this did He create them; and the word of your Lord is fulfilled: Certainly I will fill hell with the jinn and the men, all together.
011:119 Sherali Save those on whom thy Lord has had mercy, and for this has HE created them. But the word of thy Lord shall be fulfilled: 'Verily, I will fill Hell with the disobedient jinn and men all together.'
011:119 Yusufali Except those on whom thy Lord hath bestowed His Mercy: and for this did He create them: and the Word of thy Lord shall be fulfilled: "I will fill Hell with jinns and men all together."

011:120
011:120 Khan And all that We relate to you (O Muhammad SAW) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'an) has come to you the truth, as well as an admonition and a reminder for the believers.
011:120 Maulana And all We relate to thee of the account of the messengers is to strengthen thy heart therewith. And in this has come to thee the truth and an admonition and a reminder for the believers.
011:120 Pickthal And all that We relate unto thee of the story of the messengers is in order that thereby We may make firm thy heart. And herein hath come unto thee the Truth and an exhortation and a reminder for believers.
011:120 Rashad We narrate to you enough history of the messengers to strengthen your heart. The truth has come to you herein, as well as enlightenments and reminders for the believers.
011:120 Sarwar (Muhammad), We tell you all the stories of the Messengers which will strengthen your heart. In the Quran We have revealed the Truth to you with good advice and reminders for the faithful ones.
011:120 Shakir And all we relate to you of the accounts of the messengers is to strengthen your heart therewith; and in this has come to you the truth and an admonition, and a reminder to the believers.
011:120 Sherali And WE relate unto thee all the important tidings of the Messengers, whereby WE strengthen thy heart. And herein has come to thee the truth and an exhortation and a reminder for the believers.
011:120 Yusufali All that we relate to thee of the stories of the messengers, with it We make firm thy heart: in them there cometh to thee the Truth, as well as an exhortation and a message of remembrance to those who believe.

011:121
011:121 Khan And say to those who do not believe: "Act according to your ability and way, We are acting (in our way)."
011:121 Maulana And say to those who believe not: Act according to your power, surely we too are acting;
011:121 Pickthal And say unto those who believe not: Act according to your power. Lo! We (too) are acting.
011:121 Rashad Say to those who disbelieve, "Do whatever you can, and so will we.
011:121 Sarwar Tell the unbelievers, "Do as you wish and I will do as I believe.
011:121 Shakir And say to those who do not believe: Act according to your state; surely we too are acting.
011:121 Sherali And say to those who believe not, 'Act as you can, we too are acting;' And say to those who believe not: Do what ever ye can: We shall do our part.
011:121 Yusufali Say to those who do not believe: "Do what ever ye can: We shall do our part; And you wait! We (too) are waiting."
011:122
011:122 Khan And wait, surely we are waiting (also).
011:122 Maulana And wait! Lo! We (too) are waiting.
011:122 Pickthal And wait! Lo! We (too) are waiting.
011:122 Rashad "Then wait; we too will wait."
011:122 Sarwar Wait, and I, too, will be waiting with you."
011:122 Shakir And wait; surely we are waiting also.
011:122 Sherali 'And wait ye, we too are waiting'.
011:122 Yusufali 'And wait ye! We too shall wait.'

011:123
011:123 Khan And to Allah belongs the Ghaib (unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad SAW) and put thy trust in Him. And thy Lord is not unaware of what you (people) do."
011:123 Maulana And Allah's is the unseen in the heavens and the earth, and to Him the whole affair will be returned. So serve Him and put thy trust in Him. And thy Lord is not heedless of what you do.
011:123 Pickthal And Allah's is the Invisible of the heavens and the earth, and unto Him the whole matter will be returned. So worship Him and put thy trust in Him. Lo! thy Lord is not unaware of what ye (mortals) do.
011:123 Rashad To GOD belongs the future of the heavens and the earth, and all matters are controlled by Him. You shall worship Him and trust in Him. Your Lord is never unaware of anything you do.
011:123 Sarwar To God belongs the knowledge of the unseen in the heavens and the earth and to Him do all affairs return. Worship Him and trust Him. Your Lord is not unaware of what you do.
011:123 Shakir And Allah's is the unseen in the heavens and the earth, and to Him is returned the whole of the affair; therefore serve Him and rely on Him, and your Lord is not heedless of what you do.
011:123 Sherali And to ALLAH belongs the unseen in the heavens and the earth, and to HIM shall the whole affair be referred. So worship HIM and put thy trust in HIM alone. And thy Lord is not unmindful of aught that ye do.
011:123 Yusufali To Allah do belong the unseen (secrets) of the heavens and the earth, and to Him goeth back every affair (for decision): then worship Him, and put thy trust in Him: and thy Lord is not unmindful of aught that ye do.
012:000 Translations of the Qur’an, Chapter 12: YUSUF (JOSEPH). Total Verses: 111. Revealed At: MAKKA

012:000 In the name of God, Most Gracious, Most Merciful

012:001 Section 1: Joseph’s Vision

012:001 Khan Alif-Lam-Ra. [These letters are one of the miracles of the Qur’an, and none but Allah (Alone) knows their meanings]. These are the Verses of the Clear Book (the Qur’an that makes clear the legal and illegal things, legal laws, a guidance and a blessing).

012:001 Maulana I, Allah, am the Seer. These are the verses of the Book that makes manifest.

012:001 Pickthal Alif. Lam. Ra. These are verse of the Scripture that maketh plain.

012:001 Rashad A.L.R. These (letters) are proofs of this profound scripture.

012:001 Sarwar Alif. Lam. Ra. These are the verses of the illustrious Book.

012:001 Shakir Alif Lam Ra. These are the verses of the Book that makes (things) manifest.

012:001 Sherali Alif Lam Ra. These are verses of the clear Book.

012:001 Yusufali A.L.R. These are the symbols (or Verses) of the perspicuous Book.

012:002 Verily, We have sent it down as an Arabic Qur'an in order that you may understand.

012:002 Maulana Surely We have revealed it -- an Arabic Qur'an -- that you may understand.

012:002 Pickthal Lo! We have revealed it, a Lecture in Arabic, that ye may understand.

012:002 Rashad We have revealed it an Arabic Quran, that you may understand.

012:002 Sarwar We have revealed it in the Arabic language so that you (people) would understand it.

012:002 Shakir Surely We have revealed it – an Arabic Quran-- that you may understand.

012:002 Sherali WE have revealed it - the Qur'an in Arabic - that you may understand.

012:002 Yusufali We have sent it down as an Arabic Qur'an, in order that ye may learn wisdom.

012:003 We relate unto you (Muhammad SAW) the best of stories through Our Revelations unto you, of this Qur'an. And before this (i.e. before the coming of Divine Inspiration to you), you were among those who knew nothing about it (the Qur’an).

012:003 Maulana We narrate to thee the best of narratives, in that We have revealed to thee this Qur’an, though before this thou wast of those unaware.

012:003 Pickthal We narrate unto thee (Muhammad) the best of narratives in that We have inspired in thee this Qur’an, though aforetime thou wast of the heedless.

012:003 Rashad We narrate to you the most accurate history through the revelation of this Qur'an. Before this, you were totally unaware.

012:003 Sarwar In revealing this Qur'an to you, We tell you the best of the stories of which you were unaware.

012:003 Shakir We narrate to you the best of narratives, by Our revealing to you this Qur'an, though before this you were certainly one of those who did not know.

012:003 Sherali WE relate unto thee the best of narrative in that WE have revealed to thee this Qur'an though thou wast, before this among those unaware of the truth.

012:003 Yusufali We do relate unto thee the most beautiful of stories, in that We reveal to thee this (portion of the) Qur'an: before this, thou too was among those who knew it not.

012:004 (Remember) when Yusuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon, I saw them prostrating themselves to me."

012:004 Maulana When Joseph said to his father: O my father, I saw eleven stars and the sun and the moon -- I saw them making obeisance to me.

012:004 Pickthal When Joseph said unto his father: O my father! Lo! I saw in a dream eleven stars and the sun and the moon, I saw them prostrating themselves unto me.

012:004 Rashad Recall that Joseph said to his father, "O my father, I saw eleven planets, and the sun, and the moon; I saw them prostrating before me."

012:004 Sarwar When Joseph said, "Father, in my dream I saw eleven stars, the sun and the moon prostrating before me,"

012:004 Shakir When Yusuf said to his father: O my father! surely I saw eleven stars and the sun and the moon-- I saw them making obeisance to me.

012:004 Sherali Remember the time when Joseph said to his father, O my father, I saw in a dream eleven stars and the sun and the moon - I saw them making obeisance to me.'

012:004 Yusufali Behold! Joseph said to his father: 'O my father! I did see eleven stars and the sun and the moon: I saw them prostrate themselves to me!'

012:005 He (the father) said: 'O my son! Relate not your vision to your brothers, lest they arrange a plot against you. Verily! Shaitan (Satan) is to man an open enemy!

012:005 Maulana He said: O my son, relate not thy dream to thy brethren, lest they devise a plan against thee. The devil indeed is an open enemy to man.

012:005 Pickthal He said: O my dear son! Tell not thy brethren of thy vision, lest they plot a plot against thee. Lo! Satan is for man an open foe.

012:005 Rashad He said, 'My son, do not tell your brothers about your dream, lest they plot and scheme against you. Surely, the devil is man's worst enemy.

012:005 Sarwar his father said, 'My son, do not tell your dream to your brothers lest they plot against thee; satan is the sworn enemy of man.

012:005 Shakir He said: O my son! do not relate your vision to your brothers, lest they devise a plan against you; surely the Shaitan is an open enemy to man.

012:005 Sherali He said, 'O my dear son, relate not thy dream to thy brothers, lest they contrive a plot against thee, for Satan is to man an open enemy.

012:005 Yusufali Said (the father): 'My (dear) little son! relate not thy vision to thy brothers, lest they concoct a plot against thee: for Satan is to man an avowed enemy!
012:006 Khan
"Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qub (Jacob), as he perfected it on your fathers, Ibrahim (Abraham) and Ishaq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."

012:006 Maulana
And thus will thy Lord choose thee and teach thee the interpretation of saying, and make His favour complete to thee and to the Children of Jacob, as he made it complete before to thy fathers, Abraham and Isaac. Surely thy Lord is Knowing, Wise.

012:006 Pickthall
Thus thy Lord will prefer thee and will teach thee the interpretation of events, and will perfect His grace upon thee and upon the family of Jacob as he perfected it upon thy forefathers, Abraham and Isaac. Lo! thy Lord is Knower, Wise.

012:006 Rashad
"Your Lord has thus blessed you, and has given you good news through your dream. He has perfected His blessings upon you and upon the family of Jacob, as He did for your ancestors, Abraham and Isaac before that. Your Lord is Omniscient, Most Wise."

012:006 Sarwar
Thus, your Lord will select you, teach you the interpretation of dreams, and grant His favors to you and the family of Jacob, just as He granted His favors to your fathers, Abraham and Isaac. Your Lord is certainly All-knowing and All-wise."

012:006 Shakir
And thus will your Lord choose you and teach you the interpretation of sayings and make His favor complete to you and to the children of Yaqoub, as He made it complete before to your fathers, Ibrahem and Ishaq; surely your Lord is Knowing, Wise.

012:006 Sherali
'And thus, as thou shalt have seen, thy Lord shall choose thee and teach thee the interpretations of things divine and perfect HIS favour upon thee and upon the family of Jacob as HE perfected it upon thy two forefathers - Abraham and Isaac. Verily, thy Lord is All-Knowing, Wise."

012:006 Yusufali
"Thus will your Lord choose thee and teach thee the interpretation of stories (and events) and perfect His favour to thee and to the posterity of Jacob - even as He perfected it to thy fathers Abraham and Isaac aforetime! for Allah is full of knowledge and wisdom."

012:007
Section 2: Plot against Joseph by his Brothers

012:007 Khan
Verily, in Yusuf (Joseph) and his brethren, there were Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) for those who ask.

012:007 Maulana
Verily in Joseph and his brethren are signs for the inquirers.

012:007 Pickthall
Verily in Joseph and his brethren are signs (of Allah's Sovereignty) for the inquiring.

012:007 Rashad
In Joseph and his brothers there are lessons for the seekers.

012:007 Sarwar
In the story of Joseph and his brothers, there is evidence (of the truth) for those who seek to know.

012:007 Shakir
Certainly in Yusuf and his brothers there are signs for the inquirers.

012:007 Sherali
Surely, in Joseph and his brethren there are Signs for the seekers;

012:007 Yusufali
Verily in Joseph and his brethren are signs (or symbols) for seekers (after Truth).

012:008 Khan
When they said: 'Truly, Yusuf (Joseph) and his brother (Benjamin) are loved more by our father than we, but we are 'Usbah (a strong group). Really, our father is in plain error.'

012:008 Maulana
When they said: Certainly Joseph and his brother are dearer to our father than we, though we are a (strong) company. Surely our father is in manifest error --

012:008 Pickthall
When they said: Verily Joseph and his brother are dearer to our father than we are, many though we be. Lo! our father is in plain aberration.

012:008 Rashad
They said, 'Joseph and his brother are favored by our father, and we are in the majority. Indeed, our father is far astray.

012:008 Sarwar
Joseph's brothers said to one another, 'There is no doubt that Joseph and his brother are more loved by our father, even though we are all his offspring. He (our father) is certainly in manifest error.'

012:008 Shakir
When they said: Certainly Yusuf and his brother are dearer to our father than we, though we are a (stronger) company; most surely our father is in manifest error.

012:008 Sherali
When they said to each other, 'Verily, Joseph and his brother are dearer to our father than we are, although we are a strong party. Surely, our father is in manifest error;

012:008 Yusufali
They said: 'Truly Joseph and his brother are loved more by our father than we: But we are a goodly body! really our father is obviously wandering (in his mind)!

012:009 Khan
"Kill Yusuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be righteous folk (by intending repentance before committing the sin)."

012:009 Maulana
Slay Joseph or banish him to some (other) land, so that your father's regard may be exclusively for you, and after that you may be a righteous people.

012:009 Pickthall
(One said): Kill Joseph or cast him to some (other) land, so that your father's favour may be all for you, and (that) ye may afterward be righteous folk.

012:009 Rashad
"Let us kill Joseph, or banish him, that you may get some attention from your father. Afterwards, you can be righteous people."

012:009 Sarwar
Some of them suggested, 'Let us kill Joseph or leave him somewhere far away from the presence of our father. Only then shall we receive equal treatment and thereafter can become righteous people'.

012:009 Shakir
Slay Yusuf or cast him (forth) into some land, so that your father's regard may be exclusively for you, and after that you may be a righteous people.

012:009 Sherali
So contrive to kill Joseph or cast him out to some distant land, so that your father's favour may become exclusively yours, and you can thereafter repent and become a righteous people.

012:009 Yusufali
"Slay ye Joseph or cast him out to some (unknown) land, that so the favour of your father may be given to you alone: (there will be time enough) for you to be righteous after that!"

012:010 Khan
One from among them said: 'Kill not Yusuf (Joseph), but if you must do something, throw him down to the bottom of a well, he will be picked up by some caravan of travellers.'

012:010 Maulana
A speaker among them said: Slay not Joseph, but, if you are going to do anything, cast him down to the bottom of the well. Some of the travellers may pick him up.

012:010 Pickthall
One among them said: 'Do not kill Joseph, but let us throw him into the abyss of the well. Perhaps some caravan can pick him up, if this is what you decide to do.'

012:010 Sarwar
One of them said, 'Do not kill Joseph, but if you must, throw him into a dark well so that perhaps some caravan will take him away.'

012:010 Shakir
A speaker from among them said: Do not slay Yusuf, and cast him down into the bottom of the pit if you must do (it), (so that) some of the travellers may pick him up.

012:010 Sherali
One of them said, 'Kill not Joseph, but if you must do something, cast him into the bottom of a deep well; some of the travelers will pick him up.

012:010 Yusufali
Said one of them: 'Slay not Joseph, but if ye must do something, throw him down to the bottom of the well: he will be picked up by some caravan of travellers.'
Then they came to their father in the early part of the night, weeping.

And they came to their father in the evening, weeping.

In the evening they returned to their father weeping.

They came back to their father in the evening, weeping.

And they came weeping to their father in the evening.

And they came to the father at nightfall, weeping.

And they came to their father in the early part of the night weeping.

So they did take him away, and they all agreed to throw him down to the bottom of the well: and We put into his heart (this Message): 'Of a surety thou shalt (one day) tell them the truth of this their affair while they know (thee) not.'

So, when they took him away, they all agreed to throw him down to the bottom of the well, and We inspired in him: "I shall certainly inform them of this their affair while they know (thee) not.

When they took Joseph with them, they agreed to throw him into the well. We reveal this deed of theirs when they know (thee) not.

Then, when they led him off, and were of one mind that they should place him in the depth of the pit, We inspired in him: 'You will most certainly inform them of this their affair while they know (thee) not.'

They said: "Send him with us tomorrow that he may enjoy himself and play, and we shall surely guard him well.

They said: "Send him with us tomorrow to run and play. We will protect him.

They said: "Send him with us tomorrow to run and play. We will protect him.

Send him with us tomorrow to enjoy himself and play, and we shall take every care of him.

"Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."

Send him with us to-morrow that he may enjoy himself and play, and we shall surely guard him well.

Send him with us to-morrow that he may enjoy himself and play. And lo! we shall take good care of him.

Send him with us to-morrow to play with us and enjoy himself. We will carefully protect him.

Send him with us tomorrow that he may enjoy himself and sport, and surely we will guard him well.

"Send him with us tomorrow to enjoy himself and play, and we shall take every care of him."

They said: "Surely, if the wolf should devour him while we are a strong party, then we shall indeed be great losers."

They said, "If some wild beast would be able to harm him, despite the presence of our strong group, it would certainly be a great loss to us!!"

They said: "If a wolf devour him, while we are 'Usbah (a strong group) (to guard him), then surely, we are the losers.

They said: "We are really losers."

They said: "If some wild-beast would be able to harm him, despite the presence of our strong group, it would certainly be a great loss to us!!"

They said: "If the wolf should devour him notwithstanding that we are a (strong) company, we should then certainly be losers.

They said: "Surely, if the wolf should devour him while we are a strong party, then we shall indeed be great losers."

They said: "Send him with us tomorrow to run and play. We will protect him."

They said, "Surely, if the wolf should devour him while we are a strong company, we should then certainly be losers, and most surely we are his sincere well-wishers:"

They said: "Of our father! why dost thou not trust us with Joseph? We are his well-wishers."

They said: "Of our father! why dost thou not trust us with Joseph, and surely we are his sincere well-wishers?"

They said: "Of our father! why dost thou not trust us with Joseph, when lo! we are good friends to him?"

They said: "Our father, why do you not trust us with Joseph? We will take good care of him.

They said: "Our father, why do you not trust us with Joseph? We will take good care of him.

They said: "Our father, why do you not trust us with Joseph? We are his well-wishers.

They said: "O our father! what reason have you that you do not trust in us with respect to Yusuf? And most surely we are his sincere well-wishers:

They said: "O our father! why dost thou not trust us with respect to Joseph, when we are certainly his sincere well-wishers?"

They said: "O our father! why dost thou not trust us with Joseph;- seeing we are indeed his sincere well-wishers?"
The (Brethren) sold him for a miserable price, for a few Dirhams counted out: in such low estimation did they hold him!

And they sold him for a small price, a few pieces of silver, and they showed no desire for him.

They sold him for a cheap price and saying, "Father, we went playing and left Joseph with our belongings. A wild-beast came and devoured him. We realize that you will not believe us even though we are telling the truth".

They said: O my father, surely we went off racing and left Yusuf by our goods, so the wolf devoured him, and you will not believe us though we are truthful.

Pickthal

They said: O our father! We went racing one another and left Joseph by our things, and the wolf devoured him, but thou wilt not believe us even though we are telling the truth.

Then there came a caravan of travellers: they sent their water carrier out to the well. When he drew out Joseph in his bucket, he shouted, "Glad news! Here is a youth!" And they concealed him as merchandise, and Allah knew what they did.

And there came a caravan of travellers; they sent their water-drawer. He let down his bucket, then said, "Ah there! Good news! Here is a (fine) young man!" So they concealed him as a treasure! But Allah knoweth well all that they do!

They produced his shirt with fake blood on it. He said, "Indeed, you have conspired with each other to commit a certain scheme. All I can do is resort to a quiet patience. May GOD help me in the face of your conspiracy."

And they came with false blood on his shirt. He said: Nay, your minds have beguiled you into something. (My course is) comely patience. And Allah it is Whose help is to be sought in that (predicament) which ye describe.

And they came with false blood on his shirt. He said: Nay, your souls have made a matter light for you. So patience is goodly. And Allah is He Whose help is sought against what you describe.

And they came with false blood on his shirt. He said: Nay, your souls have made a matter light for you. So patience is goodly. And Allah is He Whose help is sought against what you assert.

They stained his shirt with false blood. He said: "Nay, but your own souls have made up a tale. So (for me) patience is most fitting. And it is Allah (Alone) Whose help can be sought against that which you assert."

And they sold him for a paltry price, a few Dirhems, and they were not at all keen on it.

And they sold him for a cheap price - a few dirhams - for they did not have any need for him.

And they sold him for a paltry price, a few dirhams, and they were not at all keen on it.

And they stained his shirt with false blood. He said: "Nay, but your minds have made up a tale (that may pass) with you, (for me) patience is most fitting: Against that which ye assert, it is Allah (alone) Whose help is sought against what you describe."

And they sold him for a small price, a few pieces of silver; and they attached no value to him.

And they sold him for a miserable price, for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant.
And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allah who has given me a good home. The wrongdoers never prosper." And she in whose house he was, sought to seduce him, and made fast the doors and said: Come. He said: Allah forbid! Truly, he (your husband) is my lord! He made my stay agreeable! Truly to no good come those who do wrong!

And when he attained his age of full strength, WE granted him judgment and knowledge. And thus do WE reward those who do good.

And when he attained his age of full strength, We gave him wisdom and knowledge. Thus We reward the doers of good.

And when he attained maturity, We gave him wisdom and knowledge: and thus do We reward those who do good.

And when he reached his maturity, We gave him strength, wisdom and knowledge: and thus do We reward those who do good.

And when he attained his maturity, God gave him strength, wisdom and knowledge. Thus, do We reward the good.

And when he attained his maturity, We gave him wisdom and knowledge: and thus do We reward those who do good.

And when he attained his age of full strength, WE granted him judgment and knowledge. And thus do WE reward those who do good.

And when he attained His full manhood, We gave him wisdom and knowledge (the Prophethood), thus WE reward the Muhsinun (doers of good - see V.2:112).

And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my lord! He made my stay agreeable! Truly to no good come those who do wrong!"

And she in whose house he was, sought to seduce him against his will. And she bolted the doors, and said, "Now come." He said, "I seek refuge in Allah (or Allah forbid)!"

And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: "Come. He said: Allah forbid! Surely my Lord made good my abode. The wrongdoers never prosper.

And the man from Egypt who bought him said to his wife, `Make his stay among us honourable. Maybe we will benefit from him or we may adopt him as a son.' And thus did WE establish Joseph in the land, and WE did so that WE might also teach him the interpretation of things. And ALLAH has full power over HIS decree, but most people know not.

And the Egyptian who bought him said to his wife: Give him an honorable abode, maybe he will be useful to us, or we may adopt him as a son. And thus We established Joseph in the land, and that WE might teach him the interpretation of sayings; and ALLAH is the master of HIS affairs, but most people know not.

She, in whose house he was, sought to seduce him, and made fast the doors and said: "Come. He said: Allah forbid! Surely my Lord made good my abode: Surely the unjust do not prosper."

She, in whose house he was, sought to seduce him against his will. And she bolted the doors, and said, 'Now come.' He said, 'I seek refuge with ALLAH. HE is my Lord. HE has made my stay with you honourable. Verily, the wrongdoers never prosper.'

But she in whose house he was, sought to seduce him from his (true) self: she fastened the doors, and said: "Now come, thou (dear one)!" He said: "Allah forbid! truly (thy husband) is my lord! he made my sojourn agreeable! truly to no good come those who do wrong!"

And indeed she did desire him and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that WE might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen, guided slaves.

And certainly she desired him, and he would have desired her, were it not he had seen the manifest evidence of his Lord. Thus (it was) that WE might turn away from him evil and indecency. Surely he was one of Our chosen servants.

She verily desired him, and he would have desired her if it had not been that he saw the argument of his Lord. Thus it was, that WE might ward away from him evil and indecency. Surely he was one of Our chosen servants.

She, in whose house he was, sought to seduce him against his will. And she bolted the doors, and said, 'Now come.' He said, 'I seek refuge with ALLAH. HE is my Lord. HE has made my stay with you honourable. Verily, the wrongdoers never prosper.'

And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allah who has given me a good home. The transgressors never succeed."

And she, in whose house he was, sought to seduce him against his will. And she bolted the doors, and said, 'Now come.' He said, 'I seek refuge with ALLAH. HE is my Lord. HE has made my stay with you honourable. Verily, the wrongdoers never prosper.'

And the lady of the house where he lived tried to seduce him. She closed the doors and said, "I am all yours." He said, "May GOD protect me. He is my Lord, who gave me a good home. The transgressors never succeed."

And when Joseph attained His full manhood, We gave him power and knowledge: thus did WE establish Joseph in the land, that WE might teach him the interpretation of stories (and events). And ALLAH has full power over HIS decree, but most men know not.

And when he (Joseph) attained his full manhood, WE gave him power and knowledge (the Prophethood), thus WE reward the Muhsinun (doers of good - see V.2:112).

And she, in whose house he was, sought to seduce him against his will. And she bolted the doors, and said, 'Now come.'

And the man from Egypt who bought him said to his wife, 'Make his stay among us honourable. Maybe we will benefit from him or we may adopt him as a son.' And thus did WE establish Joseph in the land, and WE did so that WE might also teach him the interpretation of things. And ALLAH has full power over HIS decree, but most people know not.

And the one who bought him in Egypt said to his wife, "Take good care of him. Maybe he can help us, or maybe we can adopt him." We thus established Joseph on earth, and we taught him the interpretation of dreams. GOD's command is always done, but most people do not know.

And the Egyptian who bought him said to his wife, "Be kind to him, perhaps he will be of some benefit to us or we may adopt him." Thus, WE settled Joseph in the land so that WE could teach him the interpretation of dreams. GOD has full control over HIS affairs but most people do not know.

And the Egyptian who bought him said to his wife: Give him an honorable abode, maybe he will be useful to us, or we may adopt him as a son. And thus did WE establish Joseph in the land, that WE might teach him the interpretation of sayings; and ALLAH is the master of HIS affairs, but most people do not know.

When Joseph attained His full manhood, We gave him power and knowledge: thus did WE establish Joseph in the land, that WE might teach him the interpretation of stories (and events). And ALLAH has full power over HIS decree, but most men know not.

And the master's wife then tried to seduce him. She locked the doors and said to him, "Come on." He said, "I seek refuge in God (or God forbid)! Truly my master is my lord! He made my sojourn agreeable! Truly to no good come those who do wrong!"

And she, in whose house he was, sought to seduce him, and made fast the doors and said: "Come. He said: Allah forbid! Surely my Lord made good my abode: Surely the unjust do not prosper.

And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allah (or Allah forbid)! Truly, he (your husband) is my master! He made my stay agreeable! (So I will never betray him). Verily, the wrongdoers never prosper.

And she, in whose house he was, sought to seduce him, and made fast the doors and said: Come. He said: Allah forbid! Surely my Lord made good my abode. The wrongdoers never prosper.

And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allah who has given me a good home. The transgressors never succeed."

And she, in whose house he was, sought to seduce him against his will. And she bolted the doors, and said, 'Now come.' He said, 'I seek refuge with ALLAH. HE is my Lord. HE has made my stay with you honourable. Verily, the wrongdoers never prosper.'

And she, in whose house he was, sought to seduce him against his will. And she bolted the doors, and said, 'Now come.' He said, 'I seek refuge with ALLAH. HE is my Lord. HE has made my stay with you honourable. Verily, the wrongdoers never prosper.'

And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allah who has given me a good home. The transgressors never succeed."

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And she, in whose house he was, sought to seduce him, and made fast the doors and said: Come. He said: Allah forbid! Surely my Lord made good my abode: Surely the unjust do not prosper.

And she, in whose house he was, sought to seduce him (to do an evil act), she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allah who has given me a good home. The transgressors never succeed."

And the lady of the house where he lived tried to seduce him. She closed the doors and said, "I am all yours." He said, "May GOD protect me. He is my Lord, who gave me a good home. The transgressors never succeed."

And the one who bought him in Egypt said to his wife, "Be kind to him, perhaps he will be of some benefit to us or we may adopt him." Thus, WE settled Joseph in the land so that WE could teach him the interpretation of dreams. GOD has full control over HIS affairs but most people do not know.

And the man from Egypt who bought him said to his wife, `Make his stay among us honourable. Maybe we will benefit from him or we may adopt him as a son.' And thus did WE establish Joseph in the land, and WE did so that WE might also teach him the interpretation of things. And ALLAH has full power over HIS decree, but most people know not. 
O Yusuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful.

But if his shirt is rent from behind, she is lying and he is of the truthful.

Joseph said, “It was she who tried to seduce me.” And one of her household bore witness: If his shirt is rent in front, then she speaketh the truth and he is of the liars.

She sought to make me yield (to her); and a witness of her own family bore witness: If his shirt is rent from the front, she has spoken the truth and he is lying.

She chased him to the door, grabbed him from behind, and tore off his shirt. Suddenly, they were face to face with her husband. (Looking accusingly at Joseph) she asked her husband, “What punishment is more fitting for those who have evil desires towards your household other than imprisonment or a grievous chastisement?”

She said: “It was she that sought to seduce me - from my (true) self.” And one of her household saw (this) and bore witness, (thus): “If it be that his shirt is rent from the front, then is her tale true, and he is a liar!”

She said to him, “What is the punishment of one who intended an evil design against your household, other than that he be put in prison or a painful torment?”

She said: “What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?”

And they both hastened to the door, and they met her lord and master at the door. She said: “What is the punishment of one who intended evil to thy wife, save imprisonment or a grievous chastisement?”

They both raced each other to the door, and she tore his shirt from the back: they both found her lord near the door. She said: “What is the (fitting) punishment for one who formed an evil design against thy wife, but prison or a grievous chastisement?”

And she rent his shirt from behind, and they met her husband at the door. She said: “What is the punishment for one who intended evil to thy wife, except imprisonment or a painful chastisement?”

So when he saw his shirt, her husband said, “This is some of your womanly guile in which you are certainly skilled.”

So they both raced each other to the door, and in the struggle she tore his garment from the back. They found her husband at the door. She said, “What shall be the punishment of one who intended evil to thy wife, save imprisonment or a grievous chastisement?”

So when he saw his shirt, her husband said, “This is a woman’s scheme. Indeed, your scheming is formidable.

And if his garment is torn from the front, then she speaketh the truth and he is lying.

And if it be that his shirt is torn from the back then she hath lied and he is of the truthful.

And if his shirt is rent from behind, she is lying and he is speaking the truth.”

But if it be that his shirt is torn from the back, then she is the liar, and he is telling the truth!”

And if his shirt is rent from the front, then she hath lied and he is of the truthful.

She asked her husband, “What should be the punishment of one who intended an evil design against your wife, save imprisonment or a grievous chastisement?”

They both raced with one another to the door, and she rent his shirt from behind, and they met her lord (i.e. her husband) at the door. She said: “What is the punishment of one who intended evil to thy wife, but prison or a grievous chastisement?”

And they both fastened to the door, and she rent his shirt from behind and they met her husband at the door. She said: “What is the punishment of one who intends evil to your wife except imprisonment or a painful chastisement?”

And they both raced to the door, and she tore his shirt from behind, and they found her lord at the door. She said to him, “What is the punishment of one who intended evil to thy wife, save imprisonment or a grievous chastisement?”

When the master saw that Joseph's shirt was torn from behind, he told his wife, “This is some of your womanly guile in which you are certainly skilled.

"But if it be that his shirt is torn from the back, then is she the liar, and he is telling the truth!”

So when he (her husband) saw his [(Yusuf's (Joseph)] shirt torn at the back; (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!

"What is the punishment of one who intended an evil design against your wife, except that he be put in prison or a painful torment?

And if his shirt is rent behind, she tells a lie and he is one of the truthful.

"If it be that his shirt is torn from the front, then her tale is true, and he is a liar!

"What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"
Section 4: Joseph is Imprisoned

012:030 And women in the city said: "The wife of Al-‘Aziz is seeking to seduce her (slave) young man, indeed she loves him violently; verily we see her in plain error."

012:030 Maulana And the women in the city said: The chief’s wife seeks to seduce her slave. He has indeed affected her deeply with (his) love. Truly we see her in manifest error.

012:030 Pickthal And women in the city said: The ruler's wife is asking of her slave-boy an ill-deed. Indeed he has smitten her to the heart with love. We behold her in plain aberration.

012:030 Rashad Some women in the city gossiped: "The governor's wife is trying to seduce her servant. She is deeply in love with him. We see that she has gone astray."

012:030 Sarwar Some of the women in the town started to gossip saying, "The King's wife has tried to seduce her servant and has fallen madly in love with him. We think that she is in manifest error."

012:030 Shakir And women in the city said: The chief's wife seeks her slave to yield himself (to her), surely he has affected her deeply with (his) love; most surely we see her in manifest error.

012:030 Sherali And the women in the city said, 'The wife of Aziz seek to seduce her slave-boy against his will. He has infatuated her with love. Indeed we see her in manifest error."

012:030 Yusufali Ladies said in the City, "The wife of the (great) 'Aziz is seeking to seduce her slave from his (true) self: Truly hath he inspired her with violent love: we see she is evidently going astray."

012:031 So when she heard of their device, she sent for them and prepared for them a repast, and gave each of them a knife (to cut the foodstuff with), and she said [(to Yusuf (Joseph))]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allah (or Allah forbid)! No man is this! This is none other than a noble angel!"

012:031 Maulana So when she heard of their device, she sent for them and prepared for them a repast, and gave each of them a knife, and said (to Joseph): Come out to them. So when they saw him, they deemed him great, and cut their hands (in amazement), and said: Holy Allah! This is not a mortal! This is but a noble angel.

012:031 Pickthal And when she heard of their sly talk, she sent to them and prepared for them a cushioned couch (to lie on at the feast) and gave to every one of them a knife and said (to Joseph): Come out unto them! And when they saw him they exalted him and cut their hands, exclaiming: Allah Blameless! This is no a human being. This is not other than some gracious angel.

012:031 Rashad When she heard of their gossip, she invited them, prepared for them a comfortable place, and gave each of them a knife. She then said to him, “Enter their room.” When they saw him, they so admired him, that they cut their hands. They said, “Glory be to GOD, this is not a human being; this is an honorable angel.”

012:031 Sarwar When she heard their gossiping, she invited them to her house for a banquet and gave a knife to each of them. Then she told Joseph to appear before them. When they saw Joseph, they were so amazed that they cut their hands and said, "Goodness gracious! He is not a mortal but is a charming angel!"

012:031 Shakir So when she heard of their sly talk she sent for them and prepared for them a repast, and gave each of them a knife, and said (to Yusuf): Come forth to them. So when they saw him, they deemed him great, and cut their hands (in amazement), and said: Remote is Allah (from imperfection); this is not a mortal; this is but a noble angel.

012:031 Sherali And when she heard of their sly whisperings, she sent for them and prepared for them a repast, and gave everyone of them a knife and then said to Joseph, 'Come forth to them.' And when they saw him they found him to be a person of great dignity and in their amazement cut their hands, and said, ALLAH be glorified! This is not a human being; this is but a noble angel.'

012:031 Yusufali When she heard of their malicious talk, she sent for them and prepared a banquet for them: she gave each of them a knife: and said (to Joseph): "Come out before them." When they saw him, they did extol him, and (in their amazement) cut their hands: they said, "Allah preserve us! no mortal is this! this is none other than a noble angel!"

012:032 She said: “This is he (the young man) about whom you did blame me (for his love), and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall certainly be cast into prison, and will be one of those who are disgraced.”

012:032 Maulana She said: This is he about whom you blamed me. And certainly I sought to seduce him, but he was firm in continence. And if he do not what I bid him, he shall certainly be imprisoned, and he shall certainly be of the abject.

012:032 Pickthal She said: This is he on whose account ye did blame me. I asked of him an evil act, but he proved continent, and cut their hands, and said: Remote is Allah (from imperfection); this is not a mortal; this is but a noble angel.

012:032 Rashad She said, "This is the one you blamed me for falling in love with. I did indeed try to seduce him, and he refused. Unless he does what I command him to do, he will surely go to prison, and will be debased."

012:032 Sarwar She said, "This is the one on whose account you subjected me to all this blame. I tried to seduce him but he abstained. If he does not yield to me, I shall order him to be locked up in prison to make him humble." She said: "This is he whom you blamed me, and certainly I sought his yielding himself (to me), but he abstained, and if he does not do what I bid him, he shall certainly be imprisoned, and he shall certainly be of those who are in a state of ignominy.

012:032 Shakir She said, ‘And this is he whom you blamed me. I did seek to seduce him against his will, but he preserved himself from sin. And now if he do not what I bid him, he shall certainly be imprisoned and become one of the humbled.’

012:032 Sherali She said: "There before you is the man about whom ye did blame me! I did seek to seduce him from his (true) self but he did firmly save himself guiltless!...and now, if he doth not my bidding, he shall certainly be cast into prison, and (what is more) be of the company of the vilest!"
12:033 Khan  He said: "O my Lord! Prison is more to my liking than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignarants."

12:033 Maulana  He said: My Lord, the prison is dearer to me than that to which they invite me. And if Thou turn not away their device from me, I shall yearn towards them and be of the ignorant.

12:033 Pickthtal  He said: O my Lord! Prison is more dear than that unto which they urge me, and if Thou fend not off their wires from me I shall incline unto them and become of the foolish.

12:033 Rashad  He said, 'My Lord, the prison is better than giving in to them. Unless You divert their scheming from me, I may desire them and behave like the ignorant ones.'

12:033 Sarwar  Joseph said, "Lord, prison is dearer to me than that which women want me to do. Unless You protect me from their guile, I shall be attracted to them in my ignorance".

12:033 Shakir  He said: My Lord! the prison house is dearer to me than that to which they invite me; and if Thou turn not away their device from me, I will yearn towards them and become (one) of the ignorant.

12:033 Sherali  Thereupon Joseph prayed: 'O my Lord, prison is dearer to me than what they invite me to do; and unless thou turn away their guile from me I shall be inclined towards them and be of the ignorant.'

12:033 Yusufali  He said: 'O my Lord! the prison is more to my liking than that to which they invite me: Unless Thou turn away their snare from me, I should (in my youthful folly) feel inclined towards them and join the ranks of the ignorant.'

12:034  Then it appeared to them, after they had seen the proofs (of his innocence) to imprison him for a time.

12:035  Then it occurred to them after they had seen the signs that they should imprison him till a time.

12:032 Khan  So his Lord heard his prayers and turned away their device from him. Verily He is the Hearing, the All-Knower.

12:032 Maulana  So his Lord heard his prayers and turned away their device from him. Surely He is the Hearer, the Knower.

12:032 Pickthtal  His Lord answered his prayer and diverted their scheming from him. He is the Hearer, the Omniscient.

12:032 Sarwar  His Lord heard his prayers and protected him from their guile; He is All-Hearing and All-Knowing.

12:032 Shakir  Thereupon his Lord accepted his prayer and turned away their guile from him; surely He is the Hearing, the Knowing.

12:032 Sherali  So his Lord heard his prayer and turned away their guile from him. Verily, He is the All-Hearing, the All-Knowing.

12:032 Yusufali  So his Lord hearkened to him (in his prayer), and turned away from him their snare: Verily He heareth and knoweth (all things).

12:035  Then it occurred to them (the chiefs) after they had seen the signs (of his innocence) to imprison him for a time.

12:036  And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the Muhsinun (doers of good - see V.2:112)."

12:036 Maulana  And two youths entered the prison with him. One of them said: I saw myself pressing wine. And the other said: I saw myself carrying bread on my head, of which birds were eating. Inform us of its interpretation; surely we see thee to be of the doers of good.

12:036 Pickthtal  Later, they saw to it, despite the clear proofs, that they should imprison him for awhile.

12:036 Sarwar  Even after Joseph had been found innocent of any crime, the King and his people decided to imprison him for an appointed time (so that people would forget the incident).

12:036 Shakir  Then it occurred to them after they had seen the signs that they should imprison him till a time.

12:036 Sherali  Then it occurred to them (the chiefs) after they had seen the Signs of his innocence that to preserve their good name, they should imprison him for a time.

12:036 Yusufali  Then it occurred to the men, after they had seen the signs, (that it was best) to imprison him for a time.

12:036  And it seemed good to them (the men-folk) after they had seen the signs (of his innocence) to imprison him for a time.

12:036  Then it occurred to them after they had seen the signs that they should imprison him till a time.

12:036  And two youths entered the prison with him. One of them said: I saw myself pressing wine. And the other said: I saw myself carrying bread on my head, of which birds were eating. Inform us of its interpretation; surely we see thee to be of the doers of good.

12:036  Later, they saw to it, despite the clear proofs, that they should imprison him for awhile.

12:036  Even after Joseph had been found innocent of any crime, the King and his people decided to imprison him for an appointed time (so that people would forget the incident).

12:036  Then it occurred to them after they had seen the signs that they should imprison him till a time.

12:036  Then it occurred to them (the chiefs) after they had seen the Signs of his innocence that to preserve their good name, they should imprison him for a time.

12:036  Then it occurred to the men, after they had seen the signs, (that it was best) to imprison him for a time.
012:037 Khan
He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allah and are disbelievers in the Hereafter (i.e. the Kan'aniun of Egypt who were polytheists and used to worship sun and other false deities).

012:037 Maulana
He said: The food with which you are fed shall not come to you, but I shall inform you of its interpretation before it comes to you. This is of what my Lord has taught me. Surely I have forsaken the religion of a people who believe not in Allah, and are deniers of the Hereafter.

012:037 Pickthall
He said: The food which ye are given (daily) shall not come unto you but I shall tell you the interpretation ere it cometh unto you. This is of that which my Lord hath taught me. Lo! I have forsaken the religion of folk who believe not in Allah and are disbelievers in the Hereafter.

012:037 Rashad
He said, "If any food is provided to you, I can inform you about it before you receive it. This is some of the knowledge bestowed upon me by my Lord. I have forsaken the religion of people who do not believe in GOD, and with regard to the Hereafter, they are really disbelievers.

012:037 Sarwar
(Joseph) said, "To prove that my interpretation of your dream is true, I can tell you what kind of food you will receive even before it comes to you. My Lord has given me such talents. I have given up the tradition of the people who do not believe in God and the Day of Judgment.

012:037 Shakir
He said: There shall not come to you the food with which you are fed, but I will inform you both of its interpretation before it comes to you; this is of what my Lord has taught me; surely I have forsaken the religion of a people who do not believe in Allah, and they are deniers of the hereafter;

012:037 Sherali
He replied, 'The food which you are given shall not come to you but I shall inform you of the interpretation thereof before it comes to you. This is on account of what my Lord has taught me. I have renounced the religion of the people who do not believe in ALLAH and who are disbelievers in the Hereafter;

012:037 Yusufali
He said: 'Before any food comes (in due course) to feed either of you, I will surely reveal to you the truth and meaning of this ere it befall you: that is part of the (duty) which my Lord hath taught me. I have (I assure you) abandoned the ways of a people that believe not in Allah and that (even) deny the Hereafter.

012:038
"And I have followed the religion of my fathers, - Ibrahim (Abraham), Ishaque (Isaac) and Ya'qub (Jacob), and never could we attribute any partners whatsoever to Allah. This is from the Grace of Allah to us and to mankind, but most men thank not (i.e. they neither believe in Allah, nor worship Him).

012:038 Maulana
And I follow the religion of my fathers, Abraham and Isaac and Jacob. It beseems us not to associate aught with Allah. This is by Allah's grace upon us and on mankind, but most people give not thanks.

012:038 Pickthall
And I have followed the religion of my fathers, Abraham, Isaac and Jacob. It never was for us to attribute aught as partner to Allah. This is of the bounty of Allah unto us (the seed of Abraham) and unto mankind; but most men give not thanks.

012:038 Rashad
"And I followed instead the religion of my ancestors, Abraham, Isaac, and Jacob. We never set up any idols beside GOD. Such is the blessing from GOD upon us and upon the people, but most people are unappreciative.

012:038 Sarwar
And I have embraced the religion of my fathers, Abraham and Isaac and Jacob. We are not supposed to consider anything equal to God. This is part of God's blessing to us and the people, but most people do not give thanks.

012:038 Shakir
And I follow the religion of my fathers, Ibrahim and Ishaq and Yaqoub; it beseems us not that we should associate aught with Allah; this is by Allah's grace upon us and on mankind, but most people do not give thanks;

012:038 Sherali
"And I have followed the religion of my fathers - Abraham and Isaac and Jacob. It behoves us not to associate anything as partner with ALLAH.

012:038 Yusufali
This is of ALLAH's grace upon us and upon mankind, but most men are ungrateful;

012:039
"And I follow the ways of my fathers, - Abraham, Isaac, and Jacob; and never could we attribute any partners whatever to Allah: that (comes) of the grace of Allah to us and to mankind: yet most men are not grateful.

012:039 Khan
"O two companions of the prison! Are many different lords (gods) better or Allah, the One, the Irresistible?

012:039 Maulana
O my two fellow-prisoners, are sundry lords better or Allah the One, the Supreme?

012:039 Pickthall
O my fellow-prisoners! Are divers lords better, or Allah the One, Almighty?

012:039 Rashad
"O my prison mates, are several gods better, or GOD alone, the One, the Supreme?

012:039 Sarwar
"My fellow-prisoners can many different masters be considered better than one All-dominant God?.

012:039 Shakir
O my two mates of the prison! are sundry lords better or Allah the One, the Supreme?

012:039 Sherali
"O my two companions of the prison, are many lords differing among themselves better or ALLAH, the One, the Most Supreme?

012:039 Yusufali
"O my two companions of the prison! (I ask you): are many lords differing among themselves better, or the One Allah, Supreme and Irresistible?

012:040
"You do not worship besides Him but only names which you have named (forged), you and your fathers, for which Allah has sent down no authority. The command (or the judgement) is for none but Allah. He has commanded that you worship none but Him. This is the perfect religion, but most people do not know.

012:040 Maulana
"You serve not besides Him but names which you have named, you and your fathers -- Allah has sent down no authority for them. Judgment is only Allah's. He has commanded that you serve none but Him. This is the right religion, but most people know not.

012:040 Pickthall
Those whom ye worship beside Him are but names which ye have named, ye and your fathers. Allah hath revealed no sanction for them. The decision rests with Allah only, Who hath commanded you that ye worship none save Him. This is the right religion, but most men know not.

012:040 Rashad
"You do not worship beside Him except innovations that you have made up, you and your parents. GOD has never authorized such idols. All ruling belongs to GOD, and He has ruled that you shall not worship except Him. This is the perfect religion, but most people do not know.

012:040 Sarwar
What you worship instead of God are no more than empty names that you and your fathers have given to certain things. God has not given any authority to such names. Judgment belongs to no one but God. He has commanded you to worship nothing but Him. This is the only true religion, but most people do not know.

012:040 Shakir
You do not serve beside Him but names which ye have named, you and your fathers; Allah has not sent down any authority for them; judgment is only Allah's; He has commanded that you shall not serve aught but Him; this is the right religion but most people do not know:

012:040 Sherali
You worship nothing besides ALLAH, but mere names that you have named, you and your fathers; ALLAH has sent down no authority for that. The decision rest with ALLAH alone. HE has commanded that you shall not worship anything, save HIM. That is the right religion, but most men understand not...

012:040 Yusufali
"If not Him, ye worship nothing but names which ye have named,- ye and your fathers,- for which Allah hath sent down no authority: the command is for none but Allah: He hath commanded that ye worship none but Him: that is the right religion, but most men understand not...

Parallel English Quran http://www.clay.smith.name/  2004.03.21
They said: "A confused medley of dreams: and we are not skilled in the interpretation of dreams."
Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

And of the two, he who had found deliverance and remembered after a long time said: I will inform you of its interpretation, so send me.

And he of the two who was released, and (now) at length remembered, said: I am going to announce unto you the interpretation, therefore send me forth.

The one who was saved (from the prison) said, now that he finally remembered, "I can tell you its interpretation, so send me (to Joseph)."

The man who was in prison with Joseph and who was released, recalled after so many years Joseph's (ability to interpret dreams) and said, "I can tell you the meaning of this dream if you allow me to go (to the prison and ask the man who knows the meanings of dreams)."

And of the two (prisoners) he who had found deliverance and remembered after a long time said: I will inform you of its interpretation, so let me go:

And he of the two who was released and who now remembered after a time, said, 'I will let you know its interpretation, therefore, send ye me.'

But the man who had been released, one of the two (who had been in prison) and who now bethought him after (so long) a space of time, said: "I will tell you the truth of its interpretation: send ye me (therefore)."

(He said): "O Yusuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may go back to the people so that they may know."

(And when he came to Joseph in the prison, he exclaimed): Joseph! O thou truthful one! Expound for us the seven fat kine which seven lean were eating and the seven green ears of corn and other (seven) dry, that I may return unto the people, so that they may know.

"Joseph my friend, inform us about seven fat cows being devoured by seven skinny cows, and seven green spikes, and others shriveled. I wish to go back with some information for the people."

(He went to the prison) and said to Joseph, "You are a man of truth. Would you tell me the meaning of a dream in which seven fat cows eat up seven lean ones and the meaning of seven green ears of corn and seven dry ones? I hope you can tell me the right meaning and save people from confusion."

Yusuf! O truthful one! explain to us seven fat kine which seven lean ones devoured, and seven green ears and (seven) others dry, that I may go back to the people so that they may know.

And he came to Joseph and said, 'Joseph! O thou man of truth, explain to us the meaning of seeing in a dream seven fat kine which seven lean ones devour, and of seven green ears of corn and seven others withered; that I may return to the people so that they may know the interpretation.'

"O Joseph!" (he said) "O man of truth! Expound to us (the dream) of seven fat kine whom seven lean ones devour and of seven green ears of corn and (seven) others withered: that I may return to the people, and that they may understand."

(Yusuf (Joseph)) said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) except a little of it which you may eat.

He said: You shall sow for seven years as usual, then that which you reap, leave it in its ear, except a little which you eat.

He said: Ye shall sow seven years as usual, but that which ye reap, leave it in the ear, all save a little which ye eat.

He said, 'What you cultivate during the next seven years, when the time of harvest comes, leave the grains in their spikes, except for what you eat.

Joseph, O truthful one, inform us about seven fat cows being devoured by seven skinny cows, and seven green spikes, and others shriveled. I wish to go back with some information for the people.'

"Joseph my friend, inform us about seven fat cows being devoured by seven skinny cows, and seven green spikes, and others shriveled. I wish to go back with some information for the people."

"Then shall come after that (period) seven dreadful (years), which will devour what ye have laid by in advance for them, (all) except a little which ye shall have (specially) guarded."

"Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored)."

Then after that will come seven years of hardship, which will eat away all you have beforehand stored for them, except a little which you have preserved.

Then after that will come seven years of hardship which will devour all that ye have prepared for them, save a little of that which ye have stored.

After that, seven years of drought will come, which will consume most of what you stored for them.

Then after that will come seven years of famine in which all the grain that you have stored will be consumed except a small quantity.

Then there shall come after that seven years of hardship which shall eat away all that you have beforehand laid up in store for them, except a little of what you shall have preserved:

Then shall come after that seven hard years, which shall consume all that you have laid by in advance for them except a little which you may preserve;

Then will come after that (period) seven dreadful (years), which will devour what ye shall have laid by in advance for them,- (all) except a little which ye shall have (specially) guarded."

"Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."

Then, after that, will come a year when the people will have plentiful crops and when they will press (wine and oil).

"After that, a year will come that brings relief for the people, and they will, once again, press juice."

"Then there will be a year with plenty of rain and people will have sufficient milk and other produce."

Then there will come after that a year in which people shall have rain in which they shall press (grapes).

Then shall come after that a year in which people shall be relieved and which they shall give presents to each other.

Then will come after that a year in which the people will have abundant water, and in which they will press (wine and oil)."
012:050 Parallel English Quran

012:050 Section 7: Joseph Cleared of the Charges

012:050 Khan And the king said: "Bring him to me." But when the messenger came to him, [Yusuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allah) is Well-Aware of their plot.'"

012:050 Maulana And the king said: Bring him to me. So when the messenger came to him, he said: Go back to thy lord and ask him, what is the case of the women who cut their hands. Surely my Lord knows their device.

012:050 Pickthal And the king said: Bring him unto me. And when the messenger came unto him, he (Joseph) said: Return unto thy lord and ask him what was the case of the women who cut their hands. Lo! my Lord knoweth their guile.

012:050 Rashad The king said, "Bring him to me." When the messenger came to him, he said, "Go back to your lord and ask him to investigate the women who cut their hands. My Lord is fully aware of their schemes."

012:050 Sarwar The King ordered his people to bring Joseph into his presence. When the messenger came to Joseph, he (Joseph) said, "Ask your master about the women who cut their hands. My Lord knows all about their guile'.

012:050 Shakir And the king said: Bring him to me. So when the messenger came to him, he said: Go back to your lord and ask him, what is the case of the women who cut their hands; surely my Lord knows their guile.

012:050 Sherali And the King said, 'Bring him to me'. But when the messenger came to him, he said, 'Go back to thy lord and ask him how fare the women who cut their hands; for, my Lord well knows their crafty design.'

012:050 Yusufali So the king said: "Bring ye him unto me." But when the messenger came to him, (Joseph) said: "Go thou back to thy lord, and ask him, 'What is the state of mind of the ladies who cut their hands'? For my Lord is certainly well aware of their snare.'

012:051 Khan (The King) said to the women: "What was your affair when you did seek to seduce Yusuf (Joseph)?" The women said: 'Allah forbid! No evil know we against him!' The wife of Al-'Aziz said: 'Now the truth is manifest (to all), it was I who sought to seduce him, and he is surely of the truthful.'

012:051 Maulana (The king) said: What was your affair when you sought to seduce Joseph? They said: Holy Allah! We knew of no evil on his part. The chief's wife said: Now has the truth become manifest. I sought to seduce him and he is surely of the truthful.

012:051 Pickthal He (the king) (then sent for those women and) said: What happened when ye asked an evil act of Joseph? They answered: Allah Blameless! We know no evil of him. Said the wife of the ruler: Now the truth is out. I asked of him an evil act, and he is surely of the truthful.

012:051 Rashad (The king) said (to the women), "What do you know about the incident when you tried to seduce Joseph?" They said, "GOD forbid; we did not know of anything evil committed by him." The wife of the governor said, "Now the truth has prevailed. I am the one who tried to seduce him, and he was the truthful one.

012:051 Sarwar The King asked the women about their attempt to seduce Joseph. They replied, "God forbid! We do not know of any bad in Joseph." The wife of the King said, "Now the truth has come to light. It was I who tried to seduce Joseph. He is, certainly, a truthful man.

012:051 Shakir He said: How was your affair when you sought Yusuf to yield himself (to you)? They said: Remote is Allah (from imperfection), we knew of no evil on his part. The chief's wife said: Now has the truth become established: I sought him to yield himself (to me), and he is most surely of the truthful ones.

012:051 Sherali The King said to the women, 'What was the truth of that matter of yours when you sought to seduce Joseph against his will?' They said, 'He kept away from sin for fear of ALLAH - we have known no evil against him.' The wife of Aziz said, 'Now has the truth come to light. It was I who sought to seduce him against his will and surely, he is of the truthful.

012:051 Yusufali (The king) said (to the ladies): 'What was your affair when ye did seek to seduce Joseph from his (true) self?" The ladies said: 'Allah preserve us! no evil know we against him!' Said the 'Aziz's wife: "Now is the truth manifest (to all): it was I who sought to seduce him from his (true) self: He is indeed of those who are (ever) true (and virtuous).

012:052 Khan [Then Yusuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Aziz) may know that I betrayed him not in secret. And, verily! Allah guides not the plot of the betrayers.

012:052 Maulana This is that he might know that I have not been unfaithful to him in secret, and that Allah guides not the device of the unfaithful.

012:052 Pickthal (Then Joseph said: I asked for) this, that he (my lord) may know that I betrayed him not in secret, and that surely Allah guideth not the snare of the betrayers.

012:052 Rashad "I hope that he will realize that I never betrayed him in his absence, for GOD does not bless the schemes of the betrayers.

012:052 Sarwar (Joseph said), "This proves that I was not disloyal to the King in his absence. God does not grant success to the efforts of disloyal people.

012:052 Shakir This is that he might know that I have not been unfaithful to him in secret and that Allah does not guide the device of the unfaithful.

012:052 Sherali Joseph said, I ask for this inquiry to be made so that the Aziz might know that I have not been unfaithful to him in his absence and that ALLAH suffers not the device of the unfaithful to succeed;

012:052 Yusufali "This (say I), in order that He may know that I have never been false to him in his absence, and that Allah will never guide the snare of the false ones.

012:053 Khan "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful." 

012:053 Maulana And I call not myself sinless; surely (man's) self is wont to command evil, except those on whom my Lord has mercy. Surely my Lord is Forgiving, Merciful.

012:053 Pickthal I do not exculpate myself. Lo! the (human) soul enjoineth unto evil, save that whereon my Lord hath mercy. Lo! my Lord is Forgiving, Merciful.

012:053 Rashad "I do not claim innocence for myself. The self is an advocate of vice, except for those who have attained mercy from my Lord. My Lord is certainly All-forgiving and All-merciful.

012:053 Sarwar "I do not think that I am free from weakness; all human souls are susceptible to evil except for those to whom my Lord has granted mercy. My Lord is certainly All-forgiving and All-merciful.

012:053 Shakir And I do not declare myself free, most surely (man's) self is wont to command (him to do) evil, except such as my Lord has had mercy on, surely my Lord is Forgiving, Merciful.

012:053 Sherali "And I do not hold my own self to be free from weakness - surely the soul is prone to enjoin evil - save that whereon my Lord has mercy. Surely, my Lord is Most Forgiving, Merciful!

012:053 Yusufali "Nor do I absolve my own self (of blame); the (human) soul is certainly prone to evil, unless my Lord do bestow His Mercy: but surely my Lord is Oft-forgiving, Most Merciful."
Then came Joseph's brethren: they entered his presence, and he knew them, but they knew him not.

But verily the reward of the Hereafter is the best, for those who believe, and are constant in righteousness.

And certainly the reward of the Hereafter is better for those who believe and guard (against evil).

And thus did WE establish Joseph in the land. He dwelt therein wherever he pleased. WE bestow Our mercy on whomsoever WE please and WE lose not the reward of those who do good.

Thus did WE give full authority to Yusuf (Joseph) in the land, to take possession therein, as when or where he likes. We bestow of Our Mercy on whom We please, and WE waste not the reward of those who do good.

And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."

Then, when he talked with him, he said: Surely thou art in our presence to-day dignified, trusted.

The king said, "Bring him to me, so I can hire him to work for me." When he talked with him, he said, "Today, you have a prominent position with us.

Joseph's brethren came; when they entered, he recognized them, while they did not recognize him.

Joseph (Joseph) said: "Set me over the storehouses of the land; I will indeed guard them, as one that knows (their importance)."

Joseph said: 'Set me over the storehouses of the land, for I am a good keeper, and possessed of knowledge of these matters.'

Joseph (Joseph) said: 'Set me over the storehouses of the land: I will indeed guard them, as one that knows (their importance).'

Joseph (Joseph) said: "Put me in charge of the treasuries of the land. I know how to manage them."

Joseph said: "Make me the treasurer, for I am experienced in this area and knowledgeable."

Joseph (Joseph) said: 'Set me over the storehouses of the land; I will indeed guard them, as one that knows (their importance).'

Joseph (Joseph) said: "Place me (in authority) over the treasuries of the land; surely I am a skilled custodian."

Joseph said: 'Place me (in authority) over the treasuries of the land; surely I am a skilled custodian.'

He said: 'Make me the treasurer, for I am experienced in this area and knowledgeable.'

He said: 'Set me over the storehouses of the land. Lo! I am a good keeper, knowing well."

He said: "Make me the treasurer, for I am experienced in this area and knowledgeable."

He said: Place me (in authority) over the treasuries of the land; surely I am a good keeper, knowing well."

He said: Set me over the storehouses of the land; I will indeed guard them, as one that knows (their importance)."

He said: 'Make me the treasurer, for I am experienced in this area and knowledgeable.'

He said: Place me (in authority) over the treasuries of the land; surely I am a good keeper, knowing well."

He said: 'Set me over the storehouses of the land: I will indeed guard them, as one that knows (their importance).'"

He said: 'Make me the treasurer, for I am experienced in this area and knowledgeable.'

He said: Place me (in authority) over the treasuries of the land; surely I am a good keeper, knowing well."

He said: 'Set me over the storehouses of the land: I will indeed guard them, as one that knows (their importance).'"
And when he had furnished them forth with provisions (according to their need), he said: "Bring me a brother of yours from your father; (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?"

And when he furnished them with their provisions, he said: Bring to me a brother of yours from your father. See you not that I give full measure and that I am the best of hosts?

And when he provided them with their provisions, he said, "Next time, bring with you your half-brother. Do you not see that I give full measure, and treat you generously?"

When he had furnished them with provisions, he said, "Next time, bring me your other brother from your father. As you can see, I give each of you a certain amount of grain: I am a polite host.

And when he furnished them with their provision, he said: Bring to me a brother of yours from your father; do you not see that I give full measure and that I am the best of hosts?

And when he had provided them with their provision, he said, 'Bring me your brother on your father's side. Do you not see that I give you full measure of corn and that I am the best of hosts?'

And when he had furnished them forth with provisions (suitable) for them, he said: "Bring unto me a brother ye have, of the same father as yourselves, (but a different mother): see ye not that I pay out full measure, and that I do provide the best hospitality?"

"But if you bring him not to me, there shall be no measure of corn (of corn) for you with me, nor shall you come near me."

And if ye bring him not unto me, then there shall be no measure for you with me, nor shall ye draw near.

"If you fail to bring him to me, you will get no share from me; you will not even come close."

If you do not bring him, do not come to us for we shall not give you any more grain."

But if you do not bring him to me, you shall have no measure of corn from me, nor shall you come near me."

"If you do not bring him to me, then there shall be no measure of corn for you from me, nor shall you come near me."

"Now if ye bring him not to me, ye shall have no measure of corn (of corn) from me, nor shall ye (even) come near me."

They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."

They said: We shall strive to make his father yield about him, and we are sure to do (it)."

They said: We will try to win him from his father: that we will surely do.

"They said, 'We will negotiate with his father about him. We will surely do this.'"

Joseph's brothers said, "We shall try to influence his father to send him with us and we shall be successful".

They said: We will strive to make his father yield in respect of him, and we are sure to do (it).

They replied, 'We shall try to induce his father to part with him and we will certainly do it.'

"They said: 'We shall certainly seek to get our wish about him from his father: Indeed we shall do it.'"

And [Yusufi (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people, in order that they might come back.

And he said to his servants: Put their money into their bags that they may recognize it when they go back to their family, so that they may come back.

He said unto his young men: Place their merchandise in their saddlebags, so that they may know it when they go back to their folk, and so will come again.

Then Joseph told his people to put his brothers' money back into their bags so that perhaps they would recognize it, when at home, and come back to Egypt once again.

He said to his servants: Put their money into their bags that they may recognize it when they go back to their family, so that they may come back.

He said to his servants, 'Put their money back into their saddle-bags that they may recognize it when they return to their family; haply, they may come back.'

And (Joseph) told his servants to put their stock-in-trade (with which they had bartered) into their saddle-bags, so they should know it only when they returned to their people, in order that they might come back.

So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly we will guard him."

So when they returned to their father, they said: O our father, the measure is withheld from us, so send with us our brother that we may get the measure, and we will surely guard him.

So when they went back to their father they said: O our father! The measure is denied us, so send with us our brother that we may obtain the measure, surely we will guard him well.

When they returned to their father, they said, "Our father, we can no longer get any provisions, unless you send our brother with us. We will take good care of him."

When they returned to their father, they told him, 'Father, (unless we take our brother) they will refuse us one further measure of grain. Send our brother with us so that we can obtain that measure. We shall watch over him carefully'.

So when they returned to their father, they said: O our father, the measure is withheld from us, therefore send with us our brother, (so that) we may get the measure, and we will most surely guard him.

And when they returned to their father, they said, 'O our father, any further measure of corn has been denied us, so send with us our brother that we may obtain our measure, and we will surely be able to take care of him.'

Now when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother): So send our brother with us, that we may get our measure; and we will indeed take every care of him."
012:064 Khan
He said: "Can I entrust him to you except as I entrusted his brother [Yusuf (Joseph)] to you aforetime? But Allah is the Best to guard, and He is the Most Merciful of those who show mercy."

012:064 Maulana
He said: Can I trust you with him, except as I trusted you with his brother before. So Allah is the best Keeper, and He is the most Merciful of those who show mercy.

012:064 Pickthai
He said: Can I entrust him to you save as I entrusted his brother to you aforetime? Allah is better at guarding, and He is the Most Merciful of those who show mercy.

012:064 Rashad
He said, 'Shall I trust you with him, as I trusted you with his brother before that? GOD is the best Protector, and, of all the merciful ones, He is the Most Merciful.'

012:064 Sarwar
Jacob replied, "How can I trust you after what happened to his brother before? Only God is the best Protector. His mercy is far greater than that of others."

012:064 Shakir
He said: I cannot trust in you with respect to him, except as I trusted in you with respect to his brother before; but Allah is the best Keeper, and He is the most Merciful of the merciful ones.

012:064 Yusufali
He said, 'Can I trust you with him, except with the same result as when I trusted you with his brother before. But ALLAH is the Best Protector, And HE is the Most Merciful of those who show mercy.'

012:065 Khan
And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us, so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)."

012:065 Maulana
And when they opened their goods, they found their money returned to them. They said: O our father, what (more) can we desire? This is our property returned to us, and we shall bring corn for our family and guard our brother, and have in addition the measure of a camel-load. This is an easy measure.

012:065 Pickthai
And when they opened their belongings they discovered that their merchandise had been returned to them. They said: O our father! What (more) can we ask? Here is our merchandise returned to us. We shall get provision for our folk and guard our brother, and we shall have the extra measure of a camel (load). This (that we bring now) is a light measure.

012:065 Rashad
When they opened their bags, they found their goods returned to them. They said, "Our father, what more can we ask for? Here are our goods returned to us. We can thus provide for our family, protect our brother, and receive one more camel-load. This is certainly a profitable deal."

012:065 Sarwar
When they opened their bagage, they found that their money had been returned to them. They said, 'Father, what more do we want? Our money has been given back to us. We can buy more provisions with this for our family. We shall protect our brother, and we shall have the extra measure of a camel-load which is easy to get'.

012:065 Shakir
And when they opened their goods, they found their money returned to them. They said: O our father! What (more) can we desire? This is our property returned to us, and we shall bring corn for our family and guard our brother, and have in addition the measure of a camel (load); this is an easy measure.

012:065 Sherali
And when they unpacked their goods, they found their money returned to them. They said, 'O our father, what more can we desire? Here is our money returned to us. We shall bring provision for our family, and guard our brother and shall have an extra measure of a camel-load. That is a measure which is easy to obtain.'

012:065 Yusufali
Then when they opened their bagage, they found their stock-in-trade had been returned to them. They said: 'O our father! What (more) can we desire? this our stock-in-trade has been returned to us: so we shall get (more) food for our family; We shall take care of our brother; and add (at the same time) a full camel's load (of grain to our provisions). This is but a small quantity.

012:066 Khan
He [Ya'qub (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allah's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies, etc.)," And when they had sworn their solemn oath, he said: "Allah is the Witness over what we have said."

012:066 Maulana
He said: I will be no means send him with you, until you give me a firm covenant in Allah's name that you will bring him back to me, unless you are completely surrounded. And when they gave him their covenant, he said: Allah is Guardian over what we say.

012:066 Pickthai
He said: I will not send him with you till ye give me an undertaking in the name of Allah that ye will bring him back to me, unless ye are surrounded. And when they gave him their undertaking he said: Allah is the Warden over what we say.

012:066 Rashad
He said, 'I will not send him with you, unless you give me a solemn pledge before GOD that you will bring him back, unless you are utterly overwhelmed.' When they gave him their solemn pledge, he said, 'GOD is witnessing everything we say.'

012:066 Sarwar
(Jacob) said, 'I shall not send him with you until you solemnly promise me before God to return him to me unless you are prevented from doing so.' When they gave their promise, he said, 'GOD is the Witness of what we have said'.

012:066 Shakir
He said: I will by no means send him with you until you give me a firm covenant in Allah's name that you will most certainly bring him back to me, unless you are completely surrounded. And when they gave him their covenant, he said: Allah is the One in Whom trust is placed as regards what we say.

012:066 Sherali
He, 'I will not send him with you until you give me a solemn promise in the name of ALLAH that you will surely bring him to me, unless it be that you are encompassed.' And when they had given him their solemn promise, he said, 'ALLAH watches over what we say.'

012:066 Yusufali
(Jacob) said: 'Never will I send him with you until ye swear a solemn oath to me, in Allah's name, that ye will be sure to bring him back to me unless ye are yourselves hemmed in (and made powerless). And when they had sworn their solemn oath, he said: "Over all that we say, be Allah the witness and guardian!'
And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allah at all. Verily! The decision rests only with Allah. In him, I put my trust and let all those that trust, put their trust in Him."

And he said: O my sons, enter not by one gate but enter by different gates. And I can avail you naught against Allah. Judgment is only Allah's. On Him I rely, and on Him let the reliant rely.

And he said: O my sons! Go not in by one gate; go in by different gates. I can naught avail you as against Allah. Lo! the decision rests with Allah only. In Him do I put my trust, and in Him let all the trusting put their trust.

And he said, "O my sons, do not enter from one door; enter through separate doors. However, I cannot save you from anything that is predetermined by GOD. To GOD belongs all judgments. I trust in Him, and in Him shall all the trusters put their trust."

Jacob then told his sons, "Do not enter the town all together by a single gate, but each of you enter separately. I cannot help you against (the decree of) GOD. Everyone's destiny is in His hands. I put my trust in Him. Whoever needs a trustee must put his trust in GOD."

And he said: O my sons! do not (all) enter by one gate and enter by different gates and I cannot avail you against Allah; judgment is only Allah's; on Him do I rely, and on Him let those who are reliant rely.

And he said, 'O my sons, enter not by one gate, but enter by different gates, and I can avail you naught against ALLAH. The decision rest only with ALLAH. In HIM do I put my trust and in HIM let all who would trust put their trust.'

Further he said: "O my sons! enter not all by one gate: enter ye by different gates. Not that I can profit you against Allah (with my advice): None can command except Allah: On Him do I put my trust: and let all that trust put their trust on Him."

And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allah, it was but a need of Ya'qub's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

And when they entered as their father had bid them, it did not avail them aught against Allah, but (it was only) a desire in the soul of Jacob, which he satisfied. And surely he was possessed of knowledge, because we had given him knowledge, but most people know not.

And when they had entered in the manner which their father had enjoined, it did not avail them as against Allah; but (it was only) a desire in the soul of Jacob's soul which he thus satisfied; and lo! he was a lord of knowledge because We had taught him; but most of mankind know not.

When they went (to Joseph), they entered in accordance with their father's instructions. Although this could not change anything decreed by GOD, Jacob had a private reason for asking them to do this. For he possessed certain knowledge that we taught him, but most people do not know.

Even though they entered the town as their father had told them, it would not have been of any avail to them against the decree of God. It only served to satisfy Jacob's desire and judgment. He was certainly well versed by Our instruction, but most people do not know.

And when they entered in the manner their father had commanded them, Jacob's purpose was fulfilled but it could not avail them anything against ALLAH, except that there was a desire in Jacob's mind which he thus satisfied; and he was surely possessed of great knowledge WE had taught him, but most men do not know.

And when they entered in the manner their father had enjoined, it did not profit them in the least against (the plan of) Allah: It was but a necessity of Jacob's soul, which he discharged. For he was, by our instruction, full of knowledge (and experience): but most men know not.

Section 9: The Youngest Brother

And when they went in before Yusuf (Joseph), he betook his brother (Benjamin) to himself and said: "Verily! Am your brother, so grieve not for what they used to do."

And when they went in to Joseph, he lodged his brother with himself, saying: I am thy brother, so grieve not at what they do.

And when they went in to Joseph, he took his brother unto him, saying: Lo! I, even I, am thy brother, therefore sorrow not for what they did.

When they entered Joseph's place, he brought his brother closer to him and said, "I am your brother; do not be saddened by their actions."

When they entered Joseph's court, he gave lodging to his own brother (Benjamin) and said, "I am your brother. Do not feel sad about whatever they had done."

And when they went in to Yusuf, he lodged his brother with himself, saying: I am your brother, therefore grieve not at what they do.

And when they visited Joseph, he lodged his brother with himself. And he said, 'I am thy brother; so grieve not at they have been doing.'

Now when they came into Joseph's presence, he received his (full) brother to stay with him. He said (to him): 'Behold! I am thy (own) brother; so grieve not at aught of their doings.'

So when he had furnished them forth with their provisions, he put the (golden) bowl into his brother's bag, then a crier cried: "O you (in) the caravan! Surely, you are thieves!"

Then when he furnished them with their provision, (some one) placed the drinking-cup in his brother's bag. Then a crier cried out: O caravan, you are surely thieves!

And when he provided them with their provision, he put the drinking-cup in his brother's saddlebag, and then a crier cried: O camel-riders! Lo! ye are surely thieves!

When he provided them with their provisions, he placed the drinking cup in his brother's bag, then an announcer announced: "The owners of this caravan are thieves."

When he had furnished them with provisions, he placed the King's drinking cup in his own brother's baggage. Then someone shouted, "People of the caravan, you are thieves!"

So when he furnished them with provisions, (someone) placed the drinking cup in his brother's bag. Then a crier cried out: O caravan! you are most surely thieves.

And when he had given them their provisions, he put the drinking cup in his brothers saddle-bag. Then a crier cried, 'O ye men of the caravan, you are surely thieves.'

At length when he had furnished them forth with provisions (suitable) for them, he put the drinking cup into his brother's saddle-bag. Then shouted out a crier: "O ye (in) the caravan! behold! ye are thieves, without doubt!"
012:071 They, turning towards them, said: "What is it that you have missed?"

012:072 They said: We have missed the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; I will be bound by it.

012:073 They said: By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!

012:074 They [Yusuf's (Joseph) men] said: "What shall be the penalty for him, if you are (proven to be) liars?"

012:075 They said: "By Allah! you know full well that we have not come to make mischief in the land, and we are not thieves."

012:076 They said: "By Allah! you know well that we have not come to spread evil in the land and that we are not thieves.

012:077 They answered, 'By ALLAH, you know well that we came not to make mischief in the land, and we are no thieves!'

012:078 They [Yusuf's (Joseph) brothers] said: "We swear by God, as you know, that we have not come to spread evil in the land and that we have not committed any theft.

012:079 They said: By Allah! you know for certain that we have not come to make mischief in the land, and we are not thieves.

012:080 They said, 'By GOD, you know full well that we did not come here to commit evil, nor are we thieves.'

012:081 They [Yusuf's (Joseph) brothers] said, 'We swear by God, as you know, that we have not come to spread evil in the land and that we have not committed any theft.

012:082 They said: "We have lost the king's cup, and he who bringeth it shall have a camel-load; I will be bound by it."

012:083 They said: "We have lost the king's cup, and he who bringeth it shall have a camel-load, and I (said Joseph) am answerable for it.

012:084 They said, 'We miss the King's measuring-vessel and whoso brings it shall have a camel-load of corn and I am surety for it.

012:085 They replied, 'We miss the King's measuring-vessel and whoo brings it shall have a camel-load of corn and I am surety for it.

012:086 They said, turning around towards them, 'What is that you miss?'

012:087 Joseph's brothers turned around and asked, "What is missing?"

012:088 They said while they were facing them: 'What is it that you miss?'

012:089 They said, turning around towards them, 'What is that you miss?'

012:090 They said, turning towards them: "What is it that ye miss?"

012:091 They said: "We have missed the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; I will be bound by it."

012:092 They said: We have missed the (golden) bowl of the king and he who brings it shall have a camel-load, and I (said Joseph) am answerable for it.

012:093 They said, 'We lost the king's cup. Anyone who returns it will receive an extra camel-load; I personally guarantee this.'

012:094 They were told, 'The King's drinking cup is missing and whoever brings it will receive a camel's load of grain. I promise you that'.

012:095 They said: We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible for it.

012:096 They replied, 'We miss the King's measuring-vessel and whoso brings it shall have a camel-load of corn and I am surety for it.

012:097 They said: "We have missed the great beaker of the king; for him who produces it, (the reward of) a camel load; I will be bound by it."

012:098 They said: "We have missed the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; I will be bound by it."

012:099 They said: By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!

012:100 They said: 'We have missed the king's cup, and he who bringeth it shall have a camel-load, and I (said Joseph) am answerable for it.

012:101 They said, 'We lost the king's cup. Anyone who returns it will receive an extra camel-load; I personally guarantee this.'

012:102 They were told, 'The King's drinking cup is missing and whoever brings it will receive a camel's load of grain. I promise you that'.

012:103 They said: We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible for it.

012:104 They replied, 'We miss the King's measuring-vessel and whoso brings it shall have a camel-load of corn and I am surety for it.

012:105 They said: "We have missed the great beaker of the king; for him who produces it, (the reward of) a camel load; I will be bound by it."

012:106 They said: By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!

012:107 They said: 'We have missed the king's cup, and he who brings it shall have a camel-load, and I (said Joseph) am answerable for it.

012:108 They said, 'We lost the king's cup. Anyone who returns it will receive an extra camel-load; I personally guarantee this.'

012:109 They were told, 'The King's drinking cup is missing and whoever brings it will receive a camel's load of grain. I promise you that'.

012:110 They said: We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible for it.

012:111 They replied, 'We miss the King's measuring-vessel and whoso brings it shall have a camel-load of corn and I am surety for it.

012:112 They said: "We have missed the great beaker of the king; for him who produces it, (the reward of) a camel load; I will be bound by it."

012:113 They said: By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!

012:114 They said: 'We have missed the king's cup, and he who brings it shall have a camel-load, and I (said Joseph) am answerable for it.

012:115 They said, 'We lost the king's cup. Anyone who returns it will receive an extra camel-load; I personally guarantee this.'

012:116 They were told, 'The King's drinking cup is missing and whoever brings it will receive a camel's load of grain. I promise you that'.

012:117 They said: We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible for it.

012:118 They replied, 'We miss the King's measuring-vessel and whoso brings it shall have a camel-load of corn and I am surety for it.

012:119 They said: "We have missed the great beaker of the king; for him who produces it, (the reward of) a camel load; I will be bound by it."

012:120 They said: By Allah! Indeed you know that we came not to make mischief in the land, and we are no thieves!

012:121 They said: 'We have missed the king's cup, and he who brings it shall have a camel-load, and I (said Joseph) am answerable for it.

012:122 They said, 'We lost the king's cup. Anyone who returns it will receive an extra camel-load; I personally guarantee this.'

012:123 They were told, 'The King's drinking cup is missing and whoever brings it will receive a camel's load of grain. I promise you that'.

012:124 They said: We miss the king's drinking cup, and he who shall bring it shall have a camel-load and I am responsible for it.

012:125 They replied, 'We miss the King's measuring-vessel and whoso brings it shall have a camel-load of corn and I am surety for it.

012:126 They said: "We have missed the great beaker of the king; for him who produces it, (the reward of) a camel load; I will be bound by it."

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They said: "Father, it is not in my power to command, nor in my power to direct: but God (is) the Best Judge."

They replied: 'If he has stolen, a brother of his has also stolen before.' But Joseph kept it secret in his heart, revealing not the secrets to them. He said (simply) said (to himself): 'Ye are the worse situated; and Allah knoweth best the truth of what ye assert!'

They said: 'O noble Prince, his father is very old; would you take one of us in his place? We see that you are a righteous person.'

They replied: 'ALLAH forbid that we should take any other but him with whom we have found our goods; otherwise we would be unjust.'

They said: 'O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed we think that you are one of the Muhsinun (good-doers).'

They said: 'A brother of his stole before; but Yusuf kept it secret in his heart and did not disclose it to them. He said: You are in an evil condition and Allah knows best what you state.'
012:081 Khan He said: "I only complain of my distraction and anguish to Allah, and I know from Allah that which ye know not...
012:081 Maulana Go back to your father and say: O our father! Lo! thy son hath stolen. We testify not only to that which we know, and we could not know the unseen!
012:081 Pickthal Return unto your father and say: O our father! Lo! thy son hath stolen. We testify only to that which we know; we are not guardians of the Unseen.
012:081 Rashad ‘Go back to your father and tell him... ‘Our father, your son has committed a theft. We know for sure, because this is what we have witnessed. This was an unexpected occurrence.
012:081 Sarwar Go back to your father and say: O our father! surely thy son committed theft, and we do not bear witness except to what we have known, and we could not keep watch over the unseen;
012:081 Sherali ‘Go back to your father and say, ‘O our father, thy son committed theft, and we have stated only what we know and we could not be guardians over the unseen;
012:081 Yusufali "Turn ye back to your father, and say, ‘O our father! behold! thy son committed theft! we bear witness only to what we know, and we could not well guard against the unseen!"
012:082 2004.03.21
012:082 Khan "And ask (the people of) the town where we have been, and the caravan in which we returned, and indeed we are telling the truth."
012:082 Maulana And ask the town where we were, and the caravan with which we proceeded. And surely we are truthful.
012:082 Pickthal Ask the township where we were, and the caravan with which we travelled hither. Lo! we speak the truth.
012:082 Rashad ‘You may ask the community where we were, and the caravan that came back with us. We are telling the truth.’
012:082 Sarwar You can ask the people of the town where we were and the caravan we met there. We are certainly telling the truth."
012:082 Shakir And inquire in the town in which we were and the caravan with which we proceeded, and most surely we are truthful.
012:082 Sherali ‘And inquire of the people of the town wherein we were, and of the caravan with which we came, and certainly we are speaking the truth.
012:082 Yusufali ‘Ask at the town where we have been and the caravan in which we returned, and you will find we are indeed telling the truth.’
012:083 2004.03.21
012:083 Khan He [Ya’qub (Jacob)] said: "Nay, but your ownselvess have beguiled you into something. So patience is most fitting (for me). May be Allah will bring them (back) all to me. Truly He! only He is All-Knowing, All-Wise."
012:083 Maulana He said: Nay, your souls have contrived an affair for you, so patience is good. Maybe Allah will bring them together to me. Surely He is the Knowing, the Wise.
012:083 Pickthal (And when they came unto their father and had spoken thus to him) he said; Nay, but your minds have beguiled you into something. (My course is) comely patience! It may be that Allah will bring them all unto me. Lo! He, only He, is the Knower, the Wise.
012:083 Rashad He said, "Indeed, you have conspired to carry out a certain scheme. Quiet patience is my only recourse. May GOD bring them all back to me. He is the Omniscent, Most Wise."
012:083 Sarwar (When he heard this), Jacob said, "Your souls have tempted you to make up the whole story. Let us be patient for perhaps God will bring them all back to me. God is certainly All-knowing and All-wise".
012:083 Shakir He [Yaqoub (Jacob)] said: Nay, your souls have made a matter light for you, so patience is good; maybe Allah will bring them all together to me; surely He is the Knowing, the Wise.
012:083 Sherali He replied, 'Nay, but your minds have embellished to you an evil thing. So now there is nothing left for me but goodly patience. May be ALLAH will bring them all unto me for; HE is the All-Knowing the Wise.'
012:083 Yusufali Jacob said: "Nay, but ye have yourselves contrived a story (good enough) for you. So patience is most fitting (for me). Maybe Allah will bring them (back) all to me (in the end). For He is indeed full of knowledge and wisdom."
012:084 2004.03.21
012:084 Khan And he turned away from them and said: "Alas, my grief for Yusuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.
012:084 Maulana And he turned away from them, and said: O my sorrow for Joseph! And his eyes were filled (with tears) on account of the grief, then he repressed (grief).
012:084 Pickthal And he turned away from them and said: Alas, my grief for Joseph! And his eyes were whitened with the sorrow that he was suppressing.
012:084 Rashad He turned away from them, saying, "I am grieving over Joseph." His eyes turned white from grieving so much; he was truly sad.
012:084 Sarwar (Jacob) turned away from them saying, "Alas, Joseph is lost!" He wept continuously in his grief until, in suppressing his anger, his eyes turned white.
012:084 Shakir And he turned away from them, and said: O my sorrow for Yusuf! and his eyes became white on account of the grief, and he was a repressor (of grief).
012:084 Sherali And he turned away from them and said, 'O my grief for Joseph ! ' And his eyes were filled with tears because of the grief, and he was suppressing his sorrow.
012:084 Yusufali And he turned away from them, and said: "How great is my grief for Joseph!" And his eyes became white with sorrow, and he fell into silent melancholy.
012:085 2004.03.21
012:085 Khan They said: "By Allah! You will never cease remembering Yusuf (Joseph) until you become weak with old age, or until you be of the dead."
012:085 Maulana They said: By Allah! Thou wilt not cease remembering Joseph till thou art prey to disease or thou art of those who perish.
012:085 Pickthal They said: By Allah, thou wilt never cease remembering Joseph till thy health is ruined or thou art of those who perish!
012:085 Rashad They said, "By GOD, you will keep on grieving over Joseph until you become ill, or until you die." 012:085 Sarwar They said, "You are always remembering Joseph. By God, it will either make you sick or you will die".
012:085 Shakir They said: By Allah! you will not cease to remember Yusuf until you are a prey to constant disease or (until) you are of those who perish.
012:085 Sherali They said, ‘By ALLAH, thou wilt not cease talking of Joseph until thou art wasted away or thou art of those who perish.
012:085 Yusufali They said: 'By Allah! (never) wilt thou cease to remember Joseph until thou reach the last extremity of illness, or until thou die!'
012:086 2004.03.21
012:086 Khan He said: "I only complain of my grief and sorrow to Allah, and I know from Allah that which you know not.
012:086 Maulana He said: I complain of my grief and sorrow only to Allah, and I know from Allah what you know not.
012:086 Pickthal He said: I expose my distress and anguish only unto Allah, and I know from Allah that which ye know not.
012:086 Rashad He said, 'I simply complain to GOD about my dilemma and grief, for I know from GOD what you do not know.
012:086 Sarwar He replied, 'I only complain of my sorrow and grief to God. I know about God what you do not know.
012:086 Shakir He said: I only complain of my grief and sorrow to Allah, and I know from Allah what you do not know.
012:086 Sherali He replied, 'I only complain of my sorrow and my grief to ALLAH, and I know from ALLAH that which you know not.
012:086 Yusufali He said: "I only complain of my distraction and anguish to Allah, and I know from Allah that which ye know not...
They said: By Allah! now has Allah certainly chosen you over us, and we were certainly sinners.

They said: By Allah! indeed Allah has preferred you above us, and we were certainly sinners.

They said: “Art thou indeed Joseph?” He said, “I am Yusuf (Joseph), and this is my brother; Allah has indeed been gracious to us. Verily, he who exercises patience and observes piety should know that God does not ignore the reward of the righteous ones.”

They said, “You must be Joseph.” He said, “I am Joseph, and here is my brother, Allah has blessed us. That is because if one leads a righteous life, and steadfastly perseveres, GOD never fails to reward the righteous.”

They said, “Are you indeed Yusuf (Joseph)?” He said: “I am Yusuf (Joseph), and this is my brother (Benjamin). Allah has indeed been gracious to us. Verily, he who fears Allah with obedience to Him (by abstaining from sins and evil deeds), and by performing righteous good deeds, and is patient, then surely, Allah makes not the reward of the Muhsinun (good-doers - see V.2:112) to be lost.”

They said: Art thou indeed Joseph? He said: I am Joseph and this is my brother; Allah has indeed been gracious to us. Surely he who keeps his duty and is patient -- Allah never wastes the reward of the doers of good.

They said: “Are you indeed Yusuf (Joseph)?” He said: “I am Yusuf (Joseph), and this is my brother (Benjamin). Allah has indeed been gracious to us. Verily, he who fears Allah with obedience to Him (by abstaining from sins and evil deeds), and by performing righteous good deeds, and is patient, then surely, Allah makes not the reward of the Muhsinun (good-doers - see V.2:112) to be lost.”

The people said: “O noble chief, poverty has smitten us and our family, and we have brought a paltry sum, but poor capital, so pay us full measure, and be charitable to us: for Allah doth reward the charitable.”

Then when they came to him, they said: O chief, distress has afflicted us and our family, and we have brought scanty money, so give us full measure and be charitable to us. Surely Allah rewards the charitable.

They said: You must be Joseph. He said, “I am Joseph, and this is my brother, Allah has indeed been gracious to us. Verily, he who exercises patience and observes piety should know that God does not ignore the reward of the righteous ones.”

They said: Are you indeed Yusuf (Joseph)? He said: I am Yusuf and this is my brother; Allah has indeed been gracious to us. Surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those who do good.

They said: Art thou Joseph? He said: “Yes, I am Joseph and this is my brother, Allah has indeed been gracious to us; surely he who guards (against evil) and is patient (is rewarded) for surely Allah does not waste the reward of those who do good.

They said: “Do you know what you did to Joseph and his brother when you were ignorant?”

They said: “Do you recall what you did to Joseph and his brother when you were ignorant?”

They said: “Do you know how you treated Yusuf and his brother when you were ignorant?”

They said: “Do you know what you did with Yusuf (Joseph) and his brother, when you were ignorant?”

They said: “Art thou Joseph?” He said, “Yes, I am Joseph and this is my brother, Allah has indeed been gracious to us. One who exercises patience and observes piety should know that God does not ignore the reward of the righteous ones.”

They said: “O my sons! Go and enquire about Yusuf (Joseph) and his brother, and never give up hope of Allah's Mercy. Certainly no one despairs of Allah's Mercy, except the people who disbelieve.”

O my sons, go and inquire about Joseph and his brother, and despair not of Allah's mercy. Surely none despairs of Allah's mercy except the disbelieving people.

Go, O my sons, and ascertain concerning Joseph and his brother, and despair not of the Spirit of Allah. Lo! none despaireth of the Spirit of Allah save disbelieving folk.

"O my sons, go fetch Joseph and his brother, and never despair of GOD's grace. None despairs of GOD's grace except the disbelieving people."

"My sons, go and search for Joseph and his brother and do not despair of receiving comfort from God; only the unbelievers despair of receiving comfort from Him."

O my sons! Go and inquire respecting Yusuf and his brother, and despair not of Allah's mercy; surely none despairs of Allah's mercy except the unbelieving people.

"O my sons! go ye and inquire about Joseph and his brother and despair not of the mercy of ALLAH; for none despairs of ALLAH's mercy save the disbelieving people.'

"O my sons! go ye and enquire about Joseph and his brother and despair not of the Spirit of ALLAH; truly no one despairs of ALLAH's Soothing Mercy, except those who have no faith.”

"O my sons! Go and enquire about Joseph and his brother, and never give up hope of Allah's Soothing Mercy: truly no one despairs of Allah's Soothing Mercy, except those who have no faith.”

Then, when they entered unto him [Yusuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allah does reward the charitable."

So when they came to him, they said: O chief, distress has afflicted us and our family, and we have brought scanty money, so give us full measure and be charitable to us. Surely Allah rewards the charitable.

And when they came (again) before him (Joseph) they said: O ruler! Misfortune hath touched us and our folk, and we bring but poor merchandise, so fill for us the measure and be charitable unto us. Lo! Allah will require the charitable,

When they entered (Joseph's) quarters, they said, "O you noble one, we have suffered a lot of hardship, along with our family, and we have brought inferior goods. But we hope that you will give us full measure and be charitable to us. GOD rewards the charitable."

When they entered Joseph's court, they said, "Noble Prince, hardship has struck us and our people. We have come with a little money, so give us full measure and be charitable to us; surely Allah rewards the charitable.

So when they came in to him, they said: O chief! distress has afflicted us and our family and we have brought scanty money, so give us full measure and be charitable to us; surely Allah rewards the charitable.

When they entered (Joseph's) quarters, they said, "O you noble one, we have suffered a lot of hardship, along with our family, and we have brought inferior goods. But we hope that you will give us full measure and be charitable to us. GOD rewards the charitable."

When they entered Joseph's court, they said, "Noble Prince, hardship has struck us and our people. We have come with a little money, so give us full measure and be charitable to us; surely Allah rewards the charitable.

Then, when they came (back) into (Joseph's) presence they said: "O exalted one! distress has seized us and our family: we have (now) brought but scanty capital: so pay us full measure, (we pray thee), and treat it as charity to us: for Allah doth reward the charitable.”
012:092
He said: "No reproach on you this day, may Allah forgive you, and He is the Most Merciful of those who show mercy!"

012:092
He said: "No reproach be against you this day. Allah may forgive you, and He is the most Merciful of those who show mercy.

012:092
He said: Have no fear this day! May Allah forgive you, and He is the Most Merciful of those who show mercy.

012:092
He said, "There is no blame upon you today. May GOD forgive you. Of all the merciful ones, He is the Most Merciful.

012:092
(Shakir) said, "No one will blame you on this day. God will forgive you; He is more Merciful than others.

012:092
(Shakir) said: (There shall be) no reproach against you this day; Allah may forgive you, and He is the Most Merciful of the merciful.

012:092
He said, 'No blame shall lie on you this day; may ALLAH forgive you! And HE is the Most Merciful of those Who show mercy.

012:092
He said: "This day let no reproach be (cast) on you: Allah will forgive you, and He is the Most Merciful of those who show mercy!

012:093
"Go with this shirt of mine, and cast it over the face of my father, he will become clear- sighted, and bring to me all your family."

012:093
"I shall ask my Lord to forgive you; He is the Forgiver, Most Merciful."

012:093
"I shall ask my Lord for forgiveness for you, verily He! Only He is the Forgiving, the Most Merciful.

012:093
"I will implore my Lord to forgive you; He is the Forgive, Most Merciful,"

012:093
He said: 'I shall ask my Lord to forgive you; He is All-forgiving and All-merciful.

012:093
He said: I will ask for you forgiveness from my Lord; surely He is the Forgiving, the Merciful.

012:093
He said: "Soon will I ask my Lord for forgiveness for you: for he is indeed Oft-Forgiving, Most Merciful."

012:094
Section 11: Israel goes to Egypt

012:094
And when the caravan departed, their father said: "I do indeed feel the smell of Yusuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)."

012:094
And when the caravan left (Egypt), their father said: Surely I scent (the power of) Joseph, if you call me not a dotard.

012:094
When the caravan departed their father had said: Truly I am conscious of the breath of Joseph, though ye call me dotard.

012:094
Even before the caravan arrived, their father said, "I can sense the smell of Joseph. Will someone enlighten me?"

012:094
When the caravan left the town, their father said, "I smell Joseph's scent. I hope that you will not accuse me of senility."

012:094
And when the caravan had departed, their father said: Most surely I perceive the greatness of Yusuf, unless you pronounce me to be weak in judgment.

012:094
And when the caravan departed, their father said, 'Surely, I perceive the scent of Joseph, even though you take me to be a dotard.'

012:094
When the caravan left (Egypt), their father said: 'I do indeed scent the presence of Joseph: Nay, think me not a dotard.'

012:095
They said: "By Allah! Certainly, you are in your old error."

012:095
They said: By Allah! thou art surely in thy old error.

012:095
(Those around him) said: By Allah, lo! thou art in thine old aberration.

012:095
They said, "By GOD, you are still in your old confusion."

012:095
His people said, "By God, you are still making the same old error."

012:095
They said: By Allah, you are most surely in your old error.

012:095
They replied, 'By ALLAH, thou art assuredly still in thy old error.'

012:095
They said: "By Allah! truly thou art in thine old wandering mind."

012:096
Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allah which you know not?'

012:096
Then when the bearer of good news came, he cast it before his face so he became certain. He said: Did I not say to you that I know from Allah what you do not know?

012:096
Then, when the bearer of glad tidings came, he laid it on his face and he became a seer once more. He said: Said I not unto you that I know from Allah that which ye know not?

012:096
When the bearer of good news arrived, he threw (the shirt) on his face, whereupon his vision was restored. He said, "Did I not tell you that I knew from GOD what you did not know?"

012:096
When someone brought him the glad news, Joseph's shirt was placed on his face and his eye-sight was restored, he said, "Did I not tell you that I know about God that which you do not know?"

012:096
So when the bearer of good news came he cast it on his face, so forthwith he regained his sight. He said: Did I not say to you that I know from Allah what you do not know?

012:096
And when the bearer of glad tidings came, he laid the shirt before him and he became enlightened. Then he said, "Did I not say to you, 'I know from ALLAH what you know not?'

012:096
Then when the bearer of the good news came, He cast (the shirt) over his face, and he forthwith regained clear sight. He said: "Did I not say to you, I know from Allah that which ye know not?"

012:097
They said: "O our father! Ask forgiveness (from Allah) for our sins, indeed we have been sinners."

012:097
They said: O our father, ask forgiveness of our sins for us, surely we are sinners.

012:097
They said: O our father! Ask forgiveness of our sins for us, for lo! we were sinful.

012:097
They said, "Our father, pray for our forgiveness; we were wrong indeed."

012:097
They said, "Father, ask God to forgive our sins; we have certainly sinned."

012:097
They said: 'O our father! ask forgiveness of our sins for us; we have indeed been sinners.'

012:097
They said: "O our father! ask for us forgiveness for our sins, for we were truly at fault."

012:098
He said: I will ask my Lord for forgiveness for you, verily He! Only He is the Oft-Forgiving, the Most Merciful.

012:098
He said: I shall ask forgiveness for you of my Lord. Surely He is the Forgiving, the Merciful.

012:098
He said, I will implore my Lord to forgive you; He is the Forgive, Most Merciful,"

012:098
He said, 'I shall ask my Lord to forgive you; He is All-forgiving and All-merciful.

012:098
He said: I will ask for you forgiveness from my Lord; surely He is the Forgiving, the Merciful.

012:098
He said: "Soon will I ask my Lord for forgiveness for you: for he is indeed Oft-Forgiving, Most Merciful."
Then, when they entered unto Yusuf (Joseph), he betook his parents to himself and said: "Enter Egypt, if Allah wills, in security."

Then when they went in to Joseph, he lodged his parents with himself and said: Enter Egypt in safety, if Allah please.

And when they came in before Joseph, he took his parents unto him, and said: Come into Egypt safe, if Allah will!

When they entered Joseph's quarters, he embraced his parents, saying, "Welcome to Egypt. GOD willing, you will be safe here."

When they all came to Joseph, he welcomed his parents and said, "Enter the town in peace, if God wants it to be so."

Then when they came in to Yusuf, he took his parents to lodge with him and said: Enter safe into Egypt, if Allah please.

And when they came to Joseph, he put up his parents with himself and said, 'Enter Egypt in peace, if it please ALLAH.'

Then when they entered the presence of Joseph, he provided a home for his parents with himself, and said: "Enter ye Egypt (all) in safety if it please Allah."

And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after Shaitan (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind unto whom He will. Truly He! Only He is the All-Knowing, the All-Wise."

And he raised his parents on the throne, and they fell prostrate for his sake. And he said: "O my father, this is the significance of my vision of old - my Lord has made it true. And He was indeed kind to me, when He brought me forth from the prison, and brought you from the desert after the devil had sown dissensions between me and my brethren. Surely my Lord is Beneficent to whom He pleases. Truly He is the Knowing, the Wise."

And he placed his parents on the dais and they fell down before him prostrate, and he said: "O my father! This is the interpretation of my dream of old. My Lord hath made it true, and He hath shown me kindness, since He took me out of the prison and hath brought you from the desert after Shaitan had stirred strife between me and my brethren. Lo! my Lord is tender unto whom He will. He is the Knower, the Wise."

He raised his parents upon the throne and they prostrated themselves before him (Joseph). He said, "This is the meaning of my dream which God has made come true. He has granted me many favors. He set me free from prison and brought you to me from the desert after having ended the enmity which Satan sowed between my brothers and I. My Lord is certainly kind to whomever He wants. It is He who is All-forgiving and All-wise."

And he raised his parents upon the throne and they fell down in prostration before him, and he said: O my father! this is the significance of my vision of old; my Lord has indeed made it to be true; and He was indeed kind to me when He brought me forth from the prison and brought you from the desert after Shaitan had sown dissensions between me and my brethren, surely my Lord is beneficent to whom He pleases; surely He is the Knowing, the Wise."

And he raised his parents upon the throne and they all fell down prostrate before ALLAH for him. And he said, 'O my father, this is the fulfillment of my old dream! My Lord has made it come true. He has blessed me, delivered me from the prison, and brought you from the desert, after the devil had driven a wedge between me and my brothers. My Lord is Most Kind towards whomever He wills. He is the Knower, the Most Wise.'

And he raised his parents high on the throne of dignity, and they fell down in prostration, (all) before him. He said: "O my father! this is the fulfillment of my vision of old! Allah hath made it come true! He was indeed good to me when He took me out of prison and brought you (all here) out of the desert, (even) after Satan had sown enmity between me and my brothers. Verily my Lord understandeth best the mysteries of all that He planneth to do, for verily He is full of knowledge and wisdom."

"My Lord! You have indeed bestowed on me of the sovereignty, and taught me the interpretation of dreams; The (only) Creator of the heavens and the earth! You are the Originator of the heavens and the earth! You are my Guardian in this world and in the life to come. Make me die as one who has submitted to the Will of God and unite me with the righteous ones."

My Lord! Thou hast given me of the kingdom and taught me of the interpretation of sayings. Originator of the heavens and the earth, Thou art my Friend in this world and the Hereafter. Make me die in submission and join me with the righteous.

O my Lord! Thou hast bestowed a portion of sovereignty upon me and taught me the interpretations of dreams. O Maker of the heavens and the earth, Thou art my Protecting Guardian in this world and the Hereafter. Let death come to me in a state of submission to Thy Will and join me to the righteous.

"O my Lord! Thou hast indeed bestowed on me some power, and taught me something of the interpretation of dreams and events. O Thou Creator of the heavens and the earth! Thou art my Protector in this world and in the Hereafter. Take Thou my soul (at death) as one submitting to Thy will (as a Muslim), and unite me with the righteous."
2012:102 Khan  This is of the news of the Ghaib (unseen) which We reveal by Inspiration to you (O Muhammad SAW). You were not (present) with them when they arranged their plan together, and (also, while) they were plotting.

2012:102 Maulana  This is of the announcements relating to the unseen (which) We reveal to thee, and thou wast not with them when they resolved upon their affair, and they were devising plans.

2012:102 Pickthtal  This is of the tidings of the Unseen which We inspire in thee (Muhammad). Thou wast not present with them when they fixed their plan and they were scheming.

2012:102 Rashad  This is news from the past that we reveal to you. You were not present when they made their unanimous decision (to throw Joseph in the well), as they conspired together.

2012:102 Sarwar  This is some of the news of the unseen which We reveal to you, (Muhammad). You were not with them when Joseph's brothers agreed on devising their evil plans.

2012:102 Shakir  This is of the announcements relating to the unseen (which) We reveal to you, and you were not with them when they resolved upon their affair, and they were devising plans.

2012:102 Sherali  That is of the tidings of the unseen, which WE reveal to thee. And thou wast not with them when they agreed upon their plan while they were plotting.

2012:102 Yusufali  Such is one of the stories of what happened unseen, which We reveal by inspiration unto thee; nor wast thou (present) with them then when they concerted their plans together in the process of weaving their plots.

2012:103  
2012:103 Khan  And most of mankind will not believe even if you desire it eagerly.

2012:103 Maulana  And most men believe not, though thou desirdest it eagerly.

2012:103 Pickthtal  And though thou try much, most men will not believe.

2012:103 Rashad  Most people, no matter what you do, will not believe.

2012:103 Sarwar  However hard you try, most people will not believe.

2012:103 Shakir  And most men will not believe though you desire it eagerly.

2012:103 Sherali  And most men will not believe even though eagerly desire it.

2012:103 Yusufali  Yet no faith will the greater part of mankind have, however ardently thou dost desire it.

2012:104  
2012:104 Khan  And no reward you (O Muhammad SAW) ask of them (those who deny your Prophethood) for it, it (the Qur'an) is no less than a Reminder and an advice unto the 'Alamin (men and jinns).

2012:104 Pickthtal  Thou askest them no fee for it. It is naught else than a reminder unto the peoples.

2012:104 Rashad  You are not asking them for any money; you simply deliver this reminder for all the people.

2012:104 Sarwar  You do not ask any reward for your preaching (of Our guidance to them). This (Quran) is a guide for the people of the world (human beings and jinn).

2012:104 Shakir  And you do not ask them for a reward for this; it is nothing but a reminder for all mankind.

2012:104 Sherali  And thou does not ask of them any reward for it. It is but a source of honour for all mankind.

2012:104 Yusufali  And no reward dost thou ask of them for this: it is no less than a message for all creatures.

2012:105  
2012:105 Khan  And how many a sign in the heavens and the earth they pass by, while they are aversetherefrom.

2012:105 Maulana  And how many a sign in the heavens and the earth do they pass by! yet they turn away from it.

2012:105 Pickthtal  And how many a sign in the heavens and the earth they pass by; yet they turn away from it.

2012:105 Rashad  And thou askest them no reward for it. It is nothing but a reminder for all mankind.

2012:105 Sarwar  So many proofs in the heavens and the earth are given to them, but they pass by them, heedlessly!

2012:105 Shakir  There is much evidence (of the existence of God) in the heavens and the earth which they see, but ignore.

2012:105 Sherali  And how many a Sign is there in the heavens and the earth, which they pass by, yet they turn aside from it.

2012:105 Yusufali  And how many Sign is there in the heavens and the earth which they pass by, yet they turn from it?

2012:106  
2012:106 Khan  And most of them believe not in Allah except that they attribute partners unto Him [i.e. they are Mushrikun -polytheists - see Verse 6: 121].

2012:106 Maulana  And most of them believe not in Allah without associating others (with Him).

2012:106 Pickthtal  And most of them believe not in Allah except that they attribute partners (unto Him).

2012:106 Rashad  The majority of those who believe in GOD do not do so without committing idol worship.

2012:106 Sarwar  Most of them do not believe in God; they are but pagans.

2012:106 Shakir  And most of them do not believe in Allah without associating others (with Him).

2012:106 Sherali  And most of them believe not in ALLAH without at the same time associating partners with HIM.

2012:106 Yusufali  And most of them believe not in Allah without associating (other as partners) with Him!

2012:107  
2012:107 Khan  Do they then feel secure from the coming against them of the covering veil of the Torment of Allah, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

2012:107 Maulana  Do they then feel secure from the coming to them of an all-encompassing chastisement from Allah or from the coming to them of the hour suddenly, while they perceive not?

2012:107 Pickthtal  Deem they themselves secure from the coming on them of a pall of Allah's punishment, or the coming of the Hour suddenly while they are unaware?

2012:107 Rashad  Have they guaranteed that an overwhelming retribution from GOD will not strike them, or the coming of the Hour suddenly while they least expect it?

2012:107 Sarwar  Do they feel safe from God's overwhelming torment or of the sudden approach of the Day of Judgment while they are unaware?

2012:107 Shakir  Do they then feel secure that there may come to them an extensive chastisement from Allah or (that) the hour may come to them suddenly while they do not perceive?

2012:107 Sherali  Do they, then, feel secure from the coming on them of an overwhelming punishment from ALLAH or the sudden coming of the Hour upon them while they are unaware?

2012:107 Yusufali  Do they then feel secure from the coming against them of the covering veil of the wrath of Allah, or of the coming against them of the (final) Hour all of a sudden while they perceive not?
012:108 Khan Say (O Muhammad SAW): "This is my way: I invite unto Allah (i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge. I and whosoever follows me (also must invite others to Allah i.e. to the Oneness of Allah - Islamic Monotheism) with sure knowledge. And Glorified and Exalted be Allah (above all that they associate as partners with Him). And I am not of the Mushrikun (polytheists, pagans, idolaters and disbelievers in the Oneness of Allah; those who worship others along with Allah or set up rivals or partners to Allah)."

012:108 Maulana Say: This is my way: I call to Allah, with certain knowledge -- I and those who follow me. And glory be to Allah! and I am not of the polytheists.

012:108 Pickthal Say: This is my Way: I call on Allah with sure knowledge, I and whosoever followeth me - Glory be to Allah! - and I am not of the idolators.

012:108 Rashad Say, "This is my path: I invite to GOD, on the basis of a clear proof, and so do those who follow me. GOD be glorified. I am not an idol worshipper."

012:108 Sarwar (Muhammad), say, "This is my way. I and all my followers invite you to God with proper understanding. God is most Glorious. I am not a pagan."

012:108 Shakir Say: This is my way: I call to Allah, I and those who follow me being certain, and glory be to Allah, and I am not one of the polytheists.

012:108 Sherali Say, 'This my way; I call unto ALLAH standing on sure knowledge, - I and those who follow me. Holy is ALLAH, and I am not of those who associate gods with ALLAH.

012:108 Yusufali Say thou: 'This is my way: I do invite unto Allah,- on evidence clear as the seeing with one's eyes,- I and whoever follows me. Glory to Allah! and never will I join gods with Allah!'

012:109 Khan And We sent not before you (as Messengers) any but men, whom We inspired from among the people of towns. Have they not travelled through the earth and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allah and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

012:109 Maulana And We sent not before thee any but men, from the people of the towns, to whom We sent revelation. Have they not then travelled in the land and seen what was the end of those before them? And certainly the abode of the Hereafter is best for those who keep their duty. Do you not then understand?

012:109 Pickthal We sent not before thee (any messengers) save men whom We inspired from among the folk of the townships - Have they not travelled in the land and seen the nature of the consequence for those who were before them? And verily the abode of the Hereafter, for those who ward off (evil), is best. Have ye then no sense? -

012:109 Rashad We did not send before you except men whom we inspired, chosen from the people of various communities. Did they not roam the earth and see the consequences for those before them? The abode of the Hereafter is far better for those who lead a righteous life. Would you then understand?

012:109 Sarwar The Messengers whom We sent before you were mere men of the people of the towns. We gave them revelations. Have they (the unbelievers) not travelled sufficiently through the land to see how terrible the end was of those who lived before. The next life is, certainly, better for the pious ones. Will you not then take heed?

012:109 Shakir And We have not sent before you but men from (among) the people of the towns, to whom We sent revelations. Have they not then travelled in the land and seen what was the end of those before them? And certainly the abode of the hereafter is best for those who guard (against evil); do you not then understand?

012:109 Sherali And WE sent not before thee as Messengers any but men to whom WE sent revelation, from among the people of the towns. Have they not then travelled in the earth so that they should see what was the end of those before them? And surely, the abode of the Hereafter is better for those who fear ALLAH. Will you not then use you understanding?

012:109 Yusufali Nor did We send before thee (as messengers) any but men, whom we did inspire, - (men) living in human habitations. Do they not travel through the earth, and see what was the end of those before them? But the home of the hereafter is best, for those who do right. Will ye not then understand?

012:110 Khan (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were delivered. And Our Punishment cannot be warded off from the people who are Mujrimun (criminals, disobedients to Allah, sinners, disbelievers, polytheists).

012:110 Maulana Until, when the messengers despaired and the people became sure that they were indeed told a lie, Our help came to them, and whom We pleased was delivered. And Our punishment is not averted from the guilty people.

012:110 Pickthal Till, when the messengers despaired and thought that they were denied, then came unto them Our help, and whom We would was saved. And Our wrath cannot be warded from the guilty.

012:110 Rashad Just when the messengers despair, and think that they had been rejected, our victory comes to them. We then save whomever we choose, while our retribution for the guilty people is unavoidable.

012:110 Sarwar When at last the Messengers lost all hope of achieving success in their task and thought that everyone had called them liars, We gave them victory and saved whomever We chose to save. The guilty ones can not escape Our wrath.

012:110 Shakir Until when the messengers despaired and the people became sure that they were indeed told a lie, Our help came to them and whom We pleased was delivered; and Our punishment is not averted from the guilty people.

012:110 Sherali And when the Messengers despaired of the disbelievers and the disbelievers were convinced that they had been told only lies, Our help came to the Messengers, and then were saved those whom WE please. And Our chastisement cannot be averted from the sinful people.

012:110 Yusufali (Respite will be granted) until, when the messengers give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help, and those whom We will are delivered into safety. But never will be warded off our punishment from those who are in sin.
Believe with certainty in the meeting with your Lord.

Allah is He Who raised the heavens without any pillars that you see; and He is established on the Throne of Power, and He has subjected the sun and the moon into your service; each planet pursues its course until an appointed term. He regulates all affairs and He clearly explains the signs that you may be certain of meeting your Lord.

There is, in their stories, instruction for men endowed with understanding. It is not a tale invented, but a confirmation of what is in the Torah, and a detailed exposition of everything, and a guidance and a mercy to any such as believe.

In the name of God, Most Gracious, Most Merciful

Section 1: Truth of Revelation

In their stories, there is a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is in the Torah. It is a guide and mercy for those who have faith.

In their stories, there is a lesson for those who possess intelligence. This is not fabricated Hadith; this (Quran) confirms all previous scriptures, provides the details of everything, and is a beacon and mercy for those who believe.

In their stories, there is a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it and a distinct explanation of all things and a guide and a mercy to a people who believe.

In their stories, there is a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it and a distinct explanation of all things and a guide and a mercy to a people who believe.

There is, in their stories, instruction for men endowed with understanding. It is not a tale invented, but a confirmation of what went before it; a detailed exposition of all things, and a guide and a mercy to any such as believe.

In their stories, there is a lesson for men of understanding. It is not a narrative which could be forged, but a verification of what is before it and a distinct explanation of all things and a guide and a mercy to a people who believe.
013:003 And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made Zawjain Ihnain (two in pairs - may mean two kinds or it may mean: of two sorts, e.g. black and white, sweet and sour, small and big, etc.) He brings the night as a cover over the day. Verily, in these things, there are Ayat (proofs, evidences, lessons, signs) for people who reflect.

013:003 And He it is Who spread the earth, and made in it firm mountains and rivers. And of all fruits He has made in it pairs, two (of every kind). He makes the night cover the day. Surely there are signs in this for a people who reflect.

013:003 And it is He who spread out the earth and placed therein firm mountains and flowing streams, and of all fruits He placed therein two spouses (male and female). He covereth the night with the day. Lo! herein verily are portents for people who take thought.

013:003 And he is the One who constructed the earth and placed on it mountains and rivers. And from the different kinds of fruits, He made them into pairs - males and females. The night overtook the day. These are solid proofs for people who think.

013:003 It is God who spread out the earth and fixed mountains and placed rivers therein. He made a pair of every fruit and made the night cover the day. All this is evidence (of the existence of God) for the people who think.

013:003 And He it is Who spread the earth and made in it firm mountains and rivers, and of all fruits He has made in it two kinds; He makes the night cover the day; most surely there are signs in this for a people who reflect.

013:003 And He it is Who spread out the earth and made therein mountains and rivers, and of fruits of every kind HE made therein two sexes. HE causes the night to cover the day. Verily, herein, are Signs for a people who reflect.

013:003 And it is He who spread out the earth and set thereon mountains standing firm and (flowing) rivers: and fruit of every kind He made in pairs, two and two. He draweth the night as a veil over the Day. Behold, verily in these things there are signs for those who consider!

013:004 And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields etc.), and date-palms, growing out two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water, yet some of them We make more excellent than others to eat. Verily, in these things, there are Ayat (proofs, evidences, lessons, signs) for the people who understand.

013:004 And in the earth are tracts side by side, and gardens of vines, and corn, and palm-trees growing from one root and distinct roots -- they are watered with one water; and We make some of them to excel others in fruit. Surely there are signs in this for a people who understand.

013:004 And in the Earth are neighbouring tracts, vineyards and ploughed lands, and date-palms, like and unlike, which are watered with one water. And we have made some of them to excel others in fruit. Lo! herein verily are portents for people who have sense.

013:004 On earth, there are adjacent lots that produce orchards of grapes, crops, palm trees - dioecious and non-dioecious. Although they are irrigated with the same water, we prefer some of them over others in eating. These are solid proofs for people who understand.

013:004 In the earth there are adjacent pieces of land, vineyards, farms, date-palms of single and many roots which are all watered by the same water. We have made some yield a better food than others. All this is evidence (of the existence of God) for the people who understand.

013:004 And in the earth there are tracts side by side and gardens of grapes and corn and palm trees having one root and (others) having distinct roots--they are watered with one water, and We make some of them excel others in fruit; most surely there are signs in this for a people who understand.

013:004 And in the earth are diverse tracks, adjoining one another, and gardens of vines, and corn-fields, and date-palms, growing together from one root and others not so growing, they are all watered with the same water, yet WE make some of them excel others in fruit. Verily, herein, are Signs for a people who use their understanding.

013:004 And in the earth are tracts (diverse though) neighbouring, and gardens of vines and fields sown with corn, and palm trees - growing out of single roots or otherwise: watered with the same water, yet some of them We make more excellent than others to eat. Behold, verily in these things there are signs for those who understand!

013:005 And if you (O Muhammad SAW) wonder (at these polytheists who deny your message of Islamic Monotheism and have taken besides Allah others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" These are the ones who have incurred shackles around their necks. These are the ones who have incurred Hell, wherein they abide forever.

013:005 And thou wonderest, then wondrous is their saying: When we are dust, shall we then be raised in a new creation? These are they who disobey in their Lord, and these have chains on their necks, and they are the companions of the Fire; in it they will abide.

013:005 And if thou wonderest, then wondrous is their saying: When we are dust, shall we indeed then be in a state of new creation? Such are they who disobey in their Lord; such have carcans on their necks; such are rightful owners of the Fire, they will abide therein.

013:005 If you ever wonder, the real wonder is their saying: "After we turn into dust, do we get recreated anew?" These are the ones who have disobeyed in their Lord. These are the ones who have incurred shackles around their necks. These are the ones who have incurred Hell, wherein they abide forever.

013:005 If there is anything to make you wonder, then wondrous is their saying: "What! when we are dust, shall we then certainly be in a new creation?" These are they who disobey in their Lord, and these have chains on their necks, and they are the companions of the Fire; in it they will abide.

013:005 And if thou wonderest, then wondrous is their saying: What! when we are dust, shall we then certainly be in a new creation? These are they who disobey in their Lord, and these have chains on their necks, and they are the companions of the Fire; in it they will abide.

013:005 And thou wonderest, then wondrous is their saying: "What! when we have become dust, shall we then be in a state of new creation," then wondrous indeed is what they say. These is who disobey in their Lord; and these is it who shall have shackles round their necks, and they shall be the inmates of the Fire, wherein they shall abide.

013:005 If thou dost marvel (at their want of faith), strange is their saying: "When we are (actually) dust, shall we indeed then be in a creation renewed?" They are those who deny their Lord! They are those round whose necks will be yokes (of servitude): they will be Companions of the Fire, to dwell therein (for aye)!
013:006 Khan  They ask you to hasten the evil before the good, yet (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of Forgiveness for mankind inspite of their wrong-doing. And verily, your Lord is (also) Severe in punishment.

013:006 Maulana  And they ask thee to hasten on the evil before the good and indeed there have been exemplary punishments before them. And surely thy Lord is full of forgiveness for mankind notwithstanding their iniquity. And surely thy Lord is Severe in requiting.

013:006 Pickthal  And they bid thee hasten on the evil rather than the good, when exemplary punishments have indeed occurred before them. But lo! thy Lord is rich in pardon for mankind despite their wrong, and lo! thy Lord is strong in punishment.

013:006 Rashad  They challenge you to bring doom upon them, rather than turning righteous! Sufficient precedents have been set for them in the past. Indeed, your Lord is full of forgiveness towards the people, in spite of their transgressions, and your Lord is also strict in enforcing retribution.

013:006 Sarwar  They ask you to bring upon them punishment before they ask you for mercy. Such punishments were already brought upon the people who lived before them. Your Lord, certainly, has forgiveness for the injustice of the people. He is also stern in His retribution.

013:006 Shakir  And they ask you to hasten on the evil before the good, and indeed there have been exemplary punishments before them; and most surely your Lord is the Lord of forgiveness to people, notwithstanding their injustice; and most surely your Lord is severe in requiting (evil).

013:006 Sherali  And they ask thee to hasten on the evil rather than the good, whereas exemplary punishment have already come to pass before them. And, verily, thy Lord is full of forgiveness for mankind despite their wrongdoing, and verily, thy Lord is also Severe in retribution.

013:006 Yusufali  They ask thee to hasten on the evil in preference to the good: Yet have come to pass, before them, (many) exemplary punishments! But verily thy Lord is full of forgiveness for mankind for their wrong-doing, and verily thy Lord is (also) strict in punishment.

013:007 Khan  And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.

013:007 Maulana  And those who disbelieve say: Why has not a sign been sent down to him from his Lord? Thou art only a Wagner and for every people a guide.

013:007 Pickthal  Those who disbelieve say: If only some portent were sent down upon him from his Lord! Thou art a warner only, and for every folk a guide.

013:007 Rashad  Those who disbelieved say, "If only a miracle could come down to him from his Lord (we will then believe)." You are simply a warner - every community receives a guiding teacher.

013:007 Sarwar  The unbelievers say, "Why has God not sent him, (Muhammad), some miracles." (Muhammad), you are only a warner. For every nation there is a guide.

013:007 Shakir  And those who disbelieve say: Why has not a sign been sent down upon him from his Lord? You are only a warner and (there is) a guide for every people.

013:007 Sherali  And those who disbelieve say, "Wherefore has not a Sign been sent down to him from his Lord?" Thou art surely a warner. And their is a Guide for every people.

013:007 Yusufali  And the Unbelievers say: "Why is not a sign sent down to him from his Lord?" But thou art truly a warner, and to every people a guide.

013:008 Khan  Allah knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.

013:008 Maulana  Allah knows what every female bears, and that of which the wombs fall short of completion and that which they grow. And everything with Him has a measure.

013:008 Pickthal  Allah knoweth that which every female beareth and that which the wombs absorb and that which they grow. And everything with Him is measured.

013:008 Rashad  GOD knows what every female bears, and what every womb releases, or gains. Everything He does is perfectly measured.

013:008 Sarwar  God knows well what every female conceives. He knows what the wombs spoil and dispose of. In His plans everything has been designed proportionately.

013:008 Shakir  Allah knows what every female bears, and that of which the wombs fall short of completion and that in which they increase; and there is a measure with Him of everything.

013:008 Sherali  ALLAH knows what every female bears, and what the wombs render defective and discard and what they cause to grow. And with Him everything has a proper measure.

013:008 Yusufali  Allah doth know what every female (womb) doth bear, by how much the wombs fall short (of their time or number) or do exceed. Every single thing is before His sight, in (due) proportion.

013:009 Khan  All-Knower of the unseen and the seen, the Most Great, the Most High.

013:009 Maulana  The Knower of the unseen and the seen, the Great, the Most High.

013:009 Pickthal  He is the Knower of the Invisible and the Visible, the Great, the High Exalted.

013:009 Rashad  The Knower of all secrets and declarations; the Supreme, the Most High.

013:009 Sarwar  He knows all the unseen and seen. He is the most Great and High.

013:009 Shakir  The knower of the unseen and the seen, the Great, the Most High.

013:009 Sherali  He is the Knower of the unseen and the seen, the Incomparably Great, the Most High.

013:009 Yusufali  He knoweth the unseen and that which is open: He is the Great, the Most High.

013:010 Khan  It is the same (to Him) whether any of you conceal his speech or declare it openly, whether he be hid by night or go forth freely by day.

013:010 Maulana  Alike (to Him) among you is he who conceals (the) word and who who speaks openly, and he who hides himself by night and (who) goes forth by day.

013:010 Pickthal  Alike of you is he who hideth the saying and he who noiseth it abroad, he who lurketh in the night and he who goeth freely in the daytime.

013:010 Rashad  It is the same whether you speak in secret or out loud, try to hide in the darkness of night or walk in the brightness of day.

013:010 Sarwar  It is the same to Him whether you speak in secret or out loud, try to hide in the darkness of night or walk in the brightness of day.

013:010 Shakir  Alike (to Him) among you is he who conceals (his) words and who who speaks them openly, and he who hides himself by night and (who) goes forth by day.

013:010 Sherali  He among you who utters his word secretly, and he who utters it openly are equal in HIS knowledge; and also he who hides by night and he who goes forth openly by day.

013:010 Yusufali  It is the same (to Him) whether any of you conceal his speech or declare it openly; whether he lie hid by night or walk forth freely by day.
For each (person), there are angels in succession, before and behind him. They guard him by the Command of Allah. Verily! Allah will not change the good condition of a people as long as they do not change their state of goodness themselves (by committing sins and by being ungrateful and disobedient to Allah). But when Allah wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.

For him are (angels) guarding the consequences (of his deeds), before him and behind him, who guard him by Allah's command. Surely Allah changes not the condition of a people, until they change their own condition. And when Allah intends evil to a people, there is no averting it, and besides Him they have no protector.

For him are angels ranged before him and behind him, who guard him by Allah's command. Lo! Allah changeth not the condition of a folk until they (first) change that which is in their hearts; and if Allah willleth misfortune for a folk there is none that can repel it, nor have they a defender besides Him.

Shifts (of angels) take turns, staying with each one of you - they are in front of you and behind you. They stay with you, and guard you in accordance with God's commands. Thus, God does not change the condition of any people unless they themselves make the decision to change. If God wills any hardship for any people, no force can stop it. For they have none beside Him as Lord and Master.

Everyone is guarded and protected on all sides by the order of God. God does not change the condition of a nation unless it changes what is in its heart. When God wants to punish a people, there is no way to escape from it and no one besides God will protect them from it.

For his sake there are angels following one another, before him and behind him, who guard him by Allah's commandment; surely Allah does not change the condition of a people until they change their own condition; and when Allah intends evil to a people, there is no averting it, and besides Him they have no protector.

For him (the Messenger) is a succession of angels before him and behind him; they guard him by the command of ALLAH. Surely, ALLAH changes not the condition of a people until they change that which is in their hearts. And when ALLAH decides to punish a people, there is no repelling it, nor have they any helper besides HIM.

For each (such person) there are (angels) in succession, before and behind him: They guard him by command of Allah. Allah does not change a people's lot unless they change what is in their hearts. But when (once) Allah willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.

It is He who shows you the lightning, as a fear (for travellers) and a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

He it is Who shows you the lightning causing fear and hope and (Who) brings up the heavy cloud.

He is the One who shows you the lightning as a source of fear, as well as hope, and He initiates the loaded clouds.

It is God who flashes lightning to frighten you and to give you hope. It is He who forms the heavy clouds.

He is He who shows you the lightning causing fear and hope and (Who) brings up the heavy cloud.

It is He Who does show you the lightning to inspire fear and hope and HE raises the heavy clouds.

It is He Who doth show you the lightning, by way both of fear and of hope: It is He Who doth raise up the clouds, heavy with (fertilising) rain!

And Ar-Ra'd (thunder) glorifies and praises Him, and so do the angels because of His Awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet they (disbelievers) dispute about Allah. And He is Mighty in strength and Severe in punishment.

And the thunder celebrates His praise, and the angels too for awe of Him. And He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning Allah, and He is Mighty in prowess.

The thunder hymneth His praise and (so do) the angels for awe of Him. He launcheth the thunderbolts and smiteth with them whom He will while they dispute (in doubt) concerning Allah, and He is mighty in wrath.

The thunder praises His glory, and so do the angels, out of reverence for Him. He sends the lightning bolts, which strike in accordance with His will. Yet, they argue about GOD, though His power is awesome.

Both the thunder and the angels glorify Him and out of His fear always praise Him. He sends down thunderbolts to strike whomever He wants, while they are busy arguing about the existence of God. His punishment is stern.

And the thunder declares His glory with His praise, and the angels too for awe of Him; and He sends the thunderbolts and smites with them whom He pleases, yet they dispute concerning ALLAH, and He is Mighty in prowess.

And the thunder glorifies HIM with HIS praise and likewise do the angels for awe of HIM; and HE sends the thunderbolts, and smites therewith whom HE wills, yet they dispute concerning ALLAH, while HE is Severe in punishing.

Nay, thunder repeateth His praises, and so do the angels, with awe: He fingeth the loud-voiced thunder-bolts, and therewith He striketh whomsoever He will, yet these (are the men) who (dare to) dispute about Allah, with the strength of His power (supreme)!

For Him (Alone) is the Word of Truth (i.e. none has the right to be worshipped but He). And those whom they (polytheists and disbelievers) invoke, answer them no more than one who stretches forth his hand for water to reach his mouth, at the edge of a deep well: for he may not reach it, nor can any one besides Him be a protector.

For him (the Messenger) is a succession of angels before him and behind him; they guard him by the command of ALLAH. Surely, ALLAH changes not the condition of a people until they change that which is in their hearts. And when ALLAH decides to punish a people, there is no repelling it, nor have they any helper besides HIM.

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Say (O Muhammad SAW): "Who is the Lord of the heavens and the earth?" Say: "ALLAH." Say: "Have you then taken for worship partners besides Him who created the like of His creation?" Say: "Allah is the Creator of all things, He is the One, the Supreme.'

Say: "Who is the Lord and Sustainer of the heavens and the earth?" Say: "(It is) Allah." Say: "Do ye then take (for worship) protectors other than Him, such as have no power either for good or for harm to themselves?" Say: "Are the seeing and the seeing alike? Or the depths of darkness equal with light? Or do they assign to Allah partners who have created (anything) as He has created, so that the creation seemed to them similar?

Say: "Who is the Lord of the heavens and the earth?" Say: "It is Allah." Say: "Do you take then besides Him guardians who do not possess any power to benefit or harm even for themselves? Say: Are the blind and the seeing alike? Or, are darkness and light equal? Or, have they set up with Allah associates who have created creation like His, so that what is created became confused to them? Say: Allah is the Creator of all things, and He is the One, the Supreme.'

Say: "Who is the Lord of the heavens and the earth?" Say: "Allah." Say: "Do you then take besides Him guardians who control no benefit or harm even for themselves? Say: Are the blind and the seeing alike? Or, are darkness and light equal? Or, have they set up with Allah associates who have created creation like His, so that what is created became confused to them? Say: "Allah is the Creator of all things, He is the One, the Supreme."
013:017 He sends down water (rain) from the sky, and the valleys flow according to their measure, but the flood bears away the foam that mounts up to the surface, and (also) from that (ore) which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allah (by parables) show forth truth and falsehood. Then, as for the foam it passes away as scum upon the banks, while that which is for the good of mankind remains in the earth. Thus Allah sets forth parables (for the truth and falsehood, i.e. Belief and disbelief).

013:017 He sends down water from the clouds, then watercourses flow according to their measure, and the torrent bears along the swelling foam. And from that which they melt in the fire for the sake of making ornaments or apparatus arises a scum like it. Thus does Allah compare truth and falsehood. Then as for the scum, it passes away as a worthless thing; and as for that which does good to men, it tarries in the earth. Thus does Allah set forth parables.

013:017 He sends down water from the sky, so that valleys flow according to their measure, and the flood beareth (on its surface) swelling foam - from that which they smell in the fire in order to make ornaments and tools riseth a foam like unto it - thus Allah coineth (the similitude of) the true and the false. Then, as for the foam, it passeth away as scum upon the banks, while, as for that which is of use to mankind, it remaineth in the earth. Thus Allah coineth the similitudes.

013:017 HE sends down water from the sky so that the valleys flow according to their measure and the flood bears on its surface swelling foam. And from that which they heat in the fire, seeking to make ornaments or utensils, comes out a foam similar to it. Thus does ALLAH illustrate truth and falsehood. Now, as to the foam it goes away as rubbish and perishes but as to that which benefits men, it stays in the earth. Thus does ALLAH set forth parables.

013:017 He sends down water from the skies, and the channels flow, each according to its measure: But the torrent bears away to foam that mounts up to the surface. Even so, from that (ore) which they heat in the fire, to make ornaments or utensils therewith, there is a scum likewise. Thus doth Allah (by parables) show forth Truth and Vanity. For the scum disappears like foam cast out, while that which is for the good of mankind remains on the earth. Thus doth Allah set forth parables.

013:018 For those who answered their Lord's Call [believed in the Oneness of Allah and followed His Messenger Muhammad SAW i.e. Islamic Monotheism] is Al-Husna (i.e. Paradise). But those who answered not His Call (disbelieved in the Oneness of Allah and followed not His Messenger Muhammad SAW), if they had all that is in the earth together with its like, they would offer it in order to save themselves (from the torment, it will be in vain). For them there will be the terrible reckoning. Their dwelling place will be Hell; - and worst indeed is that place for rest.

013:018 For those who respond to their Lord is good; and as for those who respond not to Him, even if they had all that is in the earth and the like thereof with it, they would certainly offer it for a ransom. As for those, theirs is an evil reckoning and their abode is Hell, and evil is the resting-place.

013:018 For those who answered Allah's call is bliss; and for those who answered not His call, if they had all that is in the earth, and therewith the like thereof, they would proffer it as ransom. Such will have a woeful reckoning, and their habitation will be Hell, a dire abode.

013:018 Those who respond to their Lord deserve the good rewards. As for those who failed to respond to Him, if they possessed everything on earth - even twice as much - they would readily give it up as ransom. They have incurred the worst reckoning, and their final abode is Hell; what a wretched place of rest!

013:018 Those who answer the call of their Lord will receive good rewards. Whatever those who have not answered the call of their Lord offer to redeem themselves, even if they offer double the wealth of the whole earth, will not be accepted. They will face a terrible reckoning and their dwelling will be Hell, a terrible place to rest!

013:018 Those who respond to their Lord is good; and (as for) those who do not respond to Him, had they all that is in the earth and the like thereof with it, they would certainly offer it for a ransom. (As for) those, an evil reckoning shall be theirs and their abode is Hell, and evil is the resting-place.

013:018 Those who respond to their Lord is external good; and as for those who respond not to HIM, if they had all that is in the earth and the like of it added thereto, they would readily ransom themselves therewith. It is these that shall have an evil reckoning and their abode is Hell, What a wretched place of rest!

013:018 Those who respond to their Lord, are (all) good things. But those who respond not to Him, Even if they had all that is in the heavens and on earth, and as much more, (in vain) would they offer it for ransom. For them will the reckoning be terrible: their abode will be Hell, - what a bed of misery!

013:018 Section 3: Good and Evil bring their own Reward

013:019 Shall he then who knows that what has been revealed unto you (O Muhammad SAW) from your Lord is the truth be like him who is blind? But it is only the men of understanding that pay heed. Is he who knows that what is revealed to thee from thy Lord is the truth like him who is blind? Only men of understanding mind --

013:019 Is he who knoweth that what is revealed unto thee from thy Lord is the truth like him who is blind? But only men of understanding heed; Can a person, who knows that what is revealed to you from your Lord is the truth, be considered equal to a blind person? Only those who have understanding take heed.

013:019 Is he then who knows that what has been revealed to you from your Lord is the truth like him who is blind? Only those possessed of understanding will mind, Is he, then, who knows that what has been revealed to thee from thy Lord is the truth, like one who is blind? But only those gifted with understanding take heed.

013:019 Is one who doth know that that which hath been revealed unto thee from thy Lord is the Truth, like one who is blind? It is those who are endowed with understanding that receive admonition;
013:020 Khan  Those who fulfill the Covenant of Allah and break not the Mithaq (bond, treaty, covenant);
013:020 Maulana  Those who fulfill the pact of Allah, and break not the covenant;
013:020 Pickthal  Such as keep the pact of Allah, and break not the covenant;
013:020 Rashad  They are the ones who fulfill their pledge to GOD, and do not violate the covenant.
013:020 Sarwar  Those who fulfill their promise to and covenant with God,
013:020 Shakir  Those who fulfill the promise of Allah and do not break the covenant,
013:020 Sherali  Those who fulfill ALLAH's pact, and break not the covenant;
013:020 Yusufali  Those who fulfill the covenant of Allah and fail not in their plighted word;
013:021 Khan  Those who join that which Allah has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allah has forbidden and perform all kinds of good deeds which Allah has ordained).
013:021 Maulana  And those who join that which Allah has bidden to be joined and have awe of their Lord, and fear the evil reckoning.
013:021 Pickthal  Such as unite that which Allah hath commandeth should be joined, and fear their Lord, and dread a woeful reckoning;
013:021 Rashad  They join what GOD has commanded to be joined, reverence their Lord, and fear the dreadful reckoning.
013:021 Sarwar  who maintain all the proper relations that God has commanded them to maintain, who have fear of their Lord and the hardships of the Day of Judgment,
013:021 Shakir  And those who join that which Allah has bidden to be joined and have awe of their Lord and fear the evil reckoning.
013:021 Sherali  And those who join what ALLAH has commanded to be joined, and fear their Lord, and dread the evil reckoning;
013:021 Yusufali  Those who join together those things which Allah hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning;
013:022 Khan  And those who remain patient, seeking their Lord's Countenance, perform As-Salat (Iqamat-as- Salat), and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end;
013:022 Maulana  And those who are steadfast seeking the pleasure of their Lord, and keep up prayer and spend of that which We have given them, secretly and openly, and repel evil with good: for thus is the (happy) issue of the abode --
013:022 Pickthal  Such as persevere in seeking their Lord's Countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home,
013:022 Rashad  They steadfastly persevere in seeking their Lord, observe the Contact Prayers (Salat), spend from our provisions to them secretly and publicly, and counter evil with good. These have deserved the best abode.
013:022 Sarwar  those who exercise patience to gain God's pleasure, who are steadfast in prayer, who spend for the cause of God privately and in public, and who keep away evil with good will have a blissful end.
013:022 Shakir  And those who are constant, seeking the pleasure of their Lord, and keep up prayer and spend (benevolently) out of what We have given them secretly and openly and repel evil with good; as for those, they shall have the (happy) issue of the abode
013:022 Sherali  And those who persevere in seeking the favour of their Lord, and observe Prayer, and spend out of that with which WE have provided them, secretly and openly, and repel evil with good. It is these who shall have the best reward of the final abode -
013:022 Yusufali  Those who patiently persevere, seeking the countenance of their Lord; Establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the (eternal) home;-  
013:023 Khan  'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteousness from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying):
013:023 Maulana  Garden of perpetuity, which they will enter along with those who do good from among their fathers and their spouses and their offspring; and the angels will enter in upon them from every gate.
013:023 Pickthal  Gardens of Eden which they enter, along with all who do right of their fathers and their helpmeets and their seed. The angels enter unto them from every gate,
013:023 Rashad  They enter the gardens of Eden, together with the righteous among their parents, their spouses, and their children. The angels will enter in to them from every door.
013:023 Sarwar  They will be admitted to the gardens of Eden wherein they will live forever with their righteous fathers, spouses, and offspring. The angels will come to them through every gate
013:023 Shakir  The gardens of perpetual abode which they will enter along with those who do good from among their parents and their spouses and their offspring; and the angels will enter in upon them from every gate:
013:023 Sherali  Gardens of Eternity. They shall enter them and also those who are righteous from among their fathers, and their wives and their children. And the angels shall enter unto them from every gate, saying,
013:023 Yusufali  Gardens of perpetual bliss: they shall enter there, as well as the righteous among their fathers, their spouses, and their offspring: and angels shall enter unto them from every gate (with the salutation):
013:024 Khan  "Salamun 'Alaikum (peace be upon you) for that you persevered in patience! Excellent indeed is the final home!"
013:024 Maulana  Peace be to you, because you were constant -- how excellent is then the final Abode!
013:024 Pickthal  (Saying): Peace be unto you because ye persevered. Ah, passing sweet will be the sequel of the (heavenly) Home.
013:024 Rashad  saying, "Peace be with you for all that you have patiently endured. Blessed is the reward of Paradise."
013:024 Sarwar  Peace be on you because you were constant, how excellent, is then, the issue of the abode.
013:024 Sherali  'Peace be unto you, because you were steadfast; behold, how excellent is the reward of the final abode !'
013:024 Yusufali  "Peace unto you for that ye persevered in patience! Now how excellent is the final home!"
And those who break the Covenant of Allah, after its ratification, and sever that which Allah has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allah's Mercy); And for them is the unhappy (evil) home (i.e. Hell).

And those who break the covenant of Allah after its confirmation, and cut asunder that which Allah has ordered to be joined, and make mischief in the land, for them is the curse and theirs is the evil end of the Abode.

And those who break the covenant of Allah after ratifying it, and sever that which Allah hath commanded should be joined, and make mischief in the earth: theirs is the curse and theirs the ill abode.

As for those who violate GOD's covenant after pledging to keep it, and sever what GOD has commanded to be joined, and commit evil, they have incurred condemnation; they have incurred the worst destiny.

Those who disregard their covenant with God after He has taken such a pledge from them, who sever the proper relations that God has commanded them to establish, and those who spread evil in the land will have God's condemnation instead of reward and will face the most terrible end.

And those who break the covenant of Allah after its confirmation and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.

Those who break the covenant of ALLAH, after having established it and cut asunder what ALLAH has commanded to be joined, and act corruptly in the earth, on them is the curse of ALLAH and they shall have a grievous abode.

But those who break the Covenant of Allah, after having plighted their word thereto, and cut asunder those things which Allah has commanded to be joined, and work mischief in the land;- on them is the curse; for them is the terrible home!

Allah increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.

Allah amplifies and straitens provision for whom He pleases. And they rejoice in this world's life. And this world's life, compared with the Hereafter, is only a temporary enjoyment.

Allah enlargeth livelihood for whom He will, and straiteneth (it for whom He will); and they rejoice in the life of the world, whereas the life of the world is but brief comfort as compared with the Hereafter.

GOD is the One who increases the provision for whomever He wills, or withholds it. They have become preoccupied with this life; and this life, compared to the Hereafter, is nil.

God gives abundant sustenance to whomever He wants and determines everyone's destiny. Some people are very happy with the worldly life. Compared to the life to come it is only a temporary means.

Allah enlarges HIS provision and straitens it for whomever HE pleases. And they rejoice in the present life, while the present life is but a temporary enjoyment as compared with the Hereafter.

Allah doth enlarge, or grant by (strict) measure, the sustenance (which He giveth) to whomsoever He pleaseth. (The worldly) rejoice in the life of the world, whereas the life of the world is but brief comfort in the Hereafter.

And those who believe, and whose hearts find comfort in the remembrance of ALLAH. Aye! It is the remembrance of ALLAH that hearts find rest!

Section 4: Revolution to be brought about by Qur'an

All who turn to Him in repentance, He wills and guides those who turn (to Him).

And those who disregard their covenant with God after He has taken such a pledge from them, who sever the proper relations that God has commanded them to establish, and those who spread evil in the land will have God's condemnation instead of reward and will face the most terrible end.

And those who break the covenant of ALLAH, after having established it and cut asunder what ALLAH has commanded to be joined, and act corruptly in the earth, on them is the curse of ALLAH and they shall have a grievous abode.

But those who break the Covenant of Allah, after having plighted their word thereto, and cut asunder those things which Allah has commanded to be joined, and work mischief in the land;- on them is the curse; for them is the terrible home!

Allah increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.

And those who believe say: "Why is not a sign sent down to him (Muhammad SAW) from his Lord?" Say: "Verily, Allah sends astray whom He wills and guides unto Himself who turn to Him in repentance."

And those who believe say: Why is not a sign sent down to him by his Lord? Say: Allah leaves in error whom He pleases, and guides only those who obey.

And those who disbelieve say: If only a portent were sent down upon him from his Lord! Say: Lo! Allah sendeth whom He will astray, and guideth unto Himself all who turn (unto Him).

And those who break the covenant of Allah after its confirmation, and cut asunder that which Allah has ordered to be joined and make mischief in the land; (as for) those, upon them shall be curse and they shall have the evil (issue) of the abode.

And those who break the covenant of ALLAH, after having established it and cut asunder what ALLAH has commanded to be joined, and act corruptly in the earth, on them is the curse of ALLAH and they shall have a grievous abode.

But those who break the Covenant of Allah, after having plighted their word thereto, and cut asunder those things which Allah has commanded to be joined, and work mischief in the land;- on them is the curse; for them is the terrible home!

Allah increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.

And those who believe say: 'Why is not a sign sent down to him who will go astray and He guides those who turn to Him in repentance.'

And those who believe say: Why is not a sign sent down to him who will go astray and He guides those who turn to Him in repentance.

And those who believe say: Why is not a sign sent down to him who will go astray and He guides those who turn to Him in repentance.

And those who believe say: Why is not a sign sent down to him who will go astray and He guides those who turn to Him in repentance.

And those who believe say: 'Why is not a sign sent down to him whomsoever HE pleases, and guides to Himself those who turn (unto Him).

The unbelievers say: 'Why is not a sign sent down to him from his Lord?' Say: Truly Allah leaveth, to go astray, whom He wills, and guideth to Him only those who obey."

The unbelievers say: 'Why is not a sign sent down to him from his Lord?' Say: Absolutely, by remembering GOD, the hearts rejoice.

The unbelievers say: 'Why is not a sign sent down to him from his Lord?' Say: Truly Allah leaveth, to stray, whom He will; But He guideth to Himself those who turn to Him in repentence.

The unbelievers say: 'Why is not a sign sent down to him from his Lord?' Say: "Truly Allah leaveth, to stray, whom He will; But He guideth to Himself those who turn to Him in repentence.

The unbelievers say: 'Why is not a sign sent down to him from his Lord?' Say: "Truly Allah leaveth, to stray, whom He will; But He guideth to Himself those who turn to Him in repentence."
Thus have we sent you (O Muhammad SAW) to a community before whom other communities have passed away, in order that you might recite unto them what We have inspired to you, while they disbelieve in the Most Beneficient (Allah) Say: \"He is my Lord! La ilaha illa Huwa (none has the right to be worshipped but He)! In Him is my trust, and to Him will I return.\"

We have sent thee (O Muhammad SAW) unto a people before whom other peoples have passed away, that thou mayest recite unto them what We have revealed to you, for they have disbelieved in the Most Gracious. Say, \"He is my Lord. There is no god except He. I put my trust in Him, and to Him is my recourse.\"

Thus have we sent you a nation before which other nations have passed away, that thou mightest recite to them what We have revealed to thee, and (still) they deny the Beneficient. Say: \'He is my Lord; there is no god but He; in Him do I trust and to Him is my return.\'

Thus have We sent thee to a people, before whom other peoples have passed away, that thou mayest recite to them what We have revealed to thee, for they deny the Gracious God. Say, \'HE is my Lord; There is no god but HE. In HIM do I put my trust and towards HIM is my recourse.\'

Thus have we sent you to this community, just as we did for other communities in the past. You shall recite to them what We reveal to you, for they have disbelieved in the Most Gracious. Say, \"He is my Lord. There is no god except He. I put my trust in Him alone; to Him is my ultimate destiny.\"

We have sent you to a nation before which there lived many nations so that you would read to them what We have revealed to you. They still deny the existence of the Beneficient God. Say, \"He is my Lord besides whom there is no other God. I trust Him and turn to Him in repentance.\"

And thus We have sent you among a nation before which other nations have passed away, that you might recite to them what We have revealed to you and (still) they deny the Beneficient Allah. Say: He is my Lord, there is no god but He; on Him do I rely and to Him is my return.

Thus We send thee (O Muhammad) unto a nation, before whom other nations have passed away, that thou mayst recite unto them that which We have inspired in thee, while they disbelievers in the Beneficient. Say: He is my Lord; there is no Allah save Him. In Him do I put my trust and unto Him is my recourse.

We have sent you to this community, just as we did for other communities in the past. You shall recite to them what We reveal to you, for they have disbelieved in the Most Gracious. Say, \"He is my Lord. There is no god except He. I put my trust in Him alone; to Him is my ultimate destiny.\"

If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak (it would not have been other than this Qur'an). But the decision of all things is certainly with Allah. Have not then those who believe yet known that if Allah please He would certainly guide all mankind? The disbelievers will continue to suffer a repelling calamity, or it will not come down unto thee by inspiration; yet do they reject (Him), the Most Gracious! Say: \’He is my Lord! There is no god but He! On Him is my trust and to Him do I turn!\’
013:032 Section 5: Opposition will fail
013:032 And indeed (many) Messengers were mocked at before you (O Muhammad SAW), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My Punishment!
013:032 And messengers before thee were certainly mocked, but I have respite to those who disbelieved, then I seized them. How (awful) was then My requital!
013:032 And verily messengers (of Allah) were mocked before thee, but long I bore with those who disbelieved. At length I seized them, and how (awful) was My punishment!
013:032 Messengers before you have been ridiculed; I permitted the disbelievers to carry on, then I punished them. How terrible was My retribution!
013:032 (Muhammad), people have mocked the Messengers who lived before you. I gave a respite to the unbelievers (so that they would repent, but they did not). Then I struck them with a terrible retribution.
013:032 And messengers before you were certainly mocked at, but I gave respite to those who disbelieved, then I destroyed them; how then was My requital (of evil)?
013:032 Mocked were (many) messengers before thee: but I granted respite to the unbelievers, and finally I punished them: Then how (terrible) was my requital!
013:033 Is then He (Allah) Who takes charge (guards, maintains, provides, etc.) of every person and knows all that he has earned (like any other deities who know nothing)? Yet they ascribe partners to Allah. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieve, their plotting is made faireseeming, and they have been hindered from the Right Path, and whom Allah sends astray, for him, there is no guide.
013:033 Is, then, He Who watches every soul as to what it earns? And yet they ascribe partners to Allah! Say: Name them. Would you inform Him of that which He knows not in the earth, or of an outward saying? Rather, their plan is made fair-seeming to those who disbelieve, and they are kept back from the path. And whom Allah leaves in error, he has no guide.
013:033 Is He Who is aware of the deserts of every soul (as he who is aware of nothing)? Yet they ascribe unto Allah partners. Say: Name them. Is it that ye would inform Him of something which He knoweth not in the earth? Or is it but a way of speaking? Nay but their contrivance is made seeming fair for those who disbelieve and they are kept from the right road. He whom Allah sendeth astray, for him there is no guide.
013:033 Is there any equal to the One who controls every single soul? Yet, they set up idols to rival GOD. Say, "Name them. Are you informing Him of something on earth that He does not know? Or are you fabricating empty statements?" Indeed, the schemes of those who disbelieve have been adorned in their eyes. They are thus diverted from the right path. Whomever GOD sends astray can never find a guiding teacher.
013:033 (Can anyone be considered equal to) the One who is the Guardian of every soul and the Watcher of what it has gained? Yet, the unbelievers have considered their idols equal to God. Say, "Name the attributes of your idols. Are you trying to tell GOD about something that does not exist on the earth? Do you only mention empty names? Evil plans have attracted the unbelievers and have misled them from the right path. No one can guide those whom GOD has caused to go astray.
013:033 Is He then Who watches every soul as to what it earns? And yet they give associates to Allah! Say: Give them a name; nay, do you mean to inform Him of what He does not know in the earth, or (do you affirm this) by an outward saying? Rather, their plans are made to appear faireseeming to those who disbelieve, and they are kept back from the path; and whom Allah makes err, he shall have no guide.
013:033 Will then HE, Who stands over every soul watching what it earns, let them go unpunished? Yet they ascribe partners to ALLAH. Say, 'Do name them.' Would you inform HIM of what HE does not know in the earth? Or, is it a mere empty saying? Nay, but the design of the unbelievers has been made to appear beautiful in their eyes, and they have been kept back from the right way. And he whom ALLAH lets go astray shall have no guide.
013:033 Is then He who disbelieved, then I seized them. How (awful) was then My retribution!
013:033 Is then He Who takes charge (guards, maintains, provides, etc.) of every person and knows all that he has earned (like any other deities who know nothing)? Yet they ascribe partners to Allah. Say: Name them. Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieve, their plotting is made faireseeming, and they have been hindered from the Right Path, and whom Allah sends astray, for him, there is no guide.
013:033 Is there any equal to the One who controls every single soul? Yet, they set up idols to rival GOD. Say, "Name them. Are you informing Him of something on earth that He does not know? Or are you fabricating empty statements?" Indeed, the schemes of those who disbelieve have been adorned in their eyes. They are thus diverted from the right path. Whomever GOD sends astray can never find a guiding teacher.
013:033 (Can anyone be considered equal to) the One who is the Guardian of every soul and the Watcher of what it has gained? Yet, the unbelievers have considered their idols equal to God. Say, "Name the attributes of your idols. Are you trying to tell GOD about something that does not exist on the earth? Do you only mention empty names? Evil plans have attracted the unbelievers and have misled them from the right path. No one can guide those whom GOD has caused to go astray.
013:033 Is He then Who watches every soul as to what it earns? And yet they give associates to Allah! Say: Give them a name; nay, do you mean to inform Him of what He does not know in the earth, or (do you affirm this) by an outward saying? Rather, their plans are made to appear faireseeming to those who disbelieve, and they are kept back from the path; and whom Allah makes err, he shall have no guide.
013:033 Will then HE, Who stands over every soul watching what it earns, let them go unpunished? Yet they ascribe partners to ALLAH. Say, 'Do name them.' Would you inform HIM of what HE does not know in the earth? Or, is it a mere empty saying? Nay, but the design of the unbelievers has been made to appear beautiful in their eyes, and they have been kept back from the right way. And he whom ALLAH lets go astray shall have no guide.
013:033 Is then He who disbelieved, then I seized them. How (awful) was then My retribution!
013:033 Is then He who disbelieved, then I seized them. How (awful) was then My retribution!
013:034 For them is a torment in the life of this world, and certainly, harder is the torment of the Hereafter. And they have no protector against Allah.
013:034 For them is chastisement in this world's life, and the chastisement of the Hereafter is certainly more grievous. And they have no protector against Allah.
013:034 For them is a torment in the life of the world, and verily the doom of the Hereafter is more painful, and they have no defender from Allah.
013:034 They have incurred retribution in this life, and the retribution in the Hereafter is far worse. Nothing can protect them against GOD.
013:034 The unbelievers will face torment in this world and their punishment in the life hereafter will be even greater. No one can save them from the wrath of God.
013:034 They shall have chastisement in this world's life, and the chastisement of the hereafter is certainly more grievous, and they shall have no protector against Allah.
013:034 For them is a punishment in the present life; and surely, the punishment in the Hereafter is harder, and they will have no defender against ALLAH.
013:034 For them is a penalty in the life of this world, but harder, truly, is the penalty of the Hereafter: and defender have they none against Allah.
013:035

013:035 Khan The description of the Paradise which the Mutaqaq (pious - see V.2:2) have been promised! - Underneath it rivers flow, its provision is eternal and so is its shade, this is the end (final destination) of the Mutaqaq (pious - see V.2:2), and the end (final destination) of the disbelievers is Fire.

(See Verse 47:15)

013:035 Maulana A parable of the Garden which is promised to those who keep their duty; Therein flow rivers. Its fruits are perpetual and its plenty. Such is the end for those who keep their duty; and the end of the disbelievers is the Fire.

013:035 Pickthal A similitude of the Garden which is promised unto those who keep their duty (to Allah): Underneath it rivers flow; its food is everlasting, and its shade; this is the reward of those who keep their duty, while the reward of disbelievers is the Fire.

013:035 Rashad The allegory of Heaven, which is promised for the righteous, is flowing streams, inexhaustible provisions, and cool shade. Such is the destiny for those who observe righteousness, while the destiny for the disbelievers is Hell.

013:035 Sarwar The gardens which have been promised to the pious have flowing streams, everlasting fruits, and perpetual shade. Such is the blissful end of the pious, but hell fire is the terrible end for the unbelievers.

013:035 Shakir A likeness of the garden which the righteous are promised; there now beneath it rivers, its food and shades are perpetual; this is the requital of those who guarded (against evil), and the requital of the unbelievers is the fire.

013:035 Sherali The similitude of the Garden promised to the God-fearing is that through it flow streams; its fruit is everlasting, and so is its shade. That is the reward of those who are righteous; and the end of the disbelievers is Fire.

013:035 Yusufali The parable of the Garden which the righteous are promised: beneath it flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the end of the Righteous; and the end of Unbelievers in the Fire.

013:036

013:036 Khan Those to whom We have given the Book (such as 'Abdullah bin Salam and other Jews who embraced Islam), rejoice at what has been revealed unto you (i.e. the Qur'an), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad SAW): "I am commanded only to worship Allah (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return."

013:036 Maulana And those to whom We have given the Book rejoice in that which has been revealed to thee, and of the Confederates are some who deny a part of it. Say: I am commanded not to ascribe to Allah a partner. To Him do I invite (you), and to Him is my return.

013:036 Pickthal Those unto whom We gave the Scripture rejoice in that which is revealed unto thee. And of the clans there are who deny some of it. Say: I am commanded only that I serve Allah and ascribe unto Him no partner. Unto Him I cry, and unto Him is my return.

013:036 Rashad Those who received the scripture rejoice in what was revealed to you; some others may reject parts of it. Say, "I am simply enjoined to worship GOD, and never associate any idols with Him. I invite to Him, and to Him is my ultimate destiny."

013:036 Sarwar The People of the Book are happy with what has been revealed to you. Among the different parties, there are some who dislike part of what has been revealed to you. (Muhammad), tell them, ‘I have been commanded to worship God alone, not to consider anything equal to Him. To Him do I tend and to Him shall I return.

013:036 Sherali And thus have We sent it, (the Qur'an) down to be a judgement of authority in Arabic. Were you (O Muhammad SAW) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wali (protector) or defender against Allah.

013:036 Yusufali And thus have We sent it (the Qur'an) down to be a judgment of authority in Arabic. Were you (O Muhammad SAW) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wali (protector) or defender against Allah.

013:037

013:037 Khan And thus have We sent it (the Qur'an) down to be a judgement of authority in Arabic. Were you (O Muhammad SAW) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wali (protector) or defender against Allah.

013:037 Maulana And thus have We sent it (the Qur'an) down to be a judgement of authority in Arabic. Were you (O Muhammad SAW) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wali (protector) or defender against Allah.

013:037 Pickthal Thus have We revealed it, a decisive utterance in Arabic; and if thou shouldst follow their desires after that which hath come unto thee of knowledge, thou wouldst have against Allah no guardian nor protector.

013:037 Rashad Thus have We revealed it, a decisive utterance in Arabic; and if thou shouldst follow their desires after that which hath come unto thee of knowledge, thou wouldst have against Allah no guardian nor protector.

013:037 Sarwar Thus have We revealed it, a decisive utterance in Arabic; and if thou shouldst follow their desires after that which hath come unto thee of knowledge, thou wouldst have against Allah no guardian nor protector.

013:037 Sherali Thus have We revealed it, a decisive utterance in Arabic; and if thou shouldst follow their desires after that which hath come unto thee of knowledge, thou wouldst have against Allah no guardian nor protector.

013:037 Yusufali Thus have We revealed it, a decisive utterance in Arabic; and if thou shouldst follow their desires after that which hath come unto thee of knowledge, thou wouldst have against Allah no guardian nor protector.

013:038

013:038 Khan And indeed We sent Messengers before you (O Muhammad SAW), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allah's Leave. (For) each and every matter there is a Decree (from Allah).

013:038 Maulana And certainly We sent messengers before thee and appointed for them wives and children. And it is not in (the power of) messenger to bring a sign except by Allah's permission. For every term there is an appointment.

013:038 Pickthal And verily We sent messengers (to mankind) before thee, and We appointed for them wives and offspring, and it was not (given) to any messenger that he should bring a portent save by Allah's leave. For everything there is a time prescribed.

013:038 Rashad We have sent messengers before you, and we made them husbands with wives and children. No messenger can produce a miracle without GOD's authorization, and in accordance with a specific, predetermined time.

013:038 Sarwar We sent Messengers before you (Muhammad) and gave them wives and offspring. No Messenger was to show miracles without the permission of God.

013:038 Shakir And certainly We sent messengers before you and gave them wives and children, and it is not in (the power of) a messenger to bring a sign except by Allah's permission; for every term there is an appointment.

013:038 Sherali And, indeed, WE sent Messengers before thee, and WE gave them wives and children. And it is not possible for a Messenger to bring a Sign save by the command of ALLAH. For every term there is a divine decree.

013:038 Yusufali We did send messengers before thee, and appointed for them wives and children: and it was never the part of a messenger to bring a sign except as Allah permitted (or commanded). For each period is a Book (revealed).
Unbelievers know who gets home in the end. Those before them did also devise plots; but in all things the master
And those who were before them did also devise plans but all plotting is Allah's. He knows what everyone is doing. The disbelievers will come to know for what they have plotted. 

And those before them planned indeed, but all planning is Allah's. He knoweth the doings of every soul: and the disbelievers shall come to know who shall be the sequel of the (heavenly) Home.

And verily, those before them did devise plots, but all planning is Allah's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).

And those before them planned indeed, but all planning is Allah's. He knows what every soul earns. And the disbelievers will come to know for whom is the (good) end of the Abode.

Others before them have schemed, but to GOD belongs the ultimate scheming. He knows what everyone is doing. The disbelievers will find out who the ultimate winners are.

Certain people who lived before plotted evil plans but God is the Master of all plans. He knows what every soul does. The unbelievers will soon learn who will achieve the blissful end.

And those before them did indeed make plans, but all planning is Allah's; He knows what every soul earns, and the unbelievers shall come to know for whom is the (better) issue of the abode.

And those who were before them did also devise plans but all effective devising of plans belongs to ALLAH. HE knows what every soul earns; and the disbelievers shall soon know whose will be the final reward of the Abode.

Those before them did (also) devise plots; but in all things the master-planning is Allah's He knoweth the doings of every soul: and soon will the Unbelievers know who gets home in the end.

And the disbelievers will know who will achieve the blissful end. And HE is Swift at reckoning. For every event God has ordained His decree. God establishes or effaces whatever He wants and with Him is the original of the Book. GOD erases whatever He wills, and fixes (whatever He wills). With Him is the original Master Record.

Allah makes to pass away and establishes what He pleases, and with Him is the basis of the Book. And THOSE WHO ARE BEFORE THEM have schemed, but to GOD belongs all planning. He knows what everyone is doing. The disbelievers will know who will achieve the blissful end. And HE is Swift at reckoning.

Do they not see that WE are visiting the land, curtailing it of its sides? And Allah pronounces a doom; there is none to reverse HIS decree, and He is swift to take account. Have they not considered that WE have taken over the land and reduced its borders? It is God who issues the irreversible decree and His reckoning is swift.

See they not how we aim to the land, reducing it of its outlying parts? (When) Allah doometh there is none that can postpone His doom, and He is Swift in calling to account.

Do they not see that We are bringing destruction upon the land by curtailing it of its sides? And Allah pronounces a doom—there is no repeller of His decree. And He is the most efficient Reckoner. Do they not see that every day on earth, brings them closer to the end, and that GOD decides their life span, irrevocably? He is the most efficient Reckoner.

See they not that We are visiting the land, reducing it from its outlying boarders? (When) Allah doometh there is none that can postpone His doom, and He is swift at reckoning. Do they not see that everything is decreed by God, and none other can annul HIS decree, and He is swift at taking account.

Have they not considered that We have taken over the land and reduced its borders? It is God who issues the irreversible decree and His reckoning is swift.

Do they not see that we threaten them with or make you die first (before its fulfillment), your duty is only to deliver (the message). It is us who will call them to account.

Whether WE let thee see part of that which WE have promised them, or cause you to die, your duty is only to convey (the Message) and on US is the reckoning.

Whether We show you (O Muhammad SAW) part of what WE have promised them, or make you die (before its happening), thine is but conveyance (of the message). Ours the reckoning.

Whether We shall show thee (within thy life-time) part of what we promised them or take to ourselves thy soul (before it is all accomplished), thy duty is to make (the Message) reach them: it is our part to call them to account.

Whether WE let you see part of what WE threaten them with or make you die, for only the delivery of the message is (incumbent) on you, while calling (them) to account is Our (business). Whether We shall show thee (within thy life-time) part of what we promised them or take to ourselves thy soul (before it is all accomplished), thy duty is to make (the Message) reach them: it is our part to call them to account.

Whether WE let you see part of that which WE promise them, or cause thee to die, thine is but the delivery of the message, and Ours to call (them) to account.

Whether WE let thee see part of that which WE have promised them, or make thee die (before its happening), thine is but conveyance of the message. Ours the reckoning.

Whether We show you what we promise them, or terminate your life before that, your sole mission is to deliver the (message). It is us who will call them to account.

Whether We let thee see something of that which WE have promised them, or make thee die (before its happening), thine is but conveyance (of the message). Ours the reckoning.

And whether WE show thee in thy life-time the fulfillment of some of the things which WE threaten them or whether WE cause the to die, it makes little difference, for on thee lies only the delivery of the Message, and on US the reckoning.

And those before them devised plans, but all planning is Allah's. He knows what every soul earns, and the disbelievers will know who gets home in the end. Those before them did (also) devise plots; but in all things the master-planning is Allah's He knoweth the doings of every soul: and soon will the Unbelievers know who gets home in the end.
013:043
And those who disbelieve, say: "You (O Muhammad SAW) are not a Messenger." Say: "Sufficient for a witness between me and you is Allah and those who have knowledge of the Scripture (such as 'Abdullah bin Salam and other Jews and Christians who embraced Islam)."

013:043 Maulana
And those who disbelieve say: Thou art not a messenger. Say: Allah is sufficient for a witness between me and you and whoever has knowledge of the Book.

013:043 Pickthtal
They who disbelieve say: Thou art no messenger (of Allah). Say: Allah, and whosoever hath knowledge of the Scripture, is sufficient witness between me and you.

013:043 Rashad
Those who disbelieved will say, "You are not a messenger!" Say, "GOD suffices as a witness between me and you, and those who possess knowledge of the scripture."

013:043 Sarwar
(Muhammad), the unbelievers say, "You are not a Messenger." Say, "God and those who have the knowledge of the Book are sufficient witness (to my prophethood)."

013:043 Shakir
And those who disbelieve say: You are not a messenger. Say: Allah is sufficient as a witness between me and you and whoever has knowledge of the Book.

013:043 Yusufali
The Unbelievers say: "No messenger art thou." Say: "Enough for a witness between me and you is Allah, and such as have knowledge of the Book."

014:000
14:000 Translations of the Qur'an, Chapter 14: IBRAHIM (ABRAHAM). Total Verses: 52. Revealed At: MAKKA

014:000
014:000 In the name of God, Most Gracious, Most Merciful

014:001
014:001 Section 1: Revelation dispels Darkness

014:001 Khan
Alif-Lam-Ra. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. (This is) a Book which We have revealed unto you (O Muhammad SAW) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allah and Islamic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.

014:001 Maulana
I, Allah, am the Seer. A book which We have revealed to thee that thou mayest bring forth men, by their Lord's permission, from darkness into light, by the way of the Mighty, the Praised One,

014:001 Pickthtal
Alif. Lam. Ra. (This is) a Scripture which We have revealed unto thee (Muhammad) that thereby thou mayest bring forth mankind from darkness unto light, by the permission of their Lord, unto the path of the Mighty, the Owner of Praise,

014:001 Rashad
A.L.R. A scripture that we revealed to you, in order to lead the people out of darkness into the light - in accordance with the will of their Lord - to the path of the Almighty, the Praisedworthy.

014:001 Sarwar
Alif. Lam. Ra. A Book has been revealed to you, (Muhammad), so that, by the permission of their Lord, you would be able to lead people from darkness into light along the path of the Majestic, Praised One,

014:001 Shakir
Alif Lam Ra. (This is) a Book which We have revealed to you that you may bring forth men, by their Lord's permission from utter darkness into light-- to the way of the Mighty, the Praised One,

014:001 Sherali
Alif Lâm Râ. This is a Book which WE have revealed to thee that thou mayest bring mankind out of the depths of darkness into light, by the command of their Lord, to the path of the Mighty, the Praisedworthy --

014:001 Yusufali
A. L. R. A Book which We have revealed unto thee, in order that thou mightest lead mankind out of the depths of darkness into light - by the leave of their Lord - to the Way of (Him) the Exalted in power, worthy of all praise!-

014:002
014:002 Allah to Whom belongs all that is in the heavens and all that is in the earth! And woe unto the disbelievers from a severe torment.

014:002 Maulana
Of Allah, Whose is whatever is in the heavens and whatever is in the earth. And woe to the disbelievers for the severe chastisement!

014:002 Pickthtal
Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth, and woe unto the disbelievers from an awful doom;

014:002 Rashad
(The path of) GOD; the One who possesses everything in the heavens and everything on earth. Woe to the disbelievers; they have incurred a terrible retribution.

014:002 Sarwar
To God belongs whatever is in the heavens and the earth. Woe to the disbelievers; they will face the most severe punishment!

014:002 Shakir
(Of) Allah, Whose is whatever is in the heavens and whatever Is in the earth; and woe unto the unbelievers on account of the severe chastisement,

014:002 Sherali
The path of ALLAH to Whom belongs whatever is in the heavens and whatever is in the earth. And woe to the disbelievers for a terrible punishment;

014:002 Yusufali
Of Allah, to Whom do belong all things in the heavens and on earth! But alas for the Unbelievers for a terrible penalty (their Unfaith will bring them)!-

014:003
014:003 Khan
Those who prefer the life of this world instead of the Hereafter, and hinder (men) from the Path of Allah (i.e.Islam) and seek crookedness therein - They are far astray.

014:003 Maulana
Those who love the life of the world more than the Hereafter, and turn away from Allah's path, and would have it crooked. Those are far astray.

014:003 Pickthtal
Those who love the life of the world more than the Hereafter, and debar (men) from the way of Allah and would have it crooked: such are far astray.

014:003 Rashad
They are the ones who give priority to this life over the Hereafter, repel from the way of GOD, and seek to make it crooked; they have gone far astray.

014:003 Sarwar
It is they who have given preference to the worldly life over the life to come. They create obstacles in the way that leads to God and try to make it seem crooked. They are in manifest error.

014:003 Shakir
(To) those who love this world's life more than the hereafter, and turn away from Allah's path and desire to make it crooked; these are in a great error.

014:003 Sherali
Those who prefer the present life to the Hereafter, and hinder men from the way of ALLAH and seek to make it crooked. It is these who have gone far off in error.

014:003 Yusufali
Those who love the life of this world more than the Hereafter, who hinder (men) from the Path of Allah and seek therein something crooked: they are astray by a long distance.
014:004 And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allah misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.

014:004 And We sent not any Messenger except with the language of his people, so that he might explain to them clearly. Then Allah leaves in error whom He pleases and He guides whom He pleases. And He is the Mighty, the Wise.

014:004 We did not send any Messenger except (to preach) in the tongue of his people, in order to clarify things for them. GOD then sends astray whomever He wills, and guides whomever He wills. He is the Almighty, the Most Wise.

014:004 All the Messengers that We sent spoke the language of their people so that they could explain (their message to them). God guides or causes to go astray whomever He wants. He is Majestic and All-wise.

014:004 And We did not send any Messenger except with the language of his people, so that he might explain to them clearly; then Allah makes whom He pleases err and He guides whom He pleases and He is the Mighty, the Wise.

014:004 And WE sent Moses with Our Signs, saying, `Bring forth thy people from the depths of darkness into light and remind them of the days of Allah. In this there are surely signs for every steadfast, grateful one.

014:005 And certainly We sent Moses with Our messages, saying: Bring forth thy people from darkness into light and remind them of the days of Allah. In this is surely signs for every steadfast, grateful one.

014:005 We verily sent Moses with Our revelations, saying: Bring thy people from darkness unto light. And remind them of the days of Allah. Lo! therein are revelations for each steadfast, thankful (heart).

014:005 Thus, we sent Moses with our miracles, saying, “Lead your people out of darkness into the light, and remind them of the days of GOD.” These are lessons for every steadfast, appreciative person.

014:005 We sent Moses and gave him miracles in order to lead his people from darkness into light and to remind them of the days of God. In this there is evidence (of the truth) for those who exercise patience and give thanks.

014:005 And WE sent Moses with Our signs, saying: Bring forth thy people from darkness into light and remind them of the days of Allah. Lo! therein are signs for every patient and thankful person.

014:005 We sent Moses with Our signs (and the command). "Bring out thy people from the depths of darkness into light, and teach them to remember the Days of Allah." Verily in this there are Signs for such as are firmly patient and constant, - grateful and appreciative.

014:005 And (remember) when Musa (Moses) said to his people: “Call to mind Allah's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive, and in it was a tremendous trial from your Lord.”

014:005 And when Moses said to his people: Call to mind Allah’s favour to you, when He delivered you from Pharaoh’s people, who subjected you to severe torment, and slew your sons and spared your women. And therein was a great trial from your Lord.

014:005 And (remember) how Moses said unto his people: Remember Allah's favour unto you when He delivered you from Pharaoh's folk who were afflicting you with dreadful torment, and were slaying your sons and sparing your women; that was a tremendous trial from your Lord.

014:005 Recall that Moses said to his people, “Remember GOD's blessings upon you. He saved you from Pharaoh's people who inflicted the worst persecution upon you, slaughtering your sons and sparing your daughters. That was an exacting trial from your Lord.”

014:005 And WE sent Moses with Our Signs, saying: Bring forth thy people from the depths of darkness into light and remind them of the days of ALLAH. Surely, therein are Signs for every patient and thankful person.

014:005 And (remember) when Musa said to his people: Call to mind Allah's favor to you when He delivered you from Firon's people, who subjected you to severe torment, and slew your sons and spared your women; and in this there was a great trial from your Lord.

014:005 And call to mind when Moses said to his people, 'Remember ALLAH's favour upon you when HE delivered you from Pharaoh's people who afflicted you with grievous torment, slaying your sons and sparing your women; and in that there was a great trial for you from your Lord.'

014:005 Remember! Moses said to his people: "Call to mind the favour of Allah to you when He delivered you from the people of Pharaoh; they set you hard tasks and punishments, slaughtered your sons, and let your women-folk live: therein was a tremendous trial from your Lord.'

014:007 And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allah), I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe.”

014:007 And when your Lord made it known: If you are grateful, I will give you more, and if you are ungrateful, My chastisement is truly severe.

014:007 Your Lord has decreed: "The more you thank Me, the more I give you." But if you turn unappreciative, then My retribution is severe.

014:007 "Remember when your Lord said to you, 'If you give thanks, I shall give you greater (favors), but if you deny the Truth, know that My retribution is severe.'

014:007 And when your Lord made it known: If you are grateful, I would certainly give to you more, and if you are ungrateful, My chastisement is truly severe.

014:007 And when your Lord declared: 'If you are grateful, I will surely bestow more favours on you; but if you are ungrateful, then know that MY punishment is severe indeed.'

014:007 And remember! your Lord caused to be declared (publicly): "If ye are grateful, I will add more (favours) unto you; But if ye show ingratitude, truly My punishment is terrible indeed."
And Musa (Moses) said: "If you disbelieve, you and all on earth together, then verily! Allah is Rich (Free of all wants), Owner of all Praise."

And Moses said: If you are ungrateful, you and all those on earth, then Allah is surely Self-sufficient, Praised.

And Moses said: Though ye and all who are in the earth prove thankless, lo! Allah verily is Absolute, Owner of Praise.

Moses said, "If you disbelieve, along with all the people on earth, GOD is in no need, Praiseworthy,"

Moses told his people, "If you and everyone on the earth turn to disbelief, know that God is Self-sufficient and Praiseworthy."

And Musa said: If you are ungrateful, you and those on earth all together, most surely Allah is Self-sufficient, Praised;

And Moses said, "If you disbelieve, and you and those who are in the earth all together, you can do no harm to ALLAH; verily, ALLAH is Self-Sufficient, Praiseworthy.

And Moses said: "If ye show ingratitude, ye and all on earth together, yet is Allah free of all wants, worthy of all praise.

Has not the news reached you, of those before you, the people of Nuh (Noah), and 'Ad, and Thamud? And those after them? None knows them but Allah. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us (i.e. Islamic Monotheism).

Has not the history of those before you reached you: the folk of Noah, and (the tribes of) 'Aad and Thamud, and those after them? None save Allah knoweth them. Their messengers came unto them with clear proofs, but they thrust their hands into their mouths and said: We deny that with which you are sent, and surely we are in serious doubt as to that to which you invite us.

Their messengers went to them with clear proofs, but they treated them with contempt and said, "We disbelieve in what you are sent with. We are skeptical about your message; full of doubt.

Have you (believers) ever heard the news about those who lived before you, like the people of Noah, 'Aad, Thamoud, and others who came after them and known only to GOD? Their messengers came unto them with clear proofs, but they thrust their hands into their mouths, and said: Lo! we disbelieve in that wherein ye have been sent, and lo! we are in grave doubt concerning that to which ye call us.

Have you not heard about those before you - the people of Noah, 'Aad, Thamoud, and others who came after them and known only to GOD? Their messengers went to them with clear proofs, but they treated them with contempt and said, "We disbelieve in what you are sent with. We are skeptical about your message; full of doubt.

Have you (believers) ever heard the news about those who lived before you, like the people of Noah, 'Aad, Thamoud, and others who came after them? None knows them but Allah. Their messengers come to them with clear arguments, but they thrust their hands into their mouths and said: Surely we deny that with which you are sent, and most surely we are in serious doubt as to that to which you invite us.

Have not the tidings come to you of those before you, the people of Noah and the tribes of 'Ad and Thamud and those after them? None save Allah knoweth them. Their messengers came unto them with clear proofs, but they thrust their hands into their mouths and said: Lo! we disbelieve in that wherein ye have been sent, and lo! we are in grave doubt concerning that to which ye call us.

Have the Messengers said: "What! Can there be a doubt about Allah, the Creator of the heavens and the earth? He calleth you (to Monotheism and to be obedient to Allah) that He may forgive you of your sins and give you respite unto a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority i.e. a clear proof of what you say)."

Their Messengers said: Is there doubt about Allah, the Maker of the heavens and the earth? He invites you to forgive your faults and to respite you till an appointed term. They said: You are nothing but mortals like us; you wish to turn us away from that which our fathers used to worship, so bring us clear authority.

Their Messengers said: Can there be doubt concerning Allah, the Creator of the heavens and the earth? He calleth you that He may forgive you your sins and reprieve you unto an appointed term. They said: Ye are but mortals like us, who would fain turn us away from that which our fathers used to worship. Then bring some clear warrant.

Their messengers said, "Do you have doubts about GOD; the Initiator of the heavens and the earth? He invites you only to forgive your sins, and to give you another chance to redeem yourselves." They said, "You are no more than humans like us, who want to repel us from the way our parents used to worship. Show us some profound authority."

The Messengers asked them, "Could there be any doubt about the existence of God who has created the heavens and the earth? He calls you to Himself to forgive your sins. He gives you respite only until the appointed time." They said, "You are mere mortals like us. What you want is to prevent us from worshipping that which our fathers worshipped. Show us clear proof (if what you say is true)."

Their messengers said: Is there doubt about Allah, the Maker of the heavens and the earth? He invites you to forgive your faults and to respite you till an appointed term. They said: You are nothing but mortals like us; you wish to turn us away from what our fathers used to worship; bring us therefore some clear authority.

The Messengers said, 'Are you in doubt concerning ALLAH, Maker of the heavens and the earth? HE calls you that HE may forgive you your sins and grant you respite till an appointed term.' They said, 'You are but mortals like us, you desire to turn us away from that which our fathers used to worship. Bring us, then, some clear proof.'

Their messengers said: 'Is there a doubt about Allah, The Creator of the heavens and the earth? Is it He Who invites you, in order that He may forgive you your sins and give you respite for a term appointed?' They said: 'Ah! ye are no more than human, like ourselves! Ye wish to turn us away from the (gods) our fathers used to worship: then bring us some clear authority;'
Section 3: Opposition is at last destroyed

Their Messengers said to them: "We are no more than human beings like you, but Allah bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority except by the permission of Allah. And in Allah (Alone) let the believers put their trust.

And they asked for judgment and every insolent opposer was disappointed:

They prayed for victory and the haughty transgressors were defeated.

And they sought help (from their Lord) and every froward potentate was brought to naught; Oneness of Allah was brought to a complete loss and destruction.

But they (the Messengers) sought victory and help [from their Lord (Allah)], and it is not for us that we bring you an authority except by Allah's permission; and on Allah should the believers rely.

Their messengers said to them: We are nothing but mortals like yourselves, but Allah bestows (His) favors on whom He pleases of His servants. And it is not for us that we bring you an authority except by the permission of Allah. In Allah let the believers put their trust!

"And why should we not put our trust in Allah? and He has indeed guided us in our ways; and certainly we would bear with patience your persecution of us. And on Allah should the reliant rely.

And we would certainly bear with patience all the harm you do to us. So in Allah let those who trust put their trust.

And why should we not trust on Allah? and He has indeed guided us in our ways; and certainly we would bear with patience your persecution of us; and on Allah should the reliant rely.

And the Unbelievers said to their messengers: 'We will certainly destroy the unjust.'

Their Lord inspired them: 'Truly, We shall destroy the Zalimun (polytheists, disbelievers and wrong-doers).'

And those who disbelieved said to their messengers: 'Surely, we shall drive you out of our land, or you shall return to our religion.' Their Lord then sent them (the messengers) a revelation: 'We will certainly destroy the unjust transgressors.'

And their Lord inspired them: 'Truly, We shall destroy the Zalimun (polytheists, disbelievers and wrong-doers,).

And those who disbelieved said to their messengers: We will certainly drive you out of our land, unless you come back into our religion. So their Lord revealed to them: We shall certainly destroy the wrongdoers,

And we will, surely, bear with patience all the harm you do to us. So, in ALLAH let those who trust put their trust.'

"And why should we not trust in God when He has shown us the right way? We shall exercise patience against the troubles with which you afflict us. Whoever needs a trustee should put his trust in God."

"And why should we not put our trust in GOD, when He has guided us in our paths? We will steadfastly persevere in the face of your persecution. In GOD all the trust is due.

And who of you that disbelieves, said to their Messengers: 'Surely, we shall drive you out of our land, or you shall return to our religion.' Their Lord then sent them (the messengers) a revelation: 'We have decided to destroy the unjust.'

And they asked for judgment and every insolent opposer was disappointed:

And We shall, surely, make you to dwell in the land after them. This is for him who fears standing before Me (on the Day of Resurrection or fears My Majesty and fears My threats.

And We shall certainly settle you in the land after them. This promise is for him who fears standing before Me (on the Day of Resurrection or fears My threats.

"And the Unbelievers said to their messengers: We will drive you out of our land, unless you revert to our religion."

Their Lord inspired them: 'We will certainly destroy the unjust transgressors."

And those who disbelieved said to their messengers: We will certainly destroy you, unless you return to our religion. Then their Lord revealed to them: We shall certainly destroy the wrongdoers, And We shall, surely, destroy the unjust transgressors.

And they asked for judgment and every insolent opposer was disappointed:

And We shall, surely, destroy you in the land after them. This promise is for him who fears standing before MY Tribunal and fears MY warning.'

"And verily We shall cause you to abide in the land, and succeed them. This for such as fear the Time when they shall stand before My tribunal,- such as fear the punishment denounced."
Nor is that for Allah any great matter. And this is not difficult for Allah. And that it is not at all difficult for God to replace you with another.
And they all shall appear before Allah (on the Day of Resurrection) then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything from Allah's Torment?" They will say: "Had Allah guided us, we would have guided you. It makes no difference to us (now) whether we wage, or bear (these torments) with patience, there is no place of refuge for us."

And they will all come forth to Allah, then the weak will say to those who were powerful: We were unto you a following, can ye then avert from us any part of the chastisement of Allah? They will say: If Allah had guided us, we would have guided you. It is the same to us whether we cry or bear patiently; there is no escape for us.

They all come forth unto their Lord. Then those who were despaired say unto those who were scornful: We were unto you a following, can ye then avert from us aught of Allah's doom? They say: Had Allah guided us, we should have guided you. Whether we wage or patiently endure is (now) all one for us; we have no place of refuge.

When they all stand before GOD, the followers will say to the leaders, "We used to follow you. Can you spare us even a little bit of GOD's retribution?" They will say, "Had GOD guided us, we would have guided you. Now it is too late, whether we grieve or resort to patience, there is no exit for us."

(On the Day of Judgment) everyone will appear before God and those who have been suppressed will say to their oppressors, "We were your followers, can you do anything to rescue us from the torment of God?" They will reply, "Had God guided us, we would also have guided you. It makes no difference whether we cry for help or exercise patience; there is no escape for us."

And they shall all come forth before Allah, then the weak shall say to those who were powerful: Surely we were your followers, can you therefore avert from us any part of the chastisement of Allah? They would say: If Allah had guided us, we too would have guided you; it is the same to us whether we are impatient (now) or patient, there is no place for us to fly to.

They shall all appear before ALLAH; then shall those who were considered weak say to those who were arrogant, 'Surely, we were your followers can you not them avail us aught against ALLAH's punishment? They will say, 'If ALLAH had guided us, we should have, surely, guided you. It is the same for us whether we show impatience or are patient, there is no way of escape for us.'

They will all be marshalled before Allah together: then will the weak say to those who were arrogant, 'For us, we but followed you; can ye then avert us all to against the wrath of Allah?' They will reply, 'If we had received the Guidance of Allah, we should have given it to you: to us it makes no difference (now) whether we wage, or bear (these torments) with patience: for ourselves there is no way of escape.'

Section 4: Truth is confirmed

And Shaitan (Satan) will say when the matter has been decided: "Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allah (by obeying me in the life of the world)."

And the devil will say, when the matter is decided: Surely Allah promised you a promise of truth, and I promised you, then failed you. And I had no authority over you, except that I called you and you obeyed me; so blame me not but blame yourselves. I cannot come to your help, nor can you come to my help. I deny your associating me with Allah before. Surely for the unjust is a painful chastisement.

And Satan saith, when the matter hath been decided: Lo! Allah promised you a promise of truth; and I promised you, then failed you. And I had no power over you save that I called unto you and ye obeyed me. So blame me not, but blame yourselves. I cannot help you, nor can ye help me, Lo! I disbelieved in that which ye were ascribed to me. Lo! for wrong-doers is a painful doom.

And the devil will say after the judgment had been issued, "GOD has promised you the truthful promise, and I promised you, but I broke my promise. I had no power over you; I simply invited you, and you accepted my invitation. Therefore, do not blame me, and blame only yourselves. My complaining cannot help you, nor can your complaining help me. I have disbelieved in your idolizing me. The transgressors have incurred a painful retribution."

When the decree of God is issued, satan will say, "GOD's promise to you was true, but I, too, made a promise to you and disregarded it. I had no authority over you. I just called you and you answered. Do not blame me but blame yourselves. I cannot help you and you cannot help me. I did not agree with your belief that I was equal to GOD." The unjust will face a painful punishment.

And the Shaitan shall say after the affair is decided: Surely Allah promised you the promise of truth, and I gave you promises, then failed to keep them to you, and I had no authority over you, except that I called you and you obeyed me, therefore do not blame me but blame yourselves; I cannot be your aider (now) nor can you be my aiders; surely I disbelieved in your associating me with Allah before; surely it is the unjust that shall have the painful punishment.

And when the matter is decided, Satan will say, 'ALLAH promised you a promise of truth, But I promised you and failed you. I had no power over you, except that I called you and you obeyed me. So blame me not, but blame yourselves. I cannot succour you nor can you succour me. I have already disclaimed your associating me with ALLAH. For the wrongdoers there shall, surely, be a grievous punishment.'

And Satan will say when the matter is decided: "It was Allah Who gave you a promise of Truth: I too promised, but I failed in my promise to you. I had no authority over you except to call you but ye listened to me: then reproach not me, but reproach your own souls. I cannot listen to your cries, nor can ye listen to mine. I reject your former act in associating me with Allah. For wrong-doers there must be a grievous penalty."

And those who believed (in the Oneness of Allah and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow,- to dwell therein forever (i.e. in Paradise), with the permission of their Lord. Their greeting therein will be: Salam (peace!).

And those who believe and do good are made to enter Gardens, wherein flow rivers, abiding therein by their Lord's permission. Their greeting therein is, Peace! 

And those who believed and did good works are made to enter Gardens underneath which rivers flow, therein abiding by permission of their Lord, their greeting therein: Peace!

As for those who believe and lead a righteous life, they will be admitted into gardens with flowing streams. They abide therein forever, in accordance with the will of their Lord. Their greeting therein is: Peace."

The righteously striving believers will be admitted to the gardens wherein streams flow and they will live therein forever, by the permission of their Lord. Their greeting to each other will be, 'Peace be with you.'

And those who believe and do good are made to enter gardens, beneath which rivers flow, to abide in them by their Lord's permission; their greeting therein is, Peace.

But those who believe and work righteousness will be admitted to gardens beneath which rivers flow,- to dwell therein for aye with the leave of their Lord. Their greeting therein will be: 'Peace!'
Seeest thou not how ALLAH sets forth a parable? - A goodly word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens,- of its Lord. So ALLAH sets forth parables for men, in order that they may receive admonition.

And the parable of an evil word is that of an evil tree uprooted from the surface of the earth having no stability.

And the parable of an evil word is as an evil tree pulled up from the earth's surface; it has no stability.

And the similitude of a bad saying is as a bad tree, uprooted from upon the earth, possessing no stability.

And the example of the bad word is that of a bad tree chopped at the soil level; it has no roots to keep it standing.

And the case of an evil word is like that of an evil tree, which is uprooted from above the earth's surface and has no stability.

And the similitude of a bad saying is as an evil tree uprooted from the earth; it has no stability.

And the parable of an evil word is as an evil tree uprooted from the earth's surface; it has no stability.

And the example of a bad saying is that of an evil tree uprooted from above the earth's surface and has no stability.

And the similitude of a bad saying is as an evil tree pulled up from the earth's surface and has no stability.

And the parable of a good word is that of a good tree: Its root is firm and its branches (reach) to the sky (i.e. very high).

And the parable of an evil word is as that of an evil tree, which is uprooted from above the earth’s surface and has no stability.

And the similitude of a bad saying is as an evil tree pulled up from the earth's surface; it has no stability.

And the example of the bad word is as a bad tree chopped at the soil level; it has no roots to keep it standing.

And the case of an evil word is like that of an evil tree, which is uprooted from above the earth, possessing no stability.

And the similitude of a bad saying is as a bad tree, uprooted from upon the earth, possessing no stability.

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And the parable of a good word is that of a good tree: Its root is firm and its branches (reach) to the sky (i.e. very high).

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And the similitude of a bad saying is as an evil tree pulled up from the earth's surface; it has no stability.

And the example of an evil word is as an evil tree, which is uprooted from above the earth, possessing no stability.

And the case of an evil word is like that of an evil tree, which is uprooted from above the earth and has no stability.

And the parable of a good word is as a good tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

And the similitude of a bad saying is as a bad tree, uprooted from upon the earth, possessing no stability.

And the example of the bad word is that of a bad tree chopped at the soil level; it has no roots to keep it standing.

And the case of an evil word is like that of an evil tree, which is uprooted from above the earth and has no stability.

And the parable of a good word is that of a good tree: Its root is firm and its branches (reach) to the sky (i.e. very high).

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And the example of an evil word is as an evil tree, which is uprooted from above the earth, possessing no stability.

And the case of an evil word is like that of an evil tree, which is uprooted from above the earth and has no stability.

And the parable of a good word is that of a good tree: Its root is firm and its branches (reach) to the sky (i.e. very high).

And the similitude of a bad saying is as an evil tree uprooted from the earth’s surface and has no stability.

And the example of an evil word is as an evil tree pulled up from the earth's surface; it has no stability.

And the case of an evil word is like that of an evil tree, which is uprooted from above the earth and has no stability.

And the parable of a good word is as a good tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

And the similitude of a bad saying is as a bad tree, uprooted from upon the earth, possessing no stability.

And the example of the bad word is that of a bad tree chopped at the soil level; it has no roots to keep it standing.

And the case of an evil word is like that of an evil tree, which is uprooted from above the earth and has no stability.

And the parable of a good word is that of a good tree: Its root is firm and its branches (reach) to the sky (i.e. very high).

And the similitude of a bad saying is as an evil tree pulled up from the earth's surface; it has no stability.

And the example of an evil word is as an evil tree, which is uprooted from above the earth, possessing no stability.

And the case of an evil word is like that of an evil tree, which is uprooted from above the earth and has no stability.

And the parable of a good word is that of a good tree: Its root is firm and its branches (reach) to the sky (i.e. very high).

And the similitude of a bad saying is as an evil tree uprooted from the earth’s surface and has no stability.

And the example of an evil word is as an evil tree pulled up from the earth's surface; it has no stability.

And the case of an evil word is like that of an evil tree, which is uprooted from above the earth and has no stability.
And it is He Who has created the heavens and the earth, and sent down water from the sky thereby producing fruits as food for you, and has made the ships subservient to you to run their course in the sea by His command, and He has made the rivers subservient to you.

Allah is He Who created the heavens and the earth, and caused water to come down from the sky, and thereby produced for you fruits as food, and has committed to you the ships that they may sail through the sea by His command, and has made of rivers to be of service to you.

And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.

And He has made the sun and moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day, to be of service to you.

And He hath made subject to you the sun and the moon, both diligently pursuing their courses; and the night and the day hath he (also) made subject to you.

And they set up rivals to Allah, to mislead (men) from His Path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"

And they set up rivals to Allah, to mislead (men) from His Path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"

And they set up equals with Allah to lead astray from His path. Say: "Enjoy yourselves, for surely your return is to the Fire.

And they set up rivals to Allah that they may mislead (men) from His way. Say: "Enjoy life (while ye may) for lo! your journey's end will be the Fire."
014:034 Khan And He gave you of all that you asked for, and if you count the Blessings of Allah, never will you be able to count them. Verily! Man is indeed an extreme wrong-doer, - a disbeliever (an extreme ingrate), denies Allah's Blessings by disbelief, and by worshipping others besides Allah, and by disobeying Allah and His Prophet Muhammad SAW.

014:034 Maulana And He gives you of all you ask of Him. And if you count Allah's favours, you will not be able to number them. Surely man is very unjust, very ungrateful.

014:034 Pickthal And He giveth you of all ye ask of Him, and if ye would count the bounty of Allah ye cannot reckon it. Lo! man is verily a wrong-doer, an ingrate.

014:034 Rashad And He gives you all kinds of things that you implore Him for. If you count GOD's blessings, you can never encompass them. Indeed, the human being is transgressing, unappreciative.

014:034 Sarwar He has given you everything that you asked Him for. Had you wanted to count the bounties of God, you would not have been able to do it. The human being is unjust and disbelieving.

014:034 Shakir And He gives you all of that you ask Him; and if you count Allah's favors, you will not be able to number them; most surely man is very unjust, very ungrateful.

014:034 Sherali And HE gives you all that you ask of HIM, and if you try to count the favours of ALLAH, you will not be able to number them. Verily man is very unjust, very ungrateful.

014:034 Yusufali And He giveth you of all that ye ask for. But if ye count the favours of Allah, never will ye be able to number them. Verily, man is given up to injustice and ingratitude.

014:035
014:035 Khan Section 6: Abraham's Prayer
014:035 Maulana And (remember) when Ibrahim (Abraham) said: 'O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.

014:035 Pickthal And when Abraham said: My Lord, make this city secure, and save me and my sons from worshipping idols.

014:035 Rashad Recall that Abraham said, "My Lord, make this a peaceful land, and protect me and my children from worshipping idols.

014:035 Sarwar (Muhammad), consider when Abraham prayed, "Lord, make this (Mecca) a peaceful territory and save me and my offspring from worshipping idols.

014:035 Shakir And when Ibrahim (Abraham) said: 'My Lord! Make this city secure, and save me and my sons from worshipping idols:

014:035 Sherali And call to mind when Abraham said, 'My Lord, make this a city of peace, and preserve me and my children from worshipping idols,

014:035 Yusufali Remember Abraham said: 'O my Lord! make this city one of peace and security: and preserve me and my sons from worshipping idols.

014:036
014:036 Khan "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, - still You are indeed Oft-Forgiving, Most Merciful.

014:036 Maulana My Lord, surely they have led many men astray. So whoever follows me, he is surely of me; and whoever disobeys me, Thou surely art Forgiving, Merciful.

014:036 Pickthal My Lord! Lo! they have led many of mankind astray. But whoso followeth me, he verily is of me. And whoso disobeyeth me - Still Thou art Forgiving, Merciful.

014:036 Rashad "O my Lord, they have misled so many people. As for those who follow me, they belong with me. As for those who disobey me, You are Forgiver, Most Merciful.

014:036 Sarwar Lord, the idols have misled many people. Whoever follows me is my friend. As for those who disobey, You are certainly All-forgiving and All-merciful.

014:036 Shakir My Lord! surely they have led many men astray; then whoever follows me, he is surely of me, and whoever disobeys me, Thou surely are Forgiving, Merciful:

014:036 Sherali "My Lord, they have indeed led astray many among mankind. So whoever follows me, he is certainly of me; and whoever disobeys me Thou art, surely, Most Forgiving, Merciful.

014:036 Yusufali "O my Lord! they have indeed led astray many among mankind; He then who follows my (ways) is of me, and he that disobeys me,- but Thou art indeed Oft-forgiving, Most Merciful.

014:037
014:037 Khan "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform As-Salat (Iqamat-as- Salat), so fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks.

014:037 Maulana Our Lord, I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord, that they may keep up prayer; so make the hearts of some people yearn towards them, and provide them with fruits; haply they may be grateful.

014:037 Pickthal Our Lord! Lo! I have settled some of my posterity in an uncultivable valley near unto Thy holy House, our Lord! that they may establish proper worship; so incline some hearts of men that they may yearn toward them, and provide them with fruits in order that they may be thankful.

014:037 Rashad "Our Lord, I have settled part of my family in this plantless valley, at Your Sacred House. Our Lord, they are to observe the Contact Prayers (Salat), so let throngs of people converge upon them, and provide for them all kinds of fruits, that they may be appreciative.

014:037 Sarwar "Lord, I have settled some of my offspring in a barren valley near your Sacred House so that they could be steadfast in prayer. Lord, fill the hearts of the people with love for them and produce fruits for their sustenance so that they may give thanks.

014:037 Shakir O our Lord! surely I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord! that they may keep up prayer; therefore make the hearts of some people yearn towards them and provide them with fruits; haply they may be grateful:

014:037 Sherali "Our Lord, I have settled some of my progeny in an uncultivable valley near Thy Sacred House. - Our Lord, - that they may observe Prayer. So make men's heart incline towards them and provide them with fruits that they may be thankful.

014:037 Yusufali "O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Thy Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks.
014:038 "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allah.

014:039 "All the praises and thanks be to Allah, Who has given me in old age Isma'il (Ishmael) and Isa'q (Issa) the Messengers. Verily! My Lord is indeed the All-Hearer of invocations.

014:040 "O my Lord! Make me one who performs As-Salat (Iqamat-Salat), and (also) from my offspring, our Lord! And accept my invocation. My Lord, make me keep up prayer and from my offspring (too), our Lord, and accept my prayer.

014:041 "Praise be to Allah, Who hath given me, in my old age, Ismael and Isaac! Surely my Lord is the Hearer of prayer. O my Lord! make me keep up prayer and from my offspring (too), our Lord, and accept my prayer.

014:042 "O our Lord! Make me constant in observing Prayer, and my children too. Our Lord! please answer my prayers.

014:043 "All praise belongs to ALLAH Who has given me, despite my old age, Ishmael and Isaac. Surely, my Lord is the Hearer of Prayer, O our Lord! grant me protection and my parents and the believers on the Day when the reckoning will be established.

014:044 "O our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established, "O our Lord! certainly, Thou dost know what we conceal and what we reveal: for nothing whatever is hidden from Allah, whether on earth or in heaven.

014:045 "Our Lord, surely Thou knowest what we hide and what we proclaim. And nothing is hidden from Allah, either in the earth, or in the heaven.

014:046 "Our Lord! You know whatever we conceal and whatever we declare - nothing is hidden from GOD on earth, nor in the heavens.

014:047 "Our Lord, You know all that we conceal or reveal. Nothing in the heavens or the earth is hidden from God.

014:048 "Our Lord! Surely Thou knowest what we hide and what we make public, and nothing in the earth nor any thing in heaven is hidden from Allah:

014:049 "Our Lord, certainly, Thou knowest what we keep secret and what we make known. And nothing whatever is hidden from ALLAH, whether in the earth or the heaven,

014:050 "O our Lord! truly Dost thou know what we conceal and what we reveal: for nothing whatever is hidden from Allah, whether on earth or in heaven.

014:051 "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established,

014:052 "Consider not that Allah is unaware of that which the Zalimun (polytheists, wrong-doers, etc.) do, but He gives them respite up to a Day when the eyes will stare in horror.

014:053 "And think not Allah to be heedless of what the unjust do. He only respires them to a day when the eyes will stare (in terror),

014:054 "Deem not that Allah is unaware of what the wicked do. He but giveth them a respite till a day when eyes will stare (in terror),

014:055 "Do not ever think that GOD is unaware of what the transgressors are doing. He only respires them until a day where the eyes stare in horror.

014:056 "Do not think that God is unaware of what the unjust people do. He only gives them a respite until the day when the eyes will stare fixedly,

014:057 "And do not think Allah to be heedless of what the unjust do; He only respires them to a day on which the eyes shall be fixedly open,

014:058 "And think not that ALLAH is unaware of what the wrongdoers do. HE only gives them respite till the day on which their eyes will fixedly stare in horror;

014:059 "Think not that Allah doth not heed the deeds of those who do wrong. He but giveth them respite against a Day when the eyes will fixedly stare in horror,-

014:060 (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear).

014:061 "Hastening forward, their heads upraised, their gaze not returning to them, and their hearts vacant.

014:062 "As they come hurrying on in fear, their heads upraised, their gaze returning not to them, and their hearts as air,

014:063 "As they rush (out of the graves), their faces will be looking upward, their eyes will not even blink, and their minds will be horrified when people will hurry in fright, their heads raised, their eyes unable to look around, and their hearts stunned due to the confusion (which will prevail on that Day).

014:064 "Hastening forward, their heads upraised, their eyes not reverting to them and their hearts vacant.

014:065 "They will hurry along in fright, raising up their heads, their gaze not returning to them, and their hearts utterly void.

014:066 "They will be running forward with necks outstretched, their heads uplifted, their gaze returning not towards them, and their hearts a (gaping) void!
And warn (O Muhammad SAW) mankind of the Day when the torment will come unto them; then the wrong-doers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter)."

And warn people of a day when the chastisement will come to them, then the wrongdoers will say: Our Lord, respite us to a near term, we will respond to Thy call and follow the messengers. Did you not swear before that there will be no passing away for you?

And warn mankind of a day when the doom will come upon them, and those who did wrong will say: Our Lord! Reprieve us for a little while. We will obey Thy call and will follow the messengers. (It will be answered): Did ye not swear before that there would be no end for you?

You shall warn the people of the day when the retribution comes to them. Those who transgressed will say, "Our Lord, give us one more respite. We will then respond to Your call and follow the messengers." Did you not swear in the past that you will last forever?

(Muhammad), warn the people of the day when torment will approach them and the unjust will say, "Lord, give us respite for a little time so that we may answer your call and follow the Messengers." (The answer to their prayer will be), "Did you not swear before that you would never perish?"

And warn people of the day when the chastisement shall come to them, then those who were unjust will say: Our Lord! respite us to a near term, (so) we shall respond to Thy call and follow the messengers. What! did you not swear before (that) there will be no passing away for you!

And warn people of the day when the promised chastisement will come upon them, and the wrongdoers will say, Our Lord, grant us respite for a short term, we will respond to Thy call and will follow the Messengers. He will say, 'Did you not swear before this that you would never have a fall?'

So warn mankind of the Day when the Wrath will reach them: then will the wrong-doers say: "Our Lord! respite us (if only) for a short term: we will answer Thy call, and follow the messengers!" "What! were ye not wont to swear aforetime that ye should suffer no decline?"

"And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you."

And you dwell in the abodes of those who wronged themselves, and it is clear to you how We dealt with them and We made (them) examples for you.

And (have ye not) dwelt in the dwellings of those who wronged themselves (of old) and (hath it not) become plain to you how We dealt with them and made examples for you?

You dwelled in the homes of those before you, who wronged their souls, and you have seen clearly what we did to them. We have set many precedents for you.

You lived in the dwellings of those who wronged themselves, even though it was made clear to you how We dealt with them. We also showed you examples."

And you dwell in the abodes of those who were unjust to themselves, and it is clear to you how We dealt with them and We have made (them) examples to you.

'And you dwell in the dwellings of those who wronged themselves and it has become plain to you how We dealt with them; and We set forth clear parables for you.'

"And ye dwelt in the dwellings of men who wronged their own souls; ye were clearly shown how We dealt with them; and We put forth (many) parables in your behoof!"

Indeed, they planned their plot, and their plot was with Allah, though their plot was a great (one, still) it would never be able to remove the mountains (real mountains or the Islamic law) from their places (as it is of no importance). [It is said by some interpreters regarding this Verse that the Quraish pagans plotted against Prophet Muhammad SAW to kill him but they failed and were unable to carry out their plot which they plotted].

And they had indeed planned their plan, and their plan is with Allah, though their plan is such that the mountains should be moved thereby.

Verily they have plotted their plot, and their plot is with Allah, though their plot were one whereby the mountains should be moved.

They devised evil plans which were so sinful that even the mountains could not endure them. All these were known to God.

They have indeed planned their plan, but their plan is with Allah, though their plan was such that the mountains should pass away thereby.

And they have tried all their designs; but their designs are with ALLAH; and even though their designs be such as to make the mountains move, they will not succeed.

Mighty indeed were the plots which they made, but their plots were (well) within the sight of Allah, even though they were such as to shake the hills!

So think not that Allah will fail to keep His Promise to His Messengers. Certainly, Allah is All-Mighty. - All-Able of Retribution.

So think not that Allah will fail in His promise to His messengers. Surely Allah is Mighty, the Lord of Retribution.

They schemed their schemes, and GOD is fully aware of their schemes. Indeed, their schemes were sufficient to erase mountains.

They have indeed planned their plan, but their plan is with Allah, though their plan was such that the mountains should pass away thereby.

And warn people of the day when the chastisement shall come to them, then those who were unjust will say: Our Lord! respite us to a near term, (so) we shall respond to Thy call and follow the messengers. What! did you not swear before (that) there will be no passing away for you!

- And we may answer your call and follow the Messengers." (The answer to their prayer will be), "Did you not swear before that you would never perish?

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014:048
On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible.

014:049
And you will see the Mujrimun (criminals, disbelievers in the Oneness of Allah Islamic Monotheism, polytheists, disobedient to Allah, etc.) that Day bound together in fetters; [Muqarranun in fetters; mean:- with their hands and feet tied to their necks with chains.]

014:050
Their garments will be of pitch, and fire will cover their faces.

014:051
That Allah may requite each person according to what he has earned. Truly, Allah is Swift at reckoning.

014:052
This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One Ilah (God - Allah) - (none has the right to be worshipped but Allah), and that men of understanding may take heed.

014:053
This is a clear message for mankind in order that they may be warned thereby, and that they may know that He is only One Allah, and that men of understanding may take heed.

014:054
This is a proclamation for the people, to be warned herewith, and to let them know that He is only one god, and for those who possess intelligence to take heed.

014:055
This is an admonition for the people that they will be warned and know that He is the only God, and so that the people of understanding may take heed.

014:056
This is a sufficient exposition for the people and that they may be warned thereby, and that they may know that He is One Allah and that those possessed of understanding may mind.

014:057
This is a sufficient admonition for mankind that they may benefit by it and that they may be warned thereby, and that they may know that HE is the only One God and that those possessed of understanding may take heed.

014:058
Here is a Message for mankind: Let them take warning therefrom, and let them know that He is (no other than) One Allah: let men of understanding take heed.
15:000 Translations of the Qur'an, Chapter 15: AL-HIJR (AL-HIJR, STONELAND, ROCK CITY). Total Verses: 99. Revealed At: MAKKA
15:000 In the name of God, Most Gracious, Most Merciful
15:001 Section 1: The Qur'an is guarded
15:001 Khan Alif-Lam-Ra. These are the verses of the Book and of the truthful ones.
15:002 Maulana I, Allah, am the Seer. These are the verses of the Book and (of) a Qur'an that makes manifest.
15:002 Pickthall Alif. Lam. Ra. These are verses of the Scripture and a plain Reading.
15:002 Rashad A.L.R. These letters are proofs of this scripture; a profound Quran.
15:002 Sarwar Alif. Lam. Ra. These are the verses of the Book and the glorious Quran.
15:002 Shakir Alif Lam Ra. These are the verses of the Book and (of) a Quran that makes things clear.
15:002 Sherali Alif Lám Rá. These are verses of the perfect Book and of the illuminating Qur'an.
15:002 Yusufali A. L. R. These are the Ayats of Revelation,- of a Qur'an that makes things clear.
15:003 Khan Perhaps (often) will those who disbelieve wish that they were Muslims [those who have submitted themselves to Allah's Will in Islam Islamic Monotheism, this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise].
15:003 Maulana Often will those who disbelieve wish that they were Muslims.
15:003 Pickthall It may be that those who disbelieve ardently that they were Muslims.
15:003 Rashad Certainly, those who disbelieved will wish they were submiters.
15:003 Sarwar How strongly the unbelievers will wish that they had been Muslims.
15:003 Shakir Often will those who disbelieve wish that they had been Muslims.
15:003 Sherali Often do the disbelievers wish they Muslims.
15:003 Yusufali Again and again will those who disbelieve wish that they had bowed (to Allah's will) in Islam.
15:004 Khan Leave them to eat and enjoy life, and to please themselves; let (false) hope amuse them: soon will knowledge undeceive them.
15:004 Maulana Leave them to eat and enjoy themselves and let (false) hope beguile them, for they will soon know.
15:004 Pickthall Let them eat and enjoy life, and let (false) hope beguile them. They will come to know!
15:004 Rashad Let them eat, enjoy, and remain blinded by wishful thinking; they will find out.
15:004 Sarwar (Muhammad), leave them alone to eat and enjoy themselves and let their desires deceive them; they will soon know (the Truth).
15:004 Shakir Leave them that they may eat and enjoy themselves and (that) hope may beguile them, for they will soon know.
15:004 Sherali Leave them alone that they may eat and enjoy themselves and that vain hope may beguile them, but they will soon know.
15:004 Yusufali Leave them alone to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them: soon will knowledge (undeceive them).
15:005 Khan Often do the disbelievers wish they were Muslims. Perhaps (often) will those who disbelieve wish that they were Muslims [those who have submited themselves to Allah's Will in Islam Islamic Monotheism, this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise].
15:005 Maulana Never did We destroy a town but it had a term made known.
15:005 Pickthall No nation can anticipate its term, nor can they postpone (it).
15:005 Rashad They said, "O thou who received this reminder, you are crazy."
15:005 Sarwar (The unbelievers have said), "You to whom the Quran has been revealed are insane.
15:005 Shakir And the town they destroy not, neither shall they delay.
15:005 Sherali And they said, 'O thou to whom this exhortation has been sent down, thou art surely a madman, monotheism, this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise].
15:005 Yusufali Never did We destroy a population that had not a term decreed and assigned beforehand.
15:006 Khan And they say: 'O you (Muhammad SAW ) to whom the Dhikr (the Qur'an) has been sent down! Verily, you are a mad man.
15:006 Maulana And they say: O thou unto whom the Reminder is revealed, thou art indeed mad.
15:006 Pickthall And they say: O thou unto whom the Reminder is revealed, lo! thou art indeed a madman!
15:006 Rashad They said, "O you who received this reminder, you are crazy."
15:006 Sarwar (The unbelievers have said), "You to whom the Quran has been revealed are insane.
15:006 Shakir And they say: 'O you to whom the Remider has been revealed! you are most surely insane:
15:006 Sherali And they said, 'O thou to whom this exhortation has been sent down, thou art surely a madman, monotheism, this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise].
15:006 Yusufali They say: 'O thou to whom the Message is being revealed! truly thou art mad (or possessed)!
15:007 Khan 'Why do you not bring angels to us if you are of the truthful ones?"
15:007 Maulana Why bringest thou not the angels to us, if thou art of the truthful?
15:007 Pickthall Why bringest thou not angels unto us, if thou art of the truthful?
15:007 Rashad "Why do you not bring down the angels, if you are truthful?"
15:007 Sarwar Why do you not bring down the angels if what you say is true'.
15:007 Shakir Why do you not bring to us the angels if you are of the truthful ones?
15:007 Sherali 'Why dost thou not bring angels to us, if thou art of the truthful?'
15:007 Yusufali "Why bringest thou not angels to us if it be that thou hast the Truth?"
They would surely say, "Our eyes have been (as if) dazzled. Nay, we are a people bewitched."
015:016  And indeed, We have put the big stars in the heaven and We beautified it for the beholders.
015:016  And certainly We have made strongholds in the heaven, and We have made it fair-seeing to the beholders,
015:016  And verily in the heaven we have set mansions of the stars, and We have beautified it for beholders.
015:016  And we placed galaxies in the sky, and adorned it for the beholders.
015:016  We have made constellations in the sky and decorated them for the onlookers.
015:016  And certainly We have made strongholds in the heaven and We have made it fair seeming to the beholders.
015:016  It is We Who have set out the zodiacal signs in the heavens, and made them fair seeming to (all) beholders;
015:017  And We have guarded it (near heaven) from every outcast Shaitan (devil).
015:017  And We guard it against every accused devil,
015:017  We have protected them from every condemned devil,
015:017  And We guard it against every accused Shaitan.
015:017  And WE have guarded it against the intrusion of every rejected Satan.
015:017  And (moreover) We have guarded them from every cursed devil:
015:018  Except him (devil) that gains hearing by stealing, he is pursued by a clear flaming fire.
015:018  But he who steals a hearing; so there follows him a visible flame.
015:018  Save him who stealthily try to listen to the heavens, but who are chased away by a bright flame.
015:018  except for those who stealthily try to listen to the heavens, but who are chased away by a bright flame.
015:018  But he who steals a hearing, so there follows him a visible flame.
015:018  But if anyone hears stealthily something of revelation and distorts it, there pursues him a bright flame.
015:018  But any that gains a hearing by stealth, is pursued by a flaming fire, bright (to see).
015:019  And the earth We spread out, and placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.
015:019  And we spread out the earth, and placed therein firm mountains, and caused to grow therein all kinds of things.
015:019  As for the earth, we constructed it, and placed on it stabilizers (mountains), and we grew on it a perfect balance of everything.
015:019  We have spread it out, the earth fixed mountains thereupon and caused everything to grow to its proper weight
015:019  We send the winds as pollinators, and cause to grow therein all kinds of things in due proportion.
015:019  And the earth-- We have spread it forth and made in it firm mountains and caused to grow in it of every suitable thing.
015:019  And the earth We spread out, and placed therein firm mountains, and caused to grow in it of every suitable thing.
015:019  And the earth We spread out, and placed therein firm mountains, and caused to grow in it of every suitable thing.
015:019  But any that gains a hearing by stealth, is pursued by a clear flaming fire.
015:019  And the earth, we spread out, and placed therein firm mountains, and caused to grow therein of every suitable thing.
015:019  And the earth-- We have spread it forth and made in it firm mountains and caused to grow in it of every suitable thing.
015:019  And the earth We spread out, and placed therein firm mountains, and caused to grow in it of every suitable thing.
015:019  And the earth we have spread out, and set therein firm mountains and cause every thing to grow therein in proper proportion.
015:019  And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance.
015:020  And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals].
015:020  And We have made in it means of subsistence for you and for him for whom you provide not.
015:020  We have made it habitable for you, and for creatures you do not provide for.
015:020  And We have made in it means of subsistence for you and for him for whom you provide not.
015:020  And We have made for you therein means of livelihood and also for all those for whom you do not provide.
015:020  And We have provided therein means of subsistence, for you and for those whose sustenance ye are not responsible.
015:021  And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure.
015:021  And there is not a thing but with Us are the stores thereof. And We send it not down but in a known measure.
015:021  And there is not a thing but with Us are the stores thereof. And We send it not down save in appointed measure.
015:021  And there is not a thing but with Us are the stores thereof. And We send it not down except in a known quantity.
015:021  And there is not a thing but with Us are the stores thereof, and We do not send it down but in a known measure.
015:021  And there is not a thing but with Us are the stores thereof, and We send it not down except in a known measure.
015:021  And there is not a thing but with Us are the stores thereof, and We send it not down except in a known measure.
015:022  And We send the winds fertilizing (to fill heavily the clouds with water), then caused the water (rain) to descend from the sky, and We gave it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].
015:022  And We send the winds fertilizing, then send down water from the clouds, so We give it to you to drink; not is it you who store it up.
015:022  And We send the winds fertilizing, then send down water from the clouds, so We give it to you to drink; thus, it is not you who store it up.
015:022  And We send the winds fertilizing, then send down water from the clouds, so We give it to you to drink.
015:022  And We send the winds as pollinators, and cause water to come down from the sky for you to drink. Otherwise, you could not keep it palatable.
015:022  And We send the winds as pollinators, and cause water to come down from the sky for you to drink. Otherwise, you could not keep it palatable.
015:022  We send impregnating winds and send down water from the sky for you to drink and you have no (control over its) storage.
015:022  And we send the winds as pollinators, and cause water to come down from the sky for you to drink. Otherwise, you could not keep it palatable.
015:022  And we send the winds as pollinators, and cause water to come down from the sky for you to drink. Otherwise, you could not keep it palatable.
015:022  But We send the winds fertilizing, then WE send down water from the clouds, then WE give it to you to drink, and you could not yourselves store it.
015:022  And We send the fertilizing winds, then cause the rain to descend from the sky, therewith providing you with water (in abundance), though ye are not the guardians of its stores.
015:023 And certainly We! We it is Who give life, and cause death, and We are the Inheritors.
015:023 Maulana And surely it is We, Who give life and cause death, and We are the Inheritors.
015:023 Pickthtal Lo! and it is We, even We, Who quicken and give death, and We are the Inheritor.
015:023 Rashad It is we who control life and death, and we are the ultimate inheritors.
015:023 Sarwar It is We who give life and cause things to die and We are the sole Heirs.
015:023 Shakir And most surely We bring to life and cause to die and We are the heirs.
015:023 Sherali And verily, it is WE Who give life, and WE Who cause death; And it is WE Who are the sole Inheritors of ALL.
015:023 Yusufali And verily, it is We Who give life, and Who give death: it is We Who remain inheritors (after all else passes away).
015:024 Khan And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.
015:024 Maulana And certainly We know those among you who go forward and We certainly know those who lag behind.
015:024 Pickthtal And verily We know the eager among you and verily We know the laggards.
015:024 Rashad And we fully know those among you who advance, and we fully know those who regress.
015:024 Sarwar We know the people who lived before you and those who will come into existence after you.
015:024 Shakir And certainly We know those of you who have gone before and We certainly know those who shall come later.
015:024 Sherali And WE do know those who go ahead among you and WE also do know those who lag behind.
015:024 Yusufali To Us are known those of you who hasten forward, and those who lag behind.
015:025 Khan And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing.
015:025 Maulana And surely thy Lord will gather them together. He indeed is Wise, Knowing.
015:025 Pickthtal Lo! thy Lord will gather them together. Lo! He is Wise, Aware.
015:025 Rashad Your Lord will surely summon them. He is Most Wise, Omniscient.
015:025 Sarwar Your Lord will resurrect them all; He is All-wise and All-knowing.
015:025 Shakir And surely your Lord will gather them together; surely He is Wise, Knowing.
015:025 Sherali And, surely, it is thy Lord Who will gather them together. Surely, HE is Wise, All-Knowing.
015:025 Yusufali Assuredly it is thy Lord Who will gather them together: for He is perfect in Wisdom and Knowledge.
015:026 Khan And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing.
015:026 Maulana And surely thy Lord will gather them together. He indeed is Wise, Knowing.
015:026 Pickthtal Lo! thy Lord will gather them together. Lo! He is Wise, Aware.
015:026 Rashad Your Lord will surely summon them. He is Most Wise, Omniscient.
015:026 Sarwar Your Lord will resurrect them all; He is All-wise and All-knowing.
015:026 Shakir And surely your Lord will gather them together; surely He is Wise, Knowing.
015:026 Sherali And, surely, it is thy Lord Who will gather them together. Surely, HE is Wise, All-Knowing.
015:026 Yusufali Assuredly it is thy Lord Who will gather them together: for He is perfect in Wisdom and Knowledge.
015:027 Khan And indeed, We created man from sounding clay, of altered black smooth mud.
015:027 Maulana And surely We created man of sounding clay, of black mud fashioned into shape.
015:027 Pickthtal Verily We created man of potter's clay of black mud altered,
015:027 Rashad We created the human being from aged mud, like the potter's clay.
015:027 Sarwar We have created the human being out of pure mud-moulded clay
015:027 Shakir And certainly We created man of clay that gives forth sound, of black mud fashioned in shape.
015:027 Sherali And, surely, WE created man from dry ringing clay, of black mud wrought into shape.
015:027 Yusufali We created man from sounding clay, from mud moulded into shape;
015:027 Khan And the jinn, We created aforetime from the smokeless flame of fire.
015:027 Maulana And the jinn, We created before of intensely hot fire.
015:027 Pickthtal And the jinn did We create aforetime of essential fire.
015:027 Rashad As for the jinns, we created them, before that, from blazing fire.
015:027 Sarwar and the jinn before (the human being) of smokeless fire.
015:027 Shakir And the jinn We created before, of intensely hot fire.
015:027 Sherali And the jinn WE have created before of the fire of hot wind.
015:027 Yusufali And the Jinn race, We had created before, from the fire of a scorching wind.
015:028 Khan And (remember) when thy Lord said to the angels: "I am going to create a man (Adam) from sounding clay of altered black smooth mud.
015:028 Maulana And when thy Lord said to the angels: I am going to create a mortal of sounding clay, of black mud fashioned into shape.
015:028 Pickthtal And (remember) when thy Lord said unto the angels: Lo! I am creating a mortal out of potter's clay of black mud altered,
015:028 Rashad When your Lord said to the angels, "I will create the human being out of pure mud-moulded clay.
015:028 Sarwar And when your Lord said to the angels: Surely I am going to create a mortal of the essence of black mud fashioned in shape.
015:028 Shakir And remember when thy Lord said to the angels, I am about to create man of dry ringing clay, of black mud wrought into shape:
015:028 Sherali Behold! thy Lord said to the angels: 'I am about to create man, from sounding clay from mud moulded into shape;
015:028 Yusufali And, certainly We know those of you who have gone before, and We certainly know those who shall come later.
015:029 Khan And certainly We know those of you who have gone before and We certainly know those who will come after.
015:029 Maulana And certainly We know those among you who go forward and We certainly know those who lag behind.
015:029 Pickthtal And verily We know the eager among you and verily We know the laggards.
015:029 Rashad And we fully know those among you who advance, and we fully know those who regress.
015:029 Sarwar We know the people who lived before you and those who will come into existence after you.
015:029 Shakir And certainly We know those of you who have gone before and We certainly know those who shall come later.
015:029 Sherali And WE do know those who go ahead among you and WE also do know those who lag behind.
015:029 Yusufali To Us are known those of you who hasten forward, and those who lag behind.
015:030 Khan And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing.
015:030 Maulana And surely thy Lord will gather them together. He indeed is Wise, Knowing.
015:030 Pickthtal Lo! thy Lord will gather them together. Lo! He is Wise, Aware.
015:030 Rashad Your Lord will surely summon them. He is Most Wise, Omniscient.
015:030 Sarwar Your Lord will resurrect them all; He is All-wise and All-knowing.
015:030 Shakir And surely your Lord will gather them together; surely He is Wise, Knowing.
015:030 Sherali And, surely, it is thy Lord Who will gather them together. Surely, HE is Wise, All-Knowing.
015:030 Yusufali Assuredly it is thy Lord Who will gather them together: for He is perfect in Wisdom and Knowledge.
"Till the Day of the time appointed.

God said, 'Thou art of those who are respited.'

Allah said, 'Then, verily, you are of the respited ones.'

Iblis replied, 'I did not want to prostrate before a mortal whom You have created out of mud-moulded clay.'

He said: 'You are respited.

And the curse shall be on thee until the Day of Judgment.'

And, surely, on thee shall be My curse till the day of Judgment.'

And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection).''

And surely on thee shall be My curse till the day of Judgment.'

And the curse shall be upon thee until the Day they (the dead) will be resurrected.'

Iblis replied, 'Lord, grant me respite till the day when they shall be raised.'

Iblis said: 'O my Lord! Give me then respite till the Day they (the dead) will be resurrected.'

Not so Iblis: he refused to be among those who prostrated themselves.

But Iblis (did it not); he refused to be with those who made obeisance.

Except Iblis (Satan), he refused to be among the prostrators.

But Iblis (did it not); he refused to be among those who made obeisance.

He refused to be among those who made obeisance.

He refused to be among the others in prostration.

He refused to be among those who made obeisance.

He refused to be among the prostrate.

He refused to be among the prostrators.
The righteous (will be) amid gardens and fountains.

Surely those who guard (against evil) shall live in gardens with streams.

As for the righteous, they will enjoy gardens and springs.

Lo! for all such, hell will be the promised place for them all.

And surely, hell is the promised place for them all.

"Except Thy servants from among them, sincere and purified (by Thy Grace)."

"Except Thy servants among them, the purified ones.

Save such of them as are Thy perfectly devoted slaves.

"Except Your chosen, (guided) slaves among them."

He said: This is a right way with Me.

"You have no power over My servants except the erring ones who follow you."

As regards My servants, thou has no authority over them except such of the deviators as follow thee.

"Then I will make straying from the right path appear beautiful to them on earth, and I will surely cause them all to deviate.

"And surely hell is the promised place for them all.

"It has seven gates, and each gate has a portion of them allotted to it.

It is a way that leads straight to Me.

This is a right course incumbent upon Me.

This is this Way which will lead straight to Me.

Except Thy servants from among them, the purified ones.

Except Thy servants from among them, the devoted ones.

Except Thy servants from among them, the strays that follow thee.

Except Thy servants among them, sincere and purified (by Thy Grace)."

"You have no power over My servants except the erring ones who follow you."

As for My slaves, thou hast no power over any of them save such of the froward as follow thee.

Surely those who ward off (evil) shall live in gardens with streams.

"Then I will make straying from the right path appear beautiful to them on earth, and I will surely cause them all to deviate.

"And surely hell is the promised place for them all.

"And Hell awaits them all.

"And surely, Hell is the promised place for them all.

"For over My servants no authority shalt thou have, except such as put themselves in the wrong and follow thee."

"Every righteous person shall be in the midst of gardens and fountains:

"It has seven gates: for each of those gates is a (special) class (of sinners) assigned.

It has seven gates, for each gate is an appointed portion of them.

It is a right way with Me.

This is the Way which will lead straight to Me.

This (way of My sincere servants) is indeed a way that leads straight to Me.

This is a path leading straight to ME; all except Thy servants among them, sincere and purified (by Thy Grace).

This is a right way with Me.

This is a right course incumbent upon Me.

This is a law that is inviolable.

This is this Way which will lead straight to Me.

This is a path leading straight to ME.

This is the Way which will lead straight to ME.

This is a right way with Me.

This is the Way which will lead straight to Me.

This (way of My sincere servants) is indeed a way that leads straight to Me.

This is a right way with Me.

This is this Way which will lead straight to Me.

This is a right way with Me.

This is a right course incumbent upon Me.

This is a path leading straight to ME; all except Thy servants among them, sincere and purified (by Thy Grace).

This is a right way with Me.

This is a right way with Me.

This is a right way with Me.

This is a right course incumbent upon Me.

This is a right course incumbent upon Me.

This is a right way with Me.
They said, "Be not afraid; we give you the good news of a boy, possessing knowledge."  
015:053 They replied, "Do not be afraid! We have brought you the glad news of (the birth) of a learned son".  
015:052 They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom."  
015:051 They said: Be not afraid, surely we give you the good news of a boy, possessing knowledge.  
015:050 They will be told to enter there in peace and safety.  
015:049 And WE shall remove whatever of rancour is in their breasts-- (they shall be) as brethren, on raised couches, face to face.  
015:048 And that My Penalty will be indeed the most grievous punishment.  
015:047 And We shall remove from their breasts any sense of injury (that they may have), (So they will be like) brothers facing each other on thrones.  
015:046 And tell the about Abraham's guest.  
015:045 And inform them of the guests of Ibrahim:  
015:044 And also that MY punishment is the most grievous punishment.  
015:043 And that My retribution is the most painful retribution.  
015:042 Fatigue shall not touch them, nor shall they be ever ejected from it.  
015:041 (Their greeting will be): "Enter ye here in peace and security."  
015:040 Inform My servants that I am the Forgiving, the Merciful,  
015:039 And that My Penalty will be indeed the most grievous punishment.  
015:038 Never will they suffer any fatigue therein; never will they be evicted therefrom.  
015:037 No fatigue will touch them nor will they be expelled therefrom.  
015:036 Toil shall not afflict them in it, nor shall they be ever ejected from it.  
015:035 No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it."

015:048 Yusufali

015:047 Khan

015:046 Pickththal

015:045 Rashad

015:044 Sarwar

015:043 Shakir

015:042 Sherali

015:041 Yusufali

015:040 Maulana

015:039 Sherali

015:038 Sarwar

015:037 Rashad

015:036 Pickththal

015:035 Sherali

015:034 Shakir

015:033 Sarwar

015:032 Rashad

015:031 Sherali

015:030 Yusufali

015:029 Khan

015:028 Pickththal

015:027 Rashad

015:026 Sarwar

015:025 Shakir

015:024 Sherali

015:023 Yusufali

015:022 Khan

015:021 Pickththal

015:020 Rashad

015:019 Sarwar

015:018 Shakir

015:017 Sherali

015:016 Yusufali

015:015 Khan

015:014 Pickththal

015:013 Rashad

015:012 Sarwar

015:011 Shakir

015:010 Sherali

015:009 Yusufali

015:008 Khan

015:007 Pickththal

015:006 Rashad

015:005 Sarwar

015:004 Shakir

015:003 Sherali

015:002 Yusufali

015:001 Khan

015:000 Pickththal

015:001 Maulana

015:000 Rashad

015:002 Sarwar

015:003 Shakir

015:004 Sherali

015:005 Yusufali

015:006 Khan

015:005 Pickththal

015:004 Rashad

015:003 Sarwar

015:002 Shakir

015:001 Sherali

015:000 Yusufali

015:001 Maulana

015:002 Rashad

015:003 Sarwar

015:004 Shakir

015:005 Sherali

015:006 Yusufali

015:007 Khan

015:008 Pickththal

015:007 Rashad

015:006 Sarwar

015:005 Shakir

015:004 Sherali

015:003 Yusufali

015:004 Khan

015:003 Pickththal

015:002 Rashad

015:001 Sarwar

015:000 Shakir

015:001 Sherali

015:000 Yusufali

015:001 Maulana
At length when the messengers arrived among the adherents of Lut,

When the Messengers came to the family of Lot,

The messengers went to Lot's town.

And when the messengers came unto the family of Lot,

So when the messengers came to

"Except his wife, We have decreed that she shall be of those who remain behind.'

Except his wife; We ordained that she shall surely be of those who remain behind.

"But not his wife; she is destined to be with the doomed.'

Except the followers of Lot, Them shall we save all,

"Except the adherents of Lut: them we are certainly (charged) to save (from harm)," - All -

"Except his wife, whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."

Except his wife: We ordained that she shall surely be of those who remain behind.

"Except his wife, We have decreed that she shall be of those who remain behind.'

"Except his wife, who, We have ascertained, will be among those who will lag behind."
Lut said: “These are my guests: disgrace me not.”

He said, ‘These are my guests, therefore do not disgrace me, and we have come to thee with that about which they disputed.

We revealed to him this decree, that the roots of these shall be cut off in the morning.

So travel with thy followers for a part of the night and thyself follow their rear; and let not any one of you turn round, and go where you are ordered.

And We made plain the case to him, that the roots of those people would be cut off by the morning.

So travel with thy household in a portion of the night, and follow thou their backs. Let none of you turn round, but go whither ye are commanded.

Then travel by night with thy family, when a portion of the night (yet remains), and do thou bring up the rear: let no one amongst you look back, but pass on whither ye are ordered.

And We have come to thee to accomplish that of which they doubt.

And We have brought thee sure news, and certainly we are truthful.

And we have brought thee true news, and certainly we are truthful.

And we have come to thee with the truth, and we are surely truthful.

And we have come to thee for a genuine purpose and We are true in what we say.

And We informed him that the unbelievers would be utterly destroyed.

And We delivered to him this command: those people are to be annihilated in the morning.

And We made known to him this decree, that the roots of these people would be cut off in the morning.

And We made known this decree to him, that the last remnants of those (sinners) should be cut off by the morning.

And We brought to thee that which is inevitably due, and assuredly we tell the truth.

And we have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

We bring to you the Truth, and lo! we are truthful.

And we have brought to you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

They said: “Ye a party of strangers.”

He said, “Verily! You are people unknown to me.”

He said: Lo! ye are folk unknown (to me).

He said, “You seem to be strangers”.

He said: Surely you are an unknown people.

He said, ‘Verily, you a party of strangers,

He said: Ye appear to be uncommon folk.”

They said: "Nay, we have come to you with that (torment) which they have been doubting.

They said: Nay, we have come to thee with that about which they disputed.

They said: Nay, but we bring thee that concerning which they keep disputing.

They said: Nay, we have come to you with that about which they disputed.

They said: Yea; but we have brought thee that news of the punishment concerning which they have been in doubt;

They said: "Yea, we have come to thee to accomplish that of which they doubt.

"And we have brought to you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

And bring thee the Truth, and lo! we are truth-tellers.

We bring to you the truth; we are truthful.

We have come to you for a genuine purpose and We are true in what we say.

And we have come to you with the truth, and we are most surely truthful.

And we have brought thee true news, and certainly we are truthful;

"We have brought to thee that which is inevitably due, and assuredly we tell the truth.

"Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."

So travel with thy followers for a part of the night and thyself follow their rear; and let not any one of you turn round, and go whither you are commanded.

And you shall take your family during the night. Stay behind them, and make sure that none of you looks back. Go straight as commanded.

Therefore go forth with your followers in a part of the night and yourself follow their rear, and let not any one of you turn round, and go forth whither you are commanded.

And We communicated to him clearly this decree that the roots of these people would be cut off by the morning.

And We made known to him this decree, that the last remnants of those (sinners) should be cut off by the morning.

We have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

And We have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

And We have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

They said: “Yea, we have come to thee to accomplish that of which they doubt.

And We have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

And We have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

And We have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

They said: "Yea, we have come to thee to accomplish that of which they doubt.

And We have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

And We have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

And We have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

And We have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

And We have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

And We have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

And We have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.
And that town lies on a road that still exists.

This will always be the system.

And lo! it is upon a road still uneffaced.

And it is on a road that still abides.

And verily! They (the cities) were right on the highroad (from Makkah to Syria i.e. the place where the Dead Sea is now).

Behold! in this are Signs for those who by tokens do understand.

Surely, in this are many Signs for those who use their understanding.

Surely in this are signs for those who examine.

In this there is evidence (of the Truth) for the prudent ones.

This is a lesson for those who possess intelligence.

Lo! therein verily are portents for those who read the signs.

Verily, by thy life (O Prophet), in their wild intoxication, they were wandering blindly.

And We turned (the cities) upside down, and rained down on them brimstones hard as baked clay.

'We turned their town upside down and WE rained upon them stones of clay.

Thus did We turn it upside down, and showered them with devastating rocks.

And We utterly confounded them, and We rained upon them stones of heated clay.

And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay.

But the (mighty) Blast overtook them before morning.

So the rumbling overtook them at sunrise;

So the cry overtook them at sunrise;

So As-Saihah (torment - awful cry, etc.) overtook them at the time of sunrise;

Then the (Awful) Cry overtook them at the sunrise.

Consequently, the disaster struck them in the morning.

An explosion struck them at sunrise.

So the rumbling overtook them (while) entering upon the time of sunrise;

Then the punishment seized them at sunrise.

But the (mighty) Blast overtook them before morning.

And We turned (the towns) upside down and rained down on them stones of baked clay.

Thus We turned it upside down and rained down upon them hard stones.

And We utterly confounded them, and We rained upon them stones of heated clay.

We turned it upside down, and showered them with devastating rocks.

We turned the town upside-down and showered on them lumps of baked clay.

Thus did We turn it upside down, and rained down upon them stones of what had been decreed.

We turned their town upside down and WE rained upon them stones of clay.

And We turned (the cities) upside down, and rained down on them brimstones hard as baked clay.

Surely! In this are signs, for those who see (or understand or learn the lessons from the Signs of Allah).

Surely in this are signs for those who take a lesson.

Lo! therein verily are portents for those who read the signs.

This is a lesson for those who possess intelligence.

In this there is evidence (of the Truth) for the prudent ones.

Surely in this are signs for those who examine.

Surely, in this are many Signs for those who use their understanding.

Behold! in this are Signs for those who by tokens do understand.

And verily! They (the cities) were right on the highroad (from Makkah to Syria i.e. the place where the Dead Sea is now).

And it is on a road that still abides.

And lo! it is upon a road still unefaced.

This will always be the system.

That town lies on a road which still exists.

And surely it is on a road that still abides.

And that town lies on a road that still exists.

And the (cities) were right on the high-road.
And of no avail to them was all that they did (with such art and care)!

And all they had earned availed them not.

And what they earned did not avail them.

Out of what they had gained, nothing proved to be of any benefit to them.

What they hoarded did not help them.

And that which they were wont to count as gain availed them not.

And all that which they used to earn availed them not.

But the (mighty) Blast seized them of a morning,

But the punishment seized them in the morning,

So the rumbling of the (Awful) Cry overtook them at the morning hour,

An explosion struck them in the morning.

The disaster hit them in the morning.

But the (Awful) Cry overtook them in the morning;

So the cry overtook them in the morning;

And they used to hew out houses in the mountains, in security.

And they hewed houses in the mountains in security.

And they used to hew out dwellings from the hills, (feeling themselves) secure.

And they hewed houses in the mountains, in security.

And they used to hew out dwellings from the mountains (feeling themselves) secure.

And they hewed out dwellings from the mountains, in security.

And they used to hew out dwellings from the hills, (feeling themselves) secure.

And they hewed houses in the mountains in security.

And they used to hew out houses out of the mountains.

And they hewed houses in the mountains in security.

And they used to hew out houses out of the mountains.

And they hewed houses in the mountains in security.

And all that which they used to earn availed them not.

And what they earned availed them not.

And what they hoarded did not help them.

Out of what they had gained, nothing proved to be of any benefit to them.

And what they earned did not avail them.

And all that they used to earn availed them not.

And of no avail to them was all that they did (with such art and care)!
And We created not the heavens and the earth and all that is between them expect with truth, and the Hour is surely coming, so overlook (O Muhammad SAW), their faults with gracious forgiveness. [This was before the ordainment of Jihad holy fighting in Allah's Cause].

015:085 Maulana

And We created not the heavens and the earth and what is between them but with truth. And the Hour is surely coming, so turn away with kindly forgiveness.

015:085 Pickthtal

We created not the heavens and the earth and all that is between them save with truth, and lo! the Hour is surely coming. So forgive, (O Muhammad), with a gracious forgiveness.

015:085 Rashad

We did not create the heavens and the earth, and everything between them, except for a specific purpose. The end of the world will come, so treat them with benign neglect.

015:085 Sarwar

We have created the heavens and the earth and all that is between them, for a genuine purpose. The Day of Judgment will certainly approach, so (Muhammad) forgive them graciously.

015:085 Shakir

And We did not create the heavens and the earth and what is between them two but in truth; and the hour is most surely coming, so turn away with kindly forgiveness.

015:085 Sherali

And WE have not created the heavens and the earth and all that is between the two but in accordance with the requirements of wisdom; and the Hour is sure to come. So do thou forbear with goodly forbearance.

015:085 Yusufali

We created not the heavens, the earth, and all between them, but for just ends. And the Hour is surely coming (when this will be manifest). So overlook (any human faults) with gracious forgiveness.

015:086

Verily, your Lord is the All-Knowing Creator.

015:086 Khan

Surely thy Lord -- He is the Creator, the Knower.

015:086 Maulana

And certainly We have given thee seven oft-repeated (verses) and the grand Qur'an.

015:086 Pickthtal

We have given thee seven of the oft-repeated (verses) and the great Qur'an.

015:086 Rashad

Surely your Lord is the Creator of all things, the Knowing.

015:086 Sarwar

Verily, it is thy Lord WHO is the Great Creator, the All-Knowing.

015:086 Shakir

For verily it is thy Lord who is the Master-Creator, knowing all things.

015:087

And indeed, We have bestowed upon you seven of Al-Mathani (the seven repeatedly recited Verses), (i.e. Surat Al-Fatihah) and the Grand Qur'an.

015:087 Khan

And WE have bestowed upon some classes of them for temporary enjoyment and grieve not for them; and lower thy wing (in tenderness) for the believers.

015:087 Maulana

Do not strain your eyes after what We have given certain classes of them to enjoy, and do not grieve for them, and make yourself gentle to the believers.

015:087 Pickthtal

Do not strain your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wing for the believers (be courteous to the fellow-believers).

015:087 Rashad

Strain not thine eyes at what We have given certain classes of them to enjoy, and grieve not for them, and make thyselgentle to the believers.

015:087 Sarwar

Strain not thine eyes toward that which We cause some wedded pairs among them to enjoin, and be not grieved on their account, and lower thy wing (in tenderness) for the believers.

015:087 Shakir

Do not be jealous of what we bestowed upon the other (messengers), and do not be saddened (by the disbelievers), and lower your wing for the believers.

015:087 Sherali

Do not yearn for other people's property and wives and do not grieve (that they do not believe). Be kind to the believers.

015:087 Yusufali

Do not strain your eyes after what We have given certain classes of them to enjoy, and do not grieve for them, and make yourself gentle to the believers.

015:088

Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers).

015:088 Khan

Strain not thine eyes at what We have given certain classes of them to enjoy, and grieve not for them, and make thyself gentle to the believers.

015:088 Maulana

Strain not thine eyes toward that which We cause some wedded pairs among them to enjoin, and be not grieved on their account, and lower thy wing (in tenderness) for the believers.

015:088 Pickthtal

Strain not thine eyes at what We have given certain classes of them (the disbelievers), nor grieve over them. And lower your wing for the believers (be courteous to the fellow-believers).

015:088 Rashad

Do not be jealous of what we bestowed upon the other (messengers), and do not be saddened (by the disbelievers), and lower your wing for the believers.

015:088 Sarwar

Do not yearn for other people's property and wives and do not grieve (that they do not believe). Be kind to the believers.

015:088 Shakir

Do not strain your eyes after what We have given certain classes of them to enjoy, and do not grieve for them, and make yourself gentle to the believers.

015:088 Sherali

Stretch not thine eyes towards what WE have bestowed on some classes of them for temporary enjoyment and grieve not for them; and lower thy wing of mercy for the believers.

015:088 Yusufali

Strain not thine eyes. (Wistfully) at what We have bestowed on certain classes of them, nor grieve over them; but lower thy wing (in gentleness) to the believers.

015:089

And say: "I am indeed a plain warner."

015:089 Khan

And say: "I am indeed a plain warner."

015:089 Maulana

And say: "I am indeed a plain warner."

015:089 Pickthtal

And proclaim: "I am the manifest warner."

015:089 Rashad

And say: "I am a plain warner."

015:089 Sarwar

And say: Surely I am the plain warner.

015:089 Shakir

And say: 'I am indeed a plain Warner.'

015:089 Sherali

And say: "I am indeed he that warne openly and without ambiguity."

015:089 Yusufali

And say: 'I am indeed he that warne openly and without ambiguity.'

015:090

As We have sent down on the dividers, (Quraish pagans or Jews and Christians).

015:090 Khan

Like as We sent down on them who took oaths,

015:090 Maulana

Such as We send down for those who make division,

015:090 Pickthtal

We will deal with the dividers.

015:090 Rashad

(We have given you the Quran) as We had given (the Bible) to those who divided themselves into groups

015:090 Sarwar

Like as We sent down on the dividers.

015:090 Shakir

Because WE have decided to send down punishment on those who have formed themselves into groups against thee.

015:090 Sherali

(Or just such wrath) as We sent down on those who divided (Scripture into arbitrary parts).
015:091 Yusufali: Who have made the Qur'an into parts. (i.e. believed in a part and disbelieved in the other).
015:091 Sherali: Those who have made the Qur'an into parts.
015:091 Rashad: Those who have divided the Qur'an into parts.
015:091 Maulana: They accept the Qur'an only partially.
015:091 Sarwar: and also divided the Quran believing in some parts and rejecting others.
015:091 Shakir: Those who made the Quran into shreds.
015:091 Sherali: Who have pronounced the Qur'an to be so many lies.
015:091 Yusufali: (So also on such) as have made Qur'an into shreds (as they please).
015:092 Khan: So, by your Lord! We shall certainly call all of them to account.
015:092 Sherali: Therefore celebrate the praises of your Lord, and be of those who make obeisance.
015:092 Sherali: So by your Lord, We would most certainly question them all.
015:092 Yusufali: Therefore, by the Lord, We will, of a surety, call them to account.
015:093 Maulana: As to what they did.
015:093 Pickthal: Of what they used to do.
015:093 Rashad: therefore declare openly what thou hast been enjoined to convey and turn away from them who ascribe partners with Allah.
015:093 Sarwar: for what they have done.
015:093 Shakir: As to what they did.
015:093 Sherali: Concerning that which they used to do.
015:093 Yusufali: For all their deeds.
015:094 Khan: Therefore proclaim openly (Allah's Message Islamic Monotheism) that which you are commanded, and turn away from Al-Mushrikun (polytheists, idolaters, and disbelievers, etc. - see V.2:105).
015:094 Maulana: Therefore declare openly what thou art commanded, and turn away from he polytheists.
015:094 Pickthal: So proclaim that which thou art commanded, and withdraw from the idolaters.
015:094 Rashad: Therefore, carry out the orders given to you, and disregard the idol worshipers.
015:094 Sarwar: Pray what you have been commanded to and stay away from the pagans.
015:094 Shakir: Therefore declare openly what you are bidden and turn aside from the polytheists.
015:094 Sherali: So declare openly that thou art commanded to convey and turn aside from those who ascribe partners to ALLAH.
015:094 Yusufali: Therefore expound openly what thou art commanded, and turn away from those who join false gods with Allah.
015:095 Khan: Lo! We will suffice you against the scoffers.
015:095 Maulana: Surely We are sufficient for thee against the scoffers --
015:095 Pickthal: Lo! We defend thee from the scoffers,
015:095 Rashad: We will spare you the mockers,
015:095 Sarwar: We shall help you against those who mock you
015:095 Shakir: Surely We will suffice you against the scoffers
015:095 Sherali: WE will, certainly, suffice thee against those who mock -
015:095 Yusufali: For sufficient are We unto thee against those who scoff.-
015:096 Khan: Those who set up along with Allah another ilah (god), they will come to know.
015:096 Maulana: Those who set up another god with Allah; so they will come to know.
015:096 Pickthal: Who set some other god along with Allah. But they will come to know.
015:096 Rashad: who set up another god beside GOD. They will surely find out.
015:096 Sarwar: and believe other things to be equal to God. They will soon know the truth.
015:096 Shakir: Those who set up another god with Allah; so they shall soon know.
015:096 Sherali: Who set up another god with ALLAH, but soon shall they come to know.
015:096 Yusufali: Those who adopt, with Allah, another god: but soon will they come to know.
015:097 Khan: Indeed, We know that your breast is straitened at what they say.
015:097 Maulana: And We know indeed that thy breast straitens at what they say;
015:097 Pickthal: Well know We that thy bosom is oppressed by what they say,
015:097 Rashad: We know full well that you may be annoyed by their utterances.
015:097 Sarwar: We certainly know that you feel sad about what they say against you.
015:097 Shakir: And surely We know that your breast straints at what they say;
015:097 Sherali: And, indeed, WE know that thy bosom becomes straitened because of what they say.
015:097 Yusufali: We do indeed know how thy heart is distressed at what they say.
015:098 Khan: So glorify the praises of your Lord and be of those who prostrate themselves (to Him).
015:098 Maulana: So celebrate the praise of thy Lord, and be of those who make obeisance.
015:098 Pickthal: But hymn the praise of thy Lord, and be of those who make prostration (unto Him).
015:098 Rashad: You shall sing the praises of your Lord, and be with the prostrators.
015:098 Sarwar: Glorify and praise your Lord and be with those who prostrate themselves before God.
015:098 Shakir: Therefore celebrate the praise of your Lord, and be of those who make obeisance.
015:098 Sherali: But glorify the Lord praising HIM, and be of those who prostrate themselves before Him.
015:098 Yusufali: But celebrate the praises of thy Lord, and be of those who prostrate themselves in adoration.
015:099 Khan And worship your Lord until there comes unto you the certainty (i.e. death).
015:099 Maulana And serve thy Lord, until there comes to thee that which is certain.
015:099 Pickthal And serve thy Lord till the Inevitable cometh unto thee.
015:099 Rashad And worship your Lord, in order to attain certainty.
015:099 Sarwar Worship your Lord until you achieve the ultimate certainty.
015:099 Shakir And serve your Lord until there comes to you that which is certain.
015:099 Sherali And continue worshiping thy Lord till death comes to thee.
015:099 Yusufali And serve thy Lord until there come unto thee the Hour that is Certain.

016:000 Translations of the Qur'an, Chapter 16: AN-NAHL (THE BEE). Total Verses: 128. Revealed At: MAKKA

016:000 In the name of God, Most Gracious, Most Merciful

016:001 Khan The Event (the Hour or the punishment of disbelievers and polytheists or the Islamic laws or commandments), ordained by Allah will come to pass, so seek not to hasten it. Glorified and Exalted be He above all that they associate as partners with Him.

016:001 Maulana Allah's commandment will come to pass, so seek not to hasten it. Glory be to Him, and highly exalted be He above what they associate (with Him)!

016:001 Pickthal The commandment of Allah will come to pass, so seek not ye to hasten it. Glorified and Exalted be He above all that they associate (with Him).

016:001 Rashad GOD's command has already been issued (and everything has already been written), so do not rush it. Be He glorified; the Most High, far above any idols they set up.

016:001 Sarwar God's help will certainly support (the believers), so pagans do not (seek) to hasten it. God is too Glorious and Exalted to be considered equal to idols.

016:001 Shakir Allah's commandment has come, therefore do not desire to hasten it; glory be to Him, and highly exalted be He above what they associate (with Him).

016:001 Sherali The decree of ALLAH is at hand, so seek ye not to hasten it. Holy is HE and exalted far above all that which they associate with HIM.

016:001 Yusufali (Inevitable) cometh (to pass) the Command of Allah: seek ye not then to hasten it: Glory to Him, and far is He above having the partners they ascribe unto Him!

016:002 Khan He sends down the angels with inspiration of His Command to whom of His servants He pleases saying: Give the warning that there is no God but Me, so keep your duty to Me.

016:002 Maulana He sends down angels with revelation by His command on whom He pleases of His servants saying: Give the warning that there is no God but Me, so keep your duty to Me.

016:002 Pickthal He sendeth down the angels with the Spirit of His command unto whom He will of His bondmen, (saying): Warn mankind that there is no Allah save Me, so keep your duty unto Me.

016:002 Rashad He sends down the angels with the revelations, carrying His commands, to whomever He chooseth from among His servants: "You shall preach that there is no other god beside Me; You shall reverence Me."

016:002 Sarwar He sends the angels with the Spirit to carry His orders to whichever of His servants He wants so that they would warn people that He is the only God and that people must have fear of Him.

016:002 Shakir He sends down the angels with the inspiration by His commandment on whom He pleases of His servants, saying: Give the warning that there is no god but Me, therefore be careful (of your duty) to Me.

016:002 Sherali HE sends down the angels with revelation by HIS command on whomsoever of HIS servants HE pleases, saying, 'Warn people that there is no god but I, so take ME alone for your protector.'

016:002 Yusufali He doth send down His angels with inspiration of His Command, to such of His servants as He pleaseth, (saying): "Warn (Man) that there is no god but I: so do your duty unto Me."

016:003 Khan He has created the heavens and the earth with truth. High be He Exalted above all they associate as partners with Him.

016:003 Maulana He created the heavens and the earth with truth. Highly exalted be He above what they associate (with Him)!

016:003 Pickthal He hath created the heavens and the earth with truth. High be He Exalted above all that they associate (with Him).

016:003 Rashad He created the heavens and the earth for a specific purpose. He is much too High, far above any idols they set up.

016:003 Sarwar He has created the heavens and the earth for a genuine purpose. He is too Exalted to be considered equal to anything else.

016:003 Shakir He created the heavens and the earth with the truth, highly exalted be He above what they associate (with Him).

016:003 Sherali HE has created the heavens and the earth in accordance with the requirements of wisdom. Exalted is HE far above all that they associate with Him.

016:003 Yusufali He has created the heavens and the earth for just ends: Far is He above having the partners they ascribe to Him!

016:004 Khan He has created man from Nutfah (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.

016:004 Maulana He created man from a small life-germ, and lo! he is an open contender.

016:004 Pickthal He hath created man from a drop of fluid, yet behold! he is an open opponent.

016:004 Rashad He created the human being from a tiny drop, then he turns into an ardent opponent.

016:004 Sarwar He created the human being from a drop of fluid but the human being openly disputes His Word.

016:004 Shakir He created man from a small seed and lo! he is an open contender.

016:004 Sherali HE has created man from a mere drop of fluid, but lo! he is an open disputer.

016:004 Yusufali He has created man from a sperm-drop; and behold this same (man) becomes an open disputer!

016:005 Khan And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.

016:005 Maulana And the cattle, He has created them for you. You have in them warm clothing and (other) advantages, and of them you eat.

016:005 Pickthal And the cattle hath He created, whence ye have warm clothing and uses, and whereof ye eat;

016:005 Rashad And He created the livestock for you, to provide you with warmth, and many other benefits, as well as food.

016:005 Sarwar He created cattle which provide you with clothes, food, and other benefits.

016:005 Shakir And He created the cattle for you; you have in them warm clothing and (many) advantages, and of them do you eat.

016:005 Sherali And the cattle too HE has created; and you find in them warmth and other uses; and of the flesh of some of them you eat.

016:005 Yusufali And cattle He has created for you (men): from them ye derive warmth, and numerous benefits, and of their (meat) ye eat.
016:006 And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.

016:006 And therein is beauty for you, when you drive them back (home) and when you send them out (to pasture).

016:006 And wherein is beauty for you, when ye bring them home, and when ye take them out to pasture.

016:006 They also provide you with luxury during your leisure, and when you travel.

016:006 How beautiful you find them when you bring them home and when you drive them out to graze.

016:006 And there is beauty in them for you when you drive them back (to home), and when you send them forth (to pasture).

016:006 And in them there is ornament and dignity for you when you bring them home in the evening and when you drive them forth to pasture in the morning.

016:006 And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning.

016:007 And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of Kindness, Most Merciful.

016:007 And they carry your heavy loads to regions which you could not reach but with distress to yourselves. Surely your Lord is Compassionate, Merciful.

016:007 And they bear your loads for you unto a land ye could not reach save with great trouble to yourselves. Lo! your Lord is Full of Pity, Merciful.

016:007 And they carry your loads to lands that you could not reach without a great hardship. Surely, your Lord is Compassionate, Most Merciful.

016:007 They carry your heavy loads to lands which you would not have been able to reach without great difficulty. Your Lord is certainly Compassionate and All-Merciful.

016:007 And they carry your heavy loads to regions which you could not reach but with distress of the souls; most surely your Lord is Compassionate, Merciful.

016:007 And they carry your loads to a land which you could not reach except with great hardship to yourselves. Surely, your Lord is compassionate, Merciful.

016:007 And they carry your heavy loads to lands that ye could not (otherwise) reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful.

016:008 And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.

016:008 And (He made) horses and mules and asses that you might ride upon them and as an ornament. And He creates what you know not.

016:008 And horses and mules and asses (hath He created) that ye may ride them, and for ornament. And He createth that which ye know not. And He created horses, mules, and donkeys for you to ride and as a means of beauty. He has also created things that you do not know.

016:008 And (He made) horses and mules and asses that you might ride upon them and as an ornament; and He creates what you do not know.

016:008 And HE has created horses and mules and asses that you may ride them, and as a source of beauty. And HE will create what you do not yet know.

016:008 And (He has created) horses, mules, and donkeys, for you to ride and use for show; and He has created (other) things of which ye have no knowledge.

016:009 And upon Allah is the responsibility to explain the Straight Path (i.e. Islamic Monotheism for mankind i.e. to show them legal and illegal, good and evil things, etc. so, whosoever accepts the guidance, it will be for his own benefit and whosoever goes astray, it will be for his own destruction), but there are ways that turn aside (such as Paganism, Judaism, Christianity, etc.). And had He willed, He would have guided you all (mankind).

016:009 And upon Allah it rests to show the right way, and there are some deviating (ways). And if He pleases, He would guide you all aright.

016:009 And Allah is the direction of the way, and some (roads) go not straight. And had He willed He would have led you all aright.

016:009 And God points out the paths, including the wrong ones. If He willed, He could have guided all of you.

016:009 Some paths lead away from God but one must follow the path that leads to God. Had God wanted, He could have guided (all to the right path).

016:009 And upon Allah it rests to show the right way, and there are some deviating (ways); and if He please He would certainly guide you all aright.

016:009 And upon ALLAH rests the showing of the right way, and there are ways which deviate from the right course. And if HE had enforced HIS Will, HE would have guided you all.

016:009 And unto Allah leads straight the Way, but there are ways that turn aside: if Allah had willed, He could have guided all of you.

016:010 He is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture;

016:010 He it is who sends down water from the clouds for you; it gives drink, and by it (grow) the trees on which you feed.

016:010 He it is Who sends down water from the sky, whence ye have drink, and whence are trees on which ye send your beasts to pasture.

016:010 He sends down from the sky water for your drink, and to grow trees for your benefit.

016:010 It is God who sends down water from the sky for you to drink and produces plants as pasture for your cattle.

016:010 He it is Who sends down water from the cloud for you; it gives drink, and by it (grow) the trees upon which you pasture.

016:010 HE it is who sends down water from the clouds; out of it you have your drink, and there grow from it trees on which you pasture your cattle.

016:010 It is He who sends down rain from the sky: from it ye drink, and out of it (grows) the vegetation on which ye feed your cattle.

016:011 With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily! In this is indeed an evident proof and a manifest sign for people who give thought.

016:011 He causes to grow for you thereby herbage, and the olives, and the date-palms, and the grapes, and all the fruits. Surely there is a sign in this for a people who reflect.

016:011 Therewith He causeth crops to grow for you, and the olive and the date-palm and grapes and all kinds of fruit. Lo! herein is indeed a portent for people who reflect.

016:011 With it He grows for you crops, olives, date palms, grapes, and all kinds of fruits. This is (sufficient) proof for people who think.

016:011 With this water) He causes corn, olives, palm-trees, vines, and all kinds of fruits to grow. In this there is evidence (of the existence of God) for the people of understanding.

016:011 He causes to grow for you thereby herbage, and the olives, and the palm trees, and the grapes, and of all the fruits; most surely there is a sign in this for a people who reflect.

016:011 Therewith HE grows corn for you and the olive and the date-palm and the grapes and all manner of fruit. Surely, in that is a Sign for people who reflect.

016:011 With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought.
016:012 Khan: And He has subjected to you the night and the day, the sun and the moon; and the stars are submitted by His Command. Surely, in this are proofs for people who understand.

016:012 Maulana: And He has made subservient to you the night and the day and the sun and the moon. And the stars are made subservient by His command. Surely there are signs in this for a people who understand.

016:012 Pickthall: And He hath constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense.

016:012 Rashad: And He commits, in your service, the night and the day, as well as the sun and the moon. Also, the stars are committed by His command. These are (sufficient) proofs for people who understand.

016:012 Sarwar: God has made the day and the night, the sun and the moon, and all the stars subservient to you by His command. In this there is evidence of the truth for people of understanding.

016:012 Shakir: And He has made subservient for you the night and the day and the sun and the moon, and the stars are made subservient by His command; most surely there are signs in this for a people who ponder;

016:012 Sherali: And HE pressed into service for you the night and the day and the sun and the moon; and the stars too have been pressed into service by HIS command. Surely, in that are Signs for a people who use their understanding.

016:012 Yusufali: He has made subject to you the Night and the Day; the sun and the moon; and the stars are in subjection by His Command: verily in this are Signs for men who are wise.

016:013 Khan: And whatsoever He has created for you on this earth of varying colours [and qualities from vegetation and fruits, etc. (botanical life) and from animal (zoological life)]. Verily! In this is a sign for people who remember.

016:013 Maulana: And what He has created for you in the earth is of varied hues. Surely there is a sign in this for a people who are mindful.

016:013 Pickthall: And whatsoever He hath created for you in the earth of divers hues, lo! therein is indeed a portent for people who take heed.

016:013 Rashad: All that He has created for you on the earth are of different colors. In this there is evidence of the Truth for the people who take heed.

016:013 Sarwar: And what He has created in the earth of varied hues most surely there is a sign in this for a people who are mindful.

016:013 Shakir: And the things of diverse hues that HE has created for you in the earth also serve your purpose. Surely, in that is a Sign for a people who take heed.

016:013 Yusufali: And the things on this earth which He has multiplied in varying colours (and qualities): verily in this is a sign for men who celebrate the praises of Allah (in gratitude).

016:014 Khan: And it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.

016:014 Maulana: And He it is Who has made the sea subservient that you may eat thereof flesh that is fresh and tender, and that you bring forth from it ornaments which you wear. And thou seest the ships cleaving through it, so that you seek of His bounty and that you may give thanks.

016:014 Pickthall: And He it is Who hath constrained the sea to be of service that ye eat fresh meat from thence, and bring forth from it ornaments which ye wear. And thou seest the ships ploughing through it, that you may seek of HIS bounty and that you may have sense.

016:014 Rashad: It is God who has put the oceans at your disposal so that you could find therein fresh fish for food and ornaments with which to deck yourselves with. You will find ships that sail for you so that you may travel in search of the bounties of God and give Him thanks.

016:014 Sarwar: And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and you see the ships cleaving through it, and that you might seek of His bounty and that you may give thanks.

016:014 Shakir: And He it is Who has made the sea subservient that you may eat fresh flesh from it and bring forth from it ornaments which you wear, and you see the ships cleaving through it, that you may journey thereby and that you may seek of HIS bounty in other ways and that you may be grateful.

016:014 Yusufali: And the things on this earth which He has multiplied in varying colours (and qualities): verily in this is a sign for men who celebrate the praises of Allah (in gratitude).

016:015 Khan: And He has affixed into the earth mountains standing firm, lest it should shake with you, and rivers and roads, that you may guide yourselves.

016:015 Maulana: And He has cast firm mountains in the earth lest it quake with you, and rivers and roads that you may go aright,

016:015 Pickthall: And He hath cast into the earth firm hills that it quake not with you, and streams and roads that ye may find a way.

016:015 Rashad: God has fixed the mountains on earth lest you should be hurled away when it quakes. Therin He has also made rivers and roads so that you will find your way.

016:015 Sherali: And He has cast great mountains in the earth lest it might be convulsed with you, and rivers and roads that you may go aright,

016:015 Yusufali: And HE has placed in the earth firm mountains lest it quake with you and rivers and roads that you may find the way to your destination.

016:016 Khan: It is He Who has subjected the sea (to you), that you eat thereof flesh that is fresh and tender, and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves, that ye may seek (thus) of the bounty of Allah and that ye may be grateful.

016:016 Maulana: And what He has created for you in the earth is of varied hues. Surely there is a sign in this for a people who are mindful.

016:016 Pickthall: And whatsoever He hath created for you in the earth of divers hues, lo! therein is indeed a portent for people who take heed.

016:016 Rashad: All that He has created for you on the earth are of different colors. In this there is evidence of the Truth for the people who take heed.

016:016 Sarwar: And what He has created in the earth of varied hues most surely there is a sign in this for a people who are mindful.

016:016 Shakir: And the things of diverse hues that HE has created for you in the earth also serve your purpose. Surely, in that is a Sign for a people who take heed.

016:016 Yusufali: And He has set up on the earth mountains standing firm, lest it should shake with you, and rivers and roads, that ye may guide yourselves.

016:016: And landmarks (signposts, etc. during the day) and by the stars (during the night), they (mankind) guide themselves.

016:016 Sarwar: And landmarks. And by the stars they find the right way.

016:016 Pickthall: And landmarks (too), and by the star they find a way.

016:016 Rashad: And landmarks, as well as the stars; to be used for navigation.

016:016 Sherali: The stars and other signs also help people to find their way.

016:016 Sherali: And HE has set up other marks; by them and by the stars they follow the right direction.

016:016 Yusufali: And marks and sign-posts; and by the stars (men) guide themselves.
Parallel English Quran

016:017 Khan
Is then He, Who creates as one who creates not? Will you not then remember?

016:017 Maulana
Is He then Who creates like him who creates not? Do you not then mind?

016:017 Pickthad
Is He then Who createth as him who createth not? Will ye not then remember?

016:017 Rashad
Is One who creates like one who does not create? Would you now take heed?

016:017 Sarwar
Is the One who can create equal to the one who cannot create anything? Why, then, will you not consider?

016:017 Shakir
Is He then Who creates like him who does not create? Do you not then mind?

016:017 Sherali
Is HE, then, WHO creates like one who creates not? Will you not then take heed?

016:017 Yusufali
Is then He Who creates like one that creates not? Will ye not receive admonition?

016:018 Khan
And if you would count the graces of Allah, never could you be able to count them. Truly! Allah is Oft-Forgiving, Most Merciful.

016:018 Maulana
And if you would count Allah's favours, you would not be able to number them. Surely Allah is Forgiving, Merciful.

016:018 Pickthad
And ye would count the favour of Allah ye cannot reckon it. Lo! Allah is indeed Forgiving, Merciful.

016:018 Rashad
If you count GOD's blessings, you cannot possibly encompass them. GOD is Forgiver, Most Merciful.

016:018 Sarwar
Even if you wanted to count up all of God's blessings, you would not be able to. God is All-forgiving and All-merciful.

016:018 Shakir
And if you would count Allah's favors, you will not be able to number them; most surely Allah is Forgiving, Merciful.

016:018 Sherali
If you try to count the favours of ALLAH, you will not be able to number them. Surely, ALLAH is Most Forgiving, Merciful.

016:018 Yusufali
If ye would count up the favours of Allah, never would ye be able to number them: for Allah is Oft-Forgiving, Most Merciful.

016:019 Khan
And Allah knows what you conceal and what you reveal.

016:019 Maulana
And Allah knows what you conceal and what you do openly,

016:019 Pickthad
And Allah knoweth that which ye keep hidden and that which ye proclaim.

016:019 Rashad
And GOD knows whatever you conceal and whatever you declare.

016:019 Sarwar
God knows all that you conceal or reveal.

016:019 Shakir
And Allah knows what you conceal and what you do openly.

016:019 Sherali
And ALLAH knows what you keep hidden and what you disclose.

016:019 Yusufali
And Allah doth know what ye conceal, and what ye reveal.

016:020 Khan
Those whom they (Al-Mushrikun) invoke besides Allah have not created anything, but are themselves created.

016:020 Maulana
And those whom they call on besides Allah created naught, while they are themselves created.

016:020 Pickthad
Those unto whom they cry beside Allah created naught, but are themselves created.

016:020 Rashad
As for the idols they set up beside GOD, they do not create anything: they themselves were created.

016:020 Sarwar
Whatever (idols) they worship besides God can create nothing for they are themselves created.

016:020 Shakir
And those whom they call on besides Allah have not created anything while they are themselves created;

016:020 Sherali
And those on whom they call besides ALLAH create not anything, but they are themselves created.

016:020 Yusufali
Those whom they invoke besides Allah create nothing and are themselves created.

016:021 Khan
(They are) dead, lifeless, and they know not when they will be raised up.

016:021 Maulana
Dead (are they), not living. And they know not when they will be raised.

016:021 Pickthad
(They are) dead, not living. And they know not when they will be raised.

016:021 Rashad
They are dead, not alive, and they have no idea how or when they will be resurrected.

016:021 Sarwar
They are not living but are dead. They can not know when they will be raised.

016:021 Shakir
Dead (are they), not living, and they know not when they shall be raised.

016:021 Sherali
They are dead, not living; and they know not when they will be raised.

016:021 Yusufali
(They are things) dead, lifeless; nor do they know when they will be raised up.

016:022 Section 3: Denial due to Ignorance

016:022 Khan
Your Ilah (God) is One Ilah (God Allah, none has the right to be worshipped but He). But for those who believe not in the Hereafter, their hearts deny (the faith in the Oneness of Allah), and they are proud.

016:022 Maulana
Your God is one God: so those who believe not in the Hereafter, their hearts refuse to know and they are proud.

016:022 Pickthad
Your Allah is One Allah. But as for those who believe not in the Hereafter their hearts refuse to know, for they are proud.

016:022 Rashad
Your god is one god. As for those who do not believe in the Hereafter, their hearts are denying, and they are arrogant.

016:022 Sarwar
Your Lord is only One. The hearts of those who do not believe in the life hereafter dislike (the truth). They are puffed up with pride.

016:022 Shakir
Your Allah is one Allah; so (as for) those who do not believe in the hereafter, their hearts are ignorant and they are proud.

016:022 Sherali
Your God is One God. And as to those who believe not in the Hereafter, their hearts are strangers to truth and they are full of pride.

016:022 Yusufali
Your Allah is one Allah: as to those who believe not in the Hereafter, their hearts refuse to know, and they are arrogant.

016:023 Khan
Certainly, Allah knows what they conceal and what they reveal. Truly, He likes not the proud.

016:023 Maulana
Undoubtedly Allah knows what they hide and what they manifest. Surely He loves not the proud.

016:023 Pickthad
Absolutely Allah knoweth that which they keep hidden and that which they proclaim. Lo! He loveth not the proud.

016:023 Rashad
God certainly knows whatever you conceal or reveal. He does not love the proud ones.

016:023 Shakir
Truly Allah knows what they hide and what they manifest; surely He does not love the proud.

016:023 Sherali
Undoubtedly, ALLAH knows what they keep secret and what they disclose. Surely, HE loves not the proud.

016:023 Yusufali
Undoubtedly Allah doth know what they conceal, and what they reveal: verily He loveth not the arrogant.

016:024 Khan
And when it is said to them: "What is it that your Lord has sent down (unto Muhammad SAW)?" They say: "Tales of the men of old!"

016:024 Maulana
And when it is said to them, What is it that your Lord has revealed? they say, Stories of the ancients!

016:024 Pickthad
And when it is said unto them: What hath your Lord revealed? they say: (Mere) fables of the men of old,

016:024 Rashad
When they are asked, "What do you think of these revelations from your Lord," they say, "Tales from the past."

016:024 Sarwar
When they are asked, "What has your Lord revealed to you?" they say, "Only ancient legends".

016:024 Shakir
And when it is said to them, what is it that your Lord has revealed? They say: Stories of the ancients;

016:024 Sherali
And when it is said to them, 'What think ye of that which your Lord has sent down?' They say, 'They are but mere stories of the ancients.'

016:024 Yusufali
When it is said to them, "What is it that your Lord has revealed?" they say, "Tales of the ancients!"
016:025 Khan They will bear their own burdens in full on the Day of Resurrection, and also of the burdens of those whom they misled without knowledge. Evil indeed is that which they shall bear!
016:025 Maulana They may bear their burdens in full on the Day of Resurrection, and also of the burdens of those whom they lead astray without knowledge. Ah! evil is what they bear.
016:025 Pickthal That they may bear their burdens undiminished on the Day of Resurrection, with somewhat of the burdens of those whom they mislead without knowledge. Ah! evil is that which they bear!
016:025 Rashad They will be held responsible for their sins on the Day of Resurrection, all of them, in addition to sins of all those whom they misled by their ignorance. What a miserable load!
016:025 Sarwar Besides their own burdens, on the Day of Judgment, they will have to carry on the burdens of those whom they have misled without knowledge.
016:025 Shakir How evil that burden will be!
016:025 Sherali The consequence will be that they shall bear their burdens in full on the Day of Resurrection, and also a portion of the burdens of those whom they lead astray without knowledge; now surely evil is what they bear.
016:025 Yusufali Let them bear, on the Day of Judgment, their own burdens in full, and also (something) of the burdens of those without knowledge, whom they misled. Alas, how grievous the burdens they will bear!
016:026
016:026 Khan Section 4: The Wicked will come to Disgrace.
016:026 Maulana Those before them indeed plotted, but Allah struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive.
016:026 Pickthal Those before them plotted, so Allah struck at the foundations of their building, and then the roof fell down upon them from above them, and the doom came upon them whence they knew not;
016:026 Rashad Others like them have schemed in the past, and consequently, God destroyed their building at the foundation, causing the roof to fall on them. The retribution struck them when they least expected.
016:026 Sarwar Those who went before them also devised evil plans. God demolished their houses, destroying their very foundations. Their ceilings toppled on their heads and torrent struck them from a direction which they had never expected.
016:026 Shakir Those before them did indeed devise plans, but Allah demolished their building from the foundations, so the roof fell down on them from above them, and the punishment came to them from whence they did not perceive.
016:026 Sherali Those who were before them also devised plans, but ALLAH came upon their structure from the very foundations, so that the roof fell down upon them from above them, and the punishment came upon them from where they knew not.
016:026 Yusufali Those before them did also plot (against Allah's Way): but Allah took their structures from their foundations, and the roof fell down on them from above; and the Wrath seized them from directions they did not perceive.
016:027
016:027 Khan Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so called) 'partners' concerning whom you used to disagree and dispute (with the believers, by denying and disobeying ALLAH)?" Those who have been given the knowledge (about the Torment of ALLAH for the disbelievers) will say: "Verily! Disgrace this Day and misery are upon the disbelievers.
016:027 Maulana Then on the Resurrection day he will bring them to disgrace and say: Where are My partners, for whose sake you became hostile? Those who are given the knowledge will say: Surely disgrace this day and evil are upon the disbelievers,
016:027 Pickthal Then on the Day of Resurrection He will disgrace them and will say: Where are My partners, for whose sake you became hostile? Those who have been given knowledge will say: Disgrace this day and evil are upon the disbelievers,
016:027 Rashad Then, on the Day of Resurrection, He will disgrace them and ask, "Where are My partners that you had set up beside Me, and had opposed Me for their sake?" Those blessed with knowledge will say, "Today, the shame and misery have befallen the disbelievers."
016:027 Sarwar God will humiliate them on the Day of Judgment and ask them, "Where are the idols which you had considered equal to Me and which were the cause of hostility and animosity among you?" The people who were given knowledge will say, "It is the unbelievers who face disgrace and trouble on this day.
016:027 Shakir Then on the resurrection day He will bring them to disgrace and say: Where are the associates you gave Me, for whose sake you became hostile? Those who are given the knowledge will say: Surely the disgrace and the evil are this day upon the unbelievers:
016:027 Sherali Then on the Day of Resurrection HE will humiliate them and say, 'Where are my partners for whose sake you used to oppose My Prophets?' Those endowed with knowledge will say, 'This day humiliation and affliction will surely befall the disbelievers.'
016:027 Yusufali Then, on the Day of Judgment, He will cover them with shame, and say: 'Where are My 'partners' concerning whom ye used to dispute (with the godly)?' Those endowed with knowledge will say: 'This Day, indeed, are the Unbelievers covered with shame and misery,-
016:028
016:028 Khan "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with ALLAH and by committing all kinds of crimes and evil deeds)." Then, they will make (false) submission (saying): 'We used not to do any evil.' (The angels will reply): 'Yes! Truly, ALLAH is All-Knower of what you used to do.
016:028 Maulana Whom the angels cause to die, while they are unjust to themselves. Then would they offer submission: We did not do any evil. Nay! Surely ALLAH knows what you did.
016:028 Pickthal Whom the angels cause to die while they are wrongdoing themselves. Then will they make full submission (saying): We used not to do any wrong. Nay! Surely ALLAH is Knower of what ye used to do.
016:028 Rashad The angels put them to death in a state of wronging their souls. That is when they finally submit, and say, "We did not do anything wrong!" Yes indeed. GOD is fully aware of everything you have done.
016:028 Sarwar The unjust, who will be seized by the angels, will submit themselves, obey, and say, "We were not evil-doers." But GOD certainly knows what they had been doing.
016:028 Shakir Those whom the angels cause to die while they are unjust to themselves. Then would they offer submission: We used not to do any evil. Aye! surely ALLAH knows what you did.
016:028 Sherali Those on whom the angels cause to die while they are unjust to themselves. Then would they offer submission: We used not to do any evil. Aye! surely ALLAH knows what you did.
016:028 Yusufali (Namely) those whose lives the angels take in a state of wrong-doing to their own souls." Then would they offer submission (with the pretense), "We did no evil (knowingly)." (The angels will reply), "Nay, but verily Allah knoweth all that ye did;
016:029
016:029 Khan
"So enter the gates of Hell, to abide therein, and indeed, what an evil abode will be for the arrogant."

016:029 Maulana
So enter the gates of hell, to abide therein. Evil indeed is the dwelling-place of the proud.

016:029 Pickthal
So enter the gates of hell, to dwell therein ever. Woeful indeed will be the lodging of the arrogant.

016:029 Rashad
Therefore, enter the gates of Hell, wherein you abide forever. What a miserable destiny for the arrogant ones.

016:029 Sarwar
They will be commanded to enter hell to live therein forever. How terrible will be the place of the proud ones!

016:029 Shakir
Therefore enter the gates of hell, to abide therein; so certainly evil is the dwelling place of the proud.

016:029 Sherali
'So enter the gates of Hell, to abide therein. Evil indeed is the abode of the arrogant.'

016:029 Yusufali
'So enter the gates of Hell, to dwell therein. Thus evil indeed is the abode of the arrogant.'

016:030
016:030 Khan
And (when) it is said to those who are the Muttaqun (pious - see V.2:2) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the Muttaqun (pious - see V.2:2).

016:030 Maulana
And it is said to those who guard against evil: What has your Lord revealed? They say, Good. For those who do good in this world is good. And certainly the abode of the Hereafter is better. And excellent indeed is the abode of those who keep their duty.

016:030 Pickthal
And it is said unto those who ward off (evil): What hath your Lord revealed? They say: Good. For those who do good in this world there is a good (reward) and the home of the Hereafter will be better. Pleasant indeed will be the home of those who ward off (evil).

016:030 Rashad
As for the righteous, when they are asked, "What do you think of these revelations from your Lord," they say, "Good." For those who lead a virtuous life, happiness; and the abode of the Hereafter is even better. What a blissful abode for the righteous.

016:030 Sarwar
The pious ones will be asked, "What did your Lord reveal to you?" They will reply, "He revealed only good." The share of the righteous ones is virtue in this world and greater virtue in the life to come. How blessed will be the dwelling of the pious ones!

016:030 Shakir
And it is said to those who guard (against evil): What is it that your Lord has revealed? They say, Good. For those who do good in this world is good, and certainly the abode of the hereafter is better; and certainly most excellent is the abode of those who guard (against evil);

016:030 Sherali
And when it is said to the righteous, "What say you of that which your Lord has revealed?" They say: 'The best.' For those who do good, there is in good, and in the home of the Hereafter is even better. Excellent indeed is the abode of the righteous.

016:030 Yusufali
To the righteous (when) it is said, "What is it that your Lord has revealed?" they say, 'All that is good.' To those who do good, there is in good, and in the home of the Hereafter is even better and excellent indeed is the Home of the righteous.

016:031
016:031 Khan
'Adn (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allah rewards the Muttaqun (pious - see V.2:2).

016:031 Maulana
Gardens of perpetuity which they enter, wherein flow rivers: they have therein what they please. Thus does Allah reward those who keep their duty.

016:031 Pickthal
Gardens of Eden which they enter, underneath which rivers flow, wherein they have what they will. Thus Allah repayeth those who ward off (evil),

016:031 Rashad
The gardens of Eden are reserved for them, wherein rivers flow. They have anything they wish therein. GOD thus rewards the righteous.

016:031 Sarwar
They will be admitted into the gardens of Eden wherein steams flow and they will have therein whatever they want. This is how God will reward the pious ones.

016:031 Shakir
The gardens of perpetuity, they shall enter them, rivers flowing beneath them; they shall have in them what they please. Thus does Allah reward those who guard (against evil).

016:031 Sherali
Gardens of Eternity, which they will enter; through them flow streams. They will have therein what they wish for. Thus does ALLAH reward the righteous,

016:031 Yusufali
Gardens of Eternity which they enter: beneath them flow (pleasant) rivers: they will have therein all that they wish: thus doth Allah reward the righteous;

016:032
016:032 Khan
Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allah Alone) saying (to them): Salamun 'Alaikum (peace be on you) enter you Paradise, because of (the good) which you used to do (in the world)."

016:032 Maulana
Whom the angels cause to die in purity, saying: Peace be to you! enter the Garden for what you did.

016:032 Pickthal
Those whom the angels cause to die (when they are) good. They say: Peace be unto you! Enter the Garden because of what ye used to do.

016:032 Rashad
The angels terminate their lives in a state of righteousness, saying, "Peace be upon you. Enter Paradise (now) as a reward for your works."

016:032 Sarwar
They will be received by the angels of mercy with the greeting, "Peace be with you. Enter Paradise as a reward for your good deeds."

016:032 Shakir
Those whom the angels cause to die in a good state, saying: Peace be on you; enter the garden for what you did.

016:032 Sherali
Those whom the angels cause to die while they are pure, they say to them, 'Peace be unto you. Enter Heaven because of what you used to do.'

016:032 Yusufali
(Namely) those whose lives the angels take in a state of purity, saying (to them), "Peace be on you; enter ye the Garden, because of (the good) which ye did (in the world)."

016:033
016:033 Khan
Do they (the disbelievers and polytheists) await but that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord? Thus did those before them. And Allah wronged them not, but they used to wrong themselves.

016:033 Maulana
Await they aught but that the angels should come to them or that thy Lord’s command should come to pass. Thus did those before them. And Allah wronged them not, but they wronged themselves.

016:033 Pickthal
Await they aught that the angels should come unto them or thy Lord's command should come to pass? Even so did those before them. Allah wronged them not, but they did wrong themselves,

016:033 Rashad
Are they waiting for the angels to come to them, or until your Lord's judgment comes to pass? Those before them did the same thing. GOD is not the One who wronged them; they are the ones who wronged their own souls.

016:033 Sarwar
Are they (the disbelievers) waiting for the angels and the decree of your Lord to be fulfilled before they believe? The people who lived before them had also done the same thing. God did not do injustice to them, but they wronged themselves.

016:033 Shakir
They do not wait aught but that the angels should come to them or that the commandment of your Lord should come to pass. Thus did those before them; and Allah was not unjust to them, but they were unjust to themselves.

016:033 Sherali
What do these unbelievers wait for except that the angels should come upon them or that the decree of thy Lord should come to pass? So did those who were before them. ALLAH did not wrong them, but they used to wrong themselves.

016:033 Yusufali
Do the (ungodly) wait until the angels come to them, or there comes the Command of thy Lord (for their doom)? So did those who went before them. But Allah wronged them not: nay, they wronged their own souls.
If thou art anxious for their guidance, yet Allah guideth not such as He leaves to stray, and there is none to help them.
016:038 Khan
And they swear by Allah their strongest oaths, that Allah will not raise up him who dies. Yes, (He will raise them up), a promise (binding) upon Him in truth, but most of mankind know not.

016:038 Maulana
And they swear by Allah their most energetic oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people do not know.

016:038 Pickthall
And they swear by Allah their most binding oaths (that) Allah will not raise up him who dieth. Nay, but it is a promise (binding) upon Him in truth, but most of mankind know not.

016:038 Rashad
They swore solemnly by GOD: "GOD will not resurrect the dead." Absolutely, such is His inviolable promise, but most people do not know.

016:038 Sarwar
They strongly swear by God that God will not bring the dead to life. God's promise (of the Resurrection) will certainly come true but many people do not know.

016:038 Sherali
And they swear by Allah with the most energetic of their oaths: Allah will not raise up him who dies. Yea! it is a promise binding on Him, quite true, but most people do not know;

016:038 Shakir
And they swear by Allah their strongest oaths, that Allah will not raise up those who die. Nay, HE will certainly raise them up. This is a true promise the fulfilment of which is binding on HIM but most men know not.

016:038 Yusufali
They swear their strongest oaths by Allah, that Allah will not raise up those who die: Nay, but it is a promise (binding) on Him in truth: but most among mankind realise it not.

016:039 Khan
In order that He may make manifest to them the truth of that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allah) may know that they were liars.

016:039 Maulana
So that He might make manifest to them that about which they differ, and that those who disbelieve might know that they were liars.

016:039 Pickthall
That He may explain unto them that wherein they differ, and that those who disbelieved may know that they were liars.

016:039 Rashad
He will then point out to everyone all the things they had disputed, and will let those who disbelieved know that they were liars.

016:039 Sarwar
(Through the resurrection) God wants to make a clear distinction between right and wrong and make the unbelievers know that they were liars.

016:039 Sherali
So that He might make manifest to them that about which they differ, and that those who disbelieved might know that they were liars.

016:039 Shakir
HE will surely raise them up that HE may make clear to them that wherein they differed, and that those who disbelieved may realize that they were liars.

016:039 Yusufali
(They must be raised up), in order that He may manifest to them the truth of that wherein they differ, and that the rejecters of Truth may realise that they had indeed (surrendered to) Falsehood.

016:040 Khan
Verily! Our Word unto a thing when We intend it, is only that We say unto it: "Be!" and it is.

016:040 Maulana
Our word for a thing, when We intend it, is only that We say to it, Be; and it is.

016:040 Pickthall
And Our word unto a thing, when We intend it, is only that We say unto it: Be! and it is.

016:040 Rashad
To have anything done, we simply say to it, "Be," and it is.

016:040 Sarwar
When We want to bring something into existence, Our command is, "Exist," and it comes into existence.

016:040 Sherali
Our word for a thing when We intend it, is only that We say to it, Be, and it is.

016:040 Shakir
Our word concerning a thing, when WE will it, it is only that WE say to it, 'Be,' and it is.

016:040 Yusufali
For to anything which We have willed, We but say the word, "Be", and it is.

016:041 Khan
Section 6: Doom of Opponents is coming.

016:041 Maulana
And as for those who emigrated for the Cause of Allah, after suffering oppression, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater, if they but knew!

016:041 Pickthall
And those who flee for Allah's sake after they are oppressed, We shall certainly give them a good abode in the world; and the reward of the Hereafter is much greater. Did they but know!

016:041 Rashad
Those who emigrated for the sake of GOD, because they were persecuted, we will surely make it up to them generously in this life, and the recompense of the Hereafter is even greater, if they only knew.

016:041 Sarwar
God settles those who leave their homes for His cause after having suffered injustice, in a prosperous dwelling in this life and greater rewards will be theirs in the life to come. Would that they knew this.

016:041 Sherali
And as to those who leave their homes for the sake of ALLAH after they are wronged, WE will surely give them a goodly abode in this world; and truly the reward of the Hereafter is greater; if they but knew.

016:041 Shakir
Those who leave their homes in the cause of Allah, after suffering oppression,- We will assuredly give a goodly home in this world; but truly the reward of the Hereafter will be greater. If they only realised (this)!

016:042 Khan
(THEY are) those who remained patient (in this world for Allah's sake), and put their trust in their Lord (Allah Alone).

016:042 Maulana
Those who are steadfast and on their Lord they rely.

016:042 Pickthall
Such as are steadfast and put their trust in Allah.

016:042 Rashad
This is because they steadfastly persevere, and in their Lord they trust.

016:042 Sarwar
(It is they) who have exercised patience and trust in their Lord.

016:042 Shakir
Those who are patient and on their Lord do they rely.

016:042 Sherali
Those who are steadfast and put their trust in their Lord.

016:042 Yusufali
(THEY are) those who persevere in patience, and put their trust on their Lord.
And we sent not (as Our Messengers) before you (O Muhammad SAW) any but men, whom We inspired, (to preach and invite mankind to believe in the Oneness of Allah). So ask of those who know the Scripture [learned men of the Taurat (Torah) and the Injeel (Gospel)], if you know not.

And we sent not thee any but men to whom We sent revelation -- so ask the followers of the Reminder if you know not --

And we sent not (as Our messengers) before thee other than men whom We inspired - Ask the followers of the Remembrance if ye know not!

We did not send before you any but men whom We inspired. Ask those who know the scripture, if you do not know.

The Messengers whom We sent before you were mere mortals to whom We had sent with miracles and revelations. Ask those who know about the heavenly Books if you do not know about this.

And We did not send before you any but men to whom We sent revelation -- so ask the followers of the Reminder if you do not know --

And WE sent not as Messengers before thee but men to whom WE sent revelation - so ask those who possess the reminder, if you know not -

And before thee also the messengers We sent were but men, to whom We granted inspiration: if ye realise this not, ask of those who possess the Message.

With clear signs and Books (We sent the Messengers). And We have also sent down unto you (O Muhammad SAW) the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought.

With clear arguments and Scriptures. And We have revealed to thee the Reminder that thou mayest make clear to men that which has been revealed to them, and that haply they may reflect.

With clear proofs and writings; and We have revealed unto thee the Remembrance that thou mayest explain to mankind that which hath been revealed to them, and that haply they may reflect.

We provided them with the proofs and the scriptures. And we sent down to you this message, to proclaim for the people everything that is sent down to them, perhaps they will reflect.

We have revealed the Quran to you so that you could tell the people what has been revealed to them and so that perhaps they will think.

With clear arguments and scriptures; and We have revealed to you the Reminder that you may make clear to men what has been revealed to them, and that haply they may reflect.

With clear Signs and Scriptures. And WE have sent down to thee the Reminder that thou mayest explain to mankind that which has been sent down to them, and that they may reflect.

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

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

Are they, then, who plan evil (plans), secure that Allah will not abase them in the earth, or that chastisement will not overtake them from whence they perceive not?

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

Did those who scheme evil schemes guarantee that GOD will not cause the earth to swallow them, or that punishment may not overtake them from whence they do not perceive?

Do, then, those who devise evil plans, feel secure that ALLAH will humiliate them in their own land, or that the punishment will not come upon them whence they do not know?

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

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

Or that He will not seize them in their going to and fro, then they will not be able to escape?

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

It may strike them while they are asleep; they can never escape.

Are they confident that God will not seize them while they are on a journey? They will not be able to escape from God.

Or that HE will not seize them in their going to and fro so that they shall not be able to frustrate HIS plans?

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

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

Or that He will not seize them with a gradual diminution? Your Lord is surely Compassionate, Merciful.

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

Are they confident that God will not slowly destroy them? Your Lord is Compassionate and All-merciful.

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

Or that HE will not destroy them through a process of gradual attrition? Your Lord is indeed Compassionate, Merciful.

Or that He may not call them to account by a process of slow wastage - for thy Lord is indeed full of kindness and mercy.
And whatever favor is (bestowed) on you it is from Allah; then when evil afflicts you, to Him do you cry for aid.

And whatever comfort ye enjoy, it is from Allah. Then, when misfortune reacheth you, unto Him ye cry for help.

Do they not consider every thing that Allah has created? Its (very) shadows return from right and left, making prostration unto Allah while they are in utter abasement.

To Him belongs whatever is in the heavens and the earth and the angels (also) and they do not show pride.

And whatever creature that is in the heavens and that is in the earth submits humbly to ALLAH, and the angels too, and they are not proud.

And whatever blessing you have, it is from ALLAH. And when affliction befalls you, it is unto HIM that you cry for help;

And whatever good you have, it is from Allah; then, when evil afflicts you, to Him do you cry for aid.

And whatever creature that is in the heavens and that is in the earth makes obeisance to Allah (only), and the angels (too) and they are not proud.

And whosoever ye in the heavens and on earth, they do not show arrogance.

Section 7: Human Nature revolts against Polytheism

And Allah has said (O mankind!): "Take not ilahain (two gods in worship, etc.). Verily, He (Allah) is (the) only One Ilah (God). Then, fear Me (Allah swt) much [and Me (Alone), i.e. they worship their Lord (Allah) with humility].

And whatever you have, it is from Allah; and when misfortune befalls you, to Him do you cry for aid.

And whatever comfort ye enjoy, it is from Allah. Then, when misfortune reacheth you, unto Him ye cry for help.

And whatever you have, it is from Allah; and when misfortune befalls you, to Him do you cry for aid.

And whatever blessing you have, it is from ALLAH. And when affliction befalls you, it is unto HIM that you cry for help;

And whatever of comfort ye enjoy, it is from Allah. Then, when misfortune reacheth you, unto Him ye cry for help.

And whatever you have, it is from Allah; and when misfortune befalls you, to Him do you cry for aid.

And whatever blessing you have, it is from ALLAH. And when affliction befalls you, it is unto HIM that you cry for help;
016:054 Then, when He has removed the harm from you, behold! Some of you associate others in worship with their Lord (Allah).
016:055 And afterward, when He hath rid you of the misfortune, behold! a set of you attribute partners to their Lord,
016:056 Yet, as soon as He relieves your affliction, some of you revert to idol worship.
016:057 And when to one of them is conveyed the tidings of the birth of a female, his face becomes black and he is full of wrath.
016:058 And they set apart for their false gods of which they know nothing, a portion of that which WE have given them. By Allah, you shall certainly be questioned about that which you forged.
016:059 For your innovations. They designate for the idols they set up out of ignorance, a share of the provisions we bestow upon them. By God, you will be held accountable for your innovations.
016:060 And they ascribe daughters to ALLAH, Glory be to Him! And for themselves is what they desire!
016:061 And they assign daughters unto Allah! Glorified (and Exalted) be He above all that they associate with Him!. And unto themselves what they desire;
016:062 And they ascribe daughters to Allah, Glory be to Him! And for themselves is what they desire!
016:063 And they set apart for what they do not know a portion of what WE have given them. By Allah, you shall most certainly be questioned about that which you forged.
016:064 And they ascribe daughters to Allah, glory be to Him; and for themselves (they would have) what they desire.
016:065 And they set apart for what they know not, a portion of what We have provided them unto what they know not (false deities). By Allah, you shall certainly be questioned about (all) that you used to fabricate.
016:066 Then enjoy yourselves (your short stay), but you will come to know (with regrets).
016:067 And they set apart for what they know not, a portion of what we have given them. By Allah! you shall certainly be questioned about that which you forged.
016:068 And they ascribe daughters unto Allah! Glorified (and Exalted) be He above all that they associate with Him!. And unto themselves what they desire;
016:069 And when the news of (the birth of) a female (child) is brought to any of them, their faces become dark, and he is filled with inward grief!
016:070 And when the birth of a daughter is announced to one of them, his face becomes black and he is full of wrath.
016:071 And then He removes the distress from you, behold! some of you turn to other gods to join with their Lord-
016:072 And those who have no knowledge of God. The cool hell shall be their abode. Ah! what an evil (choice) they decide on?
016:060 Khan
For those who believe not in the Hereafter is an evil description, and for Allah is the highest description. And He is the All-Mighty, the All-Wise.

016:060 Maulana
For those who believe not in the Hereafter are evil attributes and Allah's are the sublime attributes. And He is the Mighty, the Wise.

016:060 Pickthall
For those who believe not in the Hereafter is an evil similitude, and Allah's is the Sublime Similitude. He is the Mighty, the Wise.

016:060 Rashad
Those who do not believe in the Hereafter set the worst examples, while to GOD belongs the most sublime examples. He is the Almighty, the Most Wise.

016:060 Sarwar
Those who do not believe in the life to come are evil examples. To God belongs all the exalted attributes; He is the Majestic and the All-wise.

016:060 Shakir
For those who do not believe in the hereafter is an evil attribut, and Allah's is the loftiest attribute; and He is the Mighty, the Wise.

016:060 Shera
The state of those who do not believe in the Hereafter is evil, while all sublime attributes belong to ALLAH and HE is the Mighty, the Wise.

016:060 Yusufali
To those who believe not in the Hereafter, applies the similitude of evil: to Allah applies the highest similitude: for He is the Exalted in Power, full of Wisdom.

016:061

016:061
Section 8: Iniquity of Deniers

016:061 Khan
And if Allah were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).

016:061 Maulana
And if Allah were to destroy men for their iniquity, He would not leave therein a single creature, but He respires them till an appointed time. So when their doom comes, they are not able to delay (it) an hour, nor can they advance (it).

016:061 Pickthall
If Allah were to take mankind to task for their wrong-doing, he would not leave hereon a living creature, but He reprieveth them to an appointed term, and when their term cometh they cannot put (it) off an hour nor (yet) advance (it).

016:061 Rashad
If GOD punished the people for their transgressions, He would have annihilated every creature on earth. But He respires them for a specific, predetermined time. Once their interim ends, they cannot delay it by one hour, nor advance it.

016:061 Sarwar
Was God to seize people immediately for their injustice, no living creature would be left on earth. He gives them respite for an appointed time. When their term is over, they will not be able to change the inevitable.

016:061 Shakir
And if Allah had destroyed men for their iniquity, He would not leave on the earth a single creature, but He respires them till an appointed time; so when their doom will come they shall not be able to delay (it) an hour nor can they bring (it) on (before its time).

016:061 Shera
And if ALLAH were to punish men for their wrongdoing, HE would not leave on the earth a living creature, but HE gives them respite till an appointed term; and when their term is come, they cannot remain behind a single hour, nor can they go ahead of it.

016:061 Yusufali
If Allah were to punish men for their wrong-doing, He would not leave, on the (earth), a single living creature: but He gives them respite for a stated Term: When their Term expires, they would not be able to delay (the punishment) for a single hour, just as they would not be able to anticipate it (for a single hour).

016:062

016:062 Khan
They assign to Allah which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt for them is the Fire, and they will be the first to be hastened on into it, and left there neglected.

016:062 Maulana
And they ascribe to Allah what they (themselves) hate, and their tongues related the lie that for them is good. Assuredly for them is the Fire, and they will be (therein) abandoned.

016:062 Pickthall
And they assign unto Allah that which they (themselves) dislike, and their tongues expound the lie that the better portion will be theirs. Assuredly theirs will be the Fire, and they will be abandoned.

016:062 Rashad
They ascribe to GOd what they dislike for themselves, then utter the lie with their own tongues that they are righteous! Without any doubt, they have incurred Hell, for they have rebelled.

016:062 Sarwar
They ascribe to God that which even they themselves do not like and their lying tongues say that their end will be virtuous. Their share will certainly be hell fire to which they are earnestly heading.

016:062 Shakir
And they ascribe to Allah what they (themselves) hate and their tongues relate the lie that they shall have the good; there is no avoiding it that for them is the fire and that they shall be sent before.

016:062 Shera
And they ascribe to Allah what they dislike for themselves and their tongues utter the lie that they will have the best of everything. Undoubtedly, theirs shall be the Fire, and therein shall they be abandoned.

016:062 Yusufali
They attribute to Allah what they hate (for themselves), and their tongues assert the falsehood that all good things are for themselves: without doubt for them is the Fire, and they will be the first to be hastened on into it!

016:063

016:063 Khan
By Allah, We indeed sent (Messengers) to the nations before you (O Muhammad SAW), but Shaitan (Satan) made their deeds fair-seeming to them. So he (Satan) is their Wali (helper) today (i.e. in this world), and theirs will be a painful torment.

016:063 Maulana
By Allah! We certainly sent (messengers) to nations before thee, but the devil made their deeds fair-seeming to them. So he is their patron to-day, and for them is a painful chastisement.

016:063 Pickthall
By Allah, We verily sent messengers unto the nations before thee, but the devil made their deeds fair-seeming unto them. So he is their patron this day, and theirs will be a painful doom.

016:063 Rashad
By GOD, we have sent (messengers) to communities before you, but the devil adorned their works in their eyes. Consequently, he is now their lord, and they have incurred a painful retribution.

016:063 Sarwar
By God, We sent (Messengers) to peoples who lived before thee. Satan made their deeds seem attractive to them and, on the Day of Judgment, satan will be their guardian. For them there will be a painful punishment.

016:063 Shakir
By Allah, most certainly We sent (messengers) to nations before you, but the Shaitan made their deeds fair-seeming to them, so he is their guardian today, and they shall have a painful punishment.

016:063 Shera
By ALLAH, WE certainly sent Messengers to all the peoples before thee; but Satan made their works appear beautiful to them. So he is their patron this day, and they shall have a grievous punishment.

016:063 Yusufali
By Allah, We (also) sent (Our messengers) to Peoples before thee; but Satan made, (to the wicked), their own acts seem alluring: He is also their patron today, but they shall have a most grievous penalty.
And thy Lord taught the Bee to build its cells in hills, and in the trees and in the trellises which they build,

And your Lord revealed to the bee saying: Make hives in the mount

And your Lord inspired the bee: build ho

And your Lord revealed to the bee: Make hive

And from the fruit of the date

And of the fruits of the palms and the grapes, you obtain from them intoxicants and goodly provision. This should be (sufficient) proof for people who listen (carefully).

And in the livestock there is a lesson for you: we provide you with a drink from their bellies. From the midst of digested food and blood, you get milk palatable to the drinkers.

And lo! in the cattle there is a lesson for you. We give you to drink of what is in their bellies. We provide pleasant milk for you to drink within the delicate system of their veins and arteries.

And in the palm and the grape, ye get out wholesome drink and food: behold, in this also is a sign for those who are wise.
And Allah has created you and then He will cause you to die, and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly! Allah is All-Knowing, All-Powerful.

And Allah creates you, then He causes you to die; and of you is he who is brought back to the worst part of life, so that he knows nothing after having knowledge. Surely Allah is Knowing, Powerful.

And Allah createth you, then causeth you to die, and among you is he who is brought back to the most abject stage of life, so that he knoweth nothing after (having had) knowledge. Lo! Allah is Knower, Powerful.

And ALLAH has made wives for you from among yourselves, and has given you from your wives, sons and grandsons, and has bestowed on you good provisions. Do they then deny the favor of Allah?

And Allah makes some of you excel others in the means of subsistence, so those who are made to excel do not give away their sustenance to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Do they then deny the Favour of Allah?

And Allah has bestowed His gifts of sustenance more freely on some of you than on others: those more favoured are no more entitled to anything than the others. For Allah is All-Knowing, All-Powerful.

And ALLAH has made some of you richer than others. The rich ones do not have to give away their property to their slaves to make them equal in wealth. Would they give up GOD's blessings?

And Allah has provided for some of you more than others. Those who are given plenty will not restore any part of their worldly gifts to those (slaves) whom their right hands possess, so that they may be equal therein. Will they then give up GOD's favors?

And Allah has made some of you excel others in means of subsistence; so those who are made to excel give not away their sustenance to those whom their right hands possess, so that they may be equal therein. Will they then deny the favor of Allah?

And Allah hath favoured some of you above others in provision. Now those who are more favoured will by no means hand over their provision to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof. Is it then the grace of Allah that they deny?

And ALLAH has created you, then He terminates your lives. He lets some of you live to the oldest age, only to find out that there is a limit to the knowledge they can acquire. GOD is Omniscient, Omnipotent.

Section 10: The Recipient of Revelation

And Allah has created you and you have been assigned mates from among yourselves, and sons and grandsons, and has bestowed on you good provisions. Do they then believe in vain things, and be ungrateful for Allah's favours?
And they worship others besides Allah, such as do not and cannot own any provision for them from the heavens or the earth.

And they serve besides Allah that which controls for them no sustenance at all from the heavens and the earth, nor have they any power.

And they worship beside Allah that which owneth no provision whatsoever for them from the heavens or the earth, nor have they (whom they worship) any power.

Yet, they worship beside God what possesses no provisions for them in the heavens, nor on earth, nor can provide them with anything.

Do they worship things other than God which neither provide them with any sustenance from the heavens and the earth nor have the ability to do so?

And they serve besides Allah that which does not control for them any sustenance at all from the heavens and the earth, nor have they any power.

And they worship beside Allâh such as have no power to bestow on them any gift from the heavens and the earth, nor can they ever have such power.

And worship others than Allâh, - such as have no power of providing them, for sustenance, with anything in heavens or earth, and cannot possibly have such power?

So put not forward similitudes for Allah (as there is nothing similar to Him, nor He resembles anything). Truly! Allah knows and you know not.

So coin not similitudes for Allah. Surely Allah knows and you know not.

Therefore, do not cite the examples for God: God knows while you do not know.

Do not consider anything equal to God. God knows that which you do not know.

Therefore do not give likenesses to Allah; surely Allah knows and you do not know.

So coin not similitudes for ALLAH. Surely ALLAH knows and you know not.

Invent not similitudes for Allâh: for Allâh knoweth, and ye know not.

Allâh puts forward the example (of two men a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and He spends thereof secretly and openly. Can they be equal? (By no means, not). All the praises and thanks be to Allâh. Nay! (But) most of them know not.

Allâh sets forth a parable: There is a slave, the property of another, controlling naught, and there is one to whom we have granted from ourselves goodly provisions, so he spends from it secretly and openly. Are the two alike? Praise be to Allâh! Nay, most of them know not.

Allâh coineth a similitude: (on the one hand) a (mere) chattel slave, who hath control of nothing, and (on the other hand) one on whom we have bestowed a fair provision from Us, and he spendeth thereof secretly and openly. Are they equal? Praise be to Allâh! But most of them know not.

Allâh coineth a similitude: (on the one hand) a (mere) chattel slave, who hath control of nothing, and (on the other hand) one on whom we have bestowed a fair provision from Us, and he spendeth thereof secretly and openly. Are they equal? Praise be to Allâh! But most of them know not.

God tells a parable about two men. One of them is dumb, having no power over anything, and a free man whom We have bestowed with good provisions, from which he gives to charity secretly and publicly. Are they equal? Praise be to GOD, most of them do not know.

God tells a parable about a helpless servant and one to whom He has given honorable provisions and who has spent for the cause of God privately and in public. Can these two people be considered equal? It is only God who deserves all praise, but most people do not know.

Allah sets forth a parable: (consider) a slave, the property of another, (who) has no power over anything, and one whom We have granted from Ourselves a goodly sustenance so he spends from it secretly and openly; are the two alike? (All) praise is due to Allâh! Nay, most of them do not know.

Allâh sets forth for you the parable of a slave who is owned, having no power over anything; and a free man whom WE have provided with a fair provision from US and he spends thereof secretly and openly. Are they equal? Praise be to ALLAH. But most of them know not.

Allâh sets forth the Parable (of two men: one) a slave under the dominion of another; He has no power of any sort; and (the other) a man on whom WE have bestowed goodly favours from Ourselves, and he spends thereof (freely), privately and publicly: are the two equal? (By no means:) praise be to Allâh. But most of them understand not.

And Allah puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden to his master, whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islamic Monotheism) who commands justice, and is himself on a Straight Path?

And Allah sets forth a parable of two men: One of them dumb, controlling naught, and he is a burden to his master; wherever he sends him, he brings no good. Is he equal with him who enjoins justice, and he is on the right path?

And Allah coineth a similitude: Two men, one of them dumb, having control of nothing, and he is a burden on his owner; whithersoever he directs him to go, he bringeth no good. Is he equal with one who enjoineth justice and followeth a straight path (of conduct)?

And GOD cites the example of two men: one is dumb, lacks the ability to do anything, is totally dependent on his master - whichever way he directs him, he cannot produce anything good. Is he equal to one who rules with justice, and is guided in the right path?

God tells a parable about two men. One of them is dumb and useless and a burden on his friend. Wherever he goes, he returns with nothing. Can he be considered equal to the one who maintains justice and follows the right path?

And Allah sets forth a parable of two men; one of them is dumb, not able to do anything, and he is a burden to his master; wherever he sends him, he brings no good; can he be held equal with him who enjoins what is just, and he (himself) is on the right path?

And Allah sets forth another parable of two men - one of them is dumb, having no power over anything, and he is a burden on his master; whithersoever he sends him, he brings no good. Can he be equal to him who enjoins justice and who is on the straight path?

Allah sets forth (another) Parable of two men: one of them dumb, with no power of any sort; a wearisome burden is he to his master; whichever way be directs him, he brings no good: is such a man equal with one who commands Justice, and is on a Straight Way?
And to Allah belongs the unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allah is Able to do all things.

And Allah’s is the unseen of the heavens and the earth. And the matter of the Hour is but as a twinkling of the eye or it is nigher still. Surely Allah is Possessor of power over all things.

And unto Allah belongeth the unseen of the heavens and the earth, and the matter of the Hour (of Doom) is but as a twinkling of the eye, or it is nearer still. Lo! Allah is Able to do all things.

To God belongs the future of the heavens and the earth. As far as He is concerned, the end of the world (the Hour) is a blink of an eye away, or even closer; GOD is Omnipotent.

To God belongs all the secrets of the heavens and the earth. It only takes God a twinkling of an eye or even less to make it the Day of Judgment. God has power over all things.

And Allah’s is the unseen of the heavens and the earth; and the matter of the hour is but as the twinkling of an eye or it is higher still; surely Allah has power over all things.

And to ALLAH belongs the knowledge of the unseen in the heavens and the earth; and the matter of the coming of the promised Hour is but as the twinkling of an eye, nay, it is nearer still. Surely, ALLAH has full power over all things.

To Allah belongeth the Mystery of the heavens and the earth. And the Decision of the Hour (of Judgment) is as the twinkling of an eye, or even quicker: for Allah hath power over all things.

And Allah has brought you forth from the wombs of your mothers while you knew nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allah).

And Allah brought you forth from the wombs of your mothers -- you knew nothing -- and He gave you hearing and sight and hearts that you might give thanks.

And Allah brought you forth from the wombs of your mothers knowing nothing, and gave you hearing and sight and hearts that haply ye might give thanks.

GOD brought you out of your mothers' bellies knowing nothing, and He gave you the hearing, the eyesight, and the brains, that you may be appreciative.

When God brought you out of your mothers wombs, you knew nothing. He gave you ears, eyes, and hearts so that perhaps you would give Him thanks.

And Allah has brought you forth from the wombs of your mothers-- you did not know anything-- and He gave you hearing and sight and hearts that you may give thanks.

And ALLAH has brought you forth from the wombs of your mothers while you knew nothing, and gave you ears and eyes and hearts, that you may be grateful.

It is He Who brought you forth from the wombs of your mothers when ye knew nothing; and He gave you hearing and sight and intelligence and affections: that ye may give thanks (to Allah).

Do they not see the birds, flying in the midst of the sky? None holds them but Allah. Verily, in this are signs for a people who believe.

See they not the birds, constrained in the middle of the sky? None withholds them but Allah. Surely in this are signs for a people who believe.

Have they not seen the birds obedient in mid-air? None holds them save Allah. Lo! herein, verily, are portents for a people who believe.

Do they not see the birds committed to fly in the atmosphere of the sky? None holds them aloft except GOD. This should be (sufficient) proof for people who believe.

Have you not considered the free movements of the birds high in the sky above? What keeps them aloft except God? In this there is evidence (of the truth) for the believing people.

Do they not see the birds, constrained in the middle of the sky? None withholds them but Allah; most surely there are signs in this for a people who believe.

Do they not observe the birds held under subjection in the vault of heaven? None keeps them back save ALLAH. Verily, in that are Signs for a people who believe.

Do they not look at the birds, held poised in the midst of (the air and) the sky? Nothing holds them up but GOD. This should be a clear proof for the believing people.

And Allah has made your habitations homes of rest and quiet for you; and made for you, out of the skins of animals, tents for dwellings, which ye find so light (and handy) when ye travel and when ye stop (in your travels); and out of their wool, and their soft fibres (between wool and hair), and their hair, rich stuff and articles of convenience (to serve you) for a time.
When the wrongdoers see the chastisement, it will not be lightened for them, nor will they be respited.

And when those who did wrong actually see the punishment, it will be too late; it will not be commuted for them, nor will they be respited.

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

And when the wrongdoers see the torment, it will not be lightened for them, nor will they be reprieved.

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

The day will come when we raise up a witness out of every nation, then there is no leave for disbelievers, nor are they allowed to make amends.

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

And Allah has made for you, of what He has created, shelter from the sun; and has given you places of refuge in the mountains, and has provided you garments to ward off the heat from you, and coats of mail to save you from your own foolhardiness. Thus doth He perfect His favour unto you, in order that ye may surrender (unto Him).

And GOD provided for you shade through things which He created, and provided for you shelters in the mountains, and provided for you garments that protect you from heat, and garments that protect when you fight in wars. He thus perfects His blessings upon you, that you may submit.

And Allah has made for you of what He has created, shelters, and He has given you in the mountains, places of retreat, and He has given you garments to save you from the heat, and coats of mail to save you in your fighting. Thus does He complete His favor unto you that you may submit.

God has provided shade for you out of what He has created and places of retreat out of mountains. He has given you garments to protect you from the heat and cover your private parts. This is how He perfects His bounties to you so that perhaps you would submit to His will.

And God has provided shade for you out of what He created, and provided for you in the mountains places of retreat, and has given you garments to preserve you from the heat and coats of mail to preserve you in your fighting; even thus does He complete His favor unto you, that haply you may submit.

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

They recognise the Grace of Allah, yet they deny it; and most of them are disbelievers (deny the Prophethood of Muhammad SAW).

They recognize the favor of Allah; then they deny it. Most of them are ingrates.

They fully recognize GOD's blessings, then deny them; the majority of them are disbelievers.

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

They recognise the favour of Allah, yet they deny it; and most of them are disbelievers.

They recognize the favour of ALLAH, yet they deny it; and most of them are confirmed disbelievers.

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

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

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

They recognize the bounties of God but they refuse them and most of them are unbelievers.

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

They recognise the favour of ALLAH; yet they deny it; and most of them are confirmed disbelievers.

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

They recognise the favour of Allah; then they deny it, and most of them are ungrateful.

Section 12: Prophets testify.

And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who have disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allah's Forgiveness (of their sins, etc.).
And when those who associated partners with Allah see their (Allah's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you. But they will throw back your word at them (and say): 'Surely! You indeed are liars!' And when those who ascribed partners (to Allah) see their associate-gods, they will say: Our Lord, these are our associate-gods on whom we called besides Thee. But they will throw back at them the word: Surely you are liars.

And when those who ascribed partners to Allah behold those partners of theirs, they will say: Our Lord! these are our partners unto whom we used to cry instead of Thee. But they will fling to them the saying: Lo! ye verily are liars!

And when those who committed idol worship see their idols, they will say, "Our Lord, these are the idols we had set up beside You." The idols will then confront them and say, "You are liars."

When the idolaters see their idols, they will say, "Lord, these are the idols whom we worshipped instead of you." But the idols will say, "They are liars."

And when those who associate (others with Allah) shall see their associate-gods, they shall say: Our Lord, these are our associate-gods on whom we called besides Thee. But they will give them back the reply: Most surely you are liars.

And when those who associate partners with ALLAH, will see their associated-gods, they will say, 'Our Lord, these are our associated-gods, whom we used to call upon instead of Thee.' Thereupon they will retort on them with the words, 'Surely, you are liars.'

When those who gave partners to Allah will see their "partners", they will say: "Our Lord! these are our "partners", those whom we used to invoke besides Thee."

But they will throw back their word at them (and say): "Indeed ye are liars!"

And they will offer (their full) submission to Allah ( Alone) on that Day, and their invented false deities [all that they used to invoke besides Allah, e.g. idols, saints, priests, monks, angels, Jinns (Jinns, Jibril (Gabriel), Messengers, etc.)] will vanish from them.

And they will tender submission to Allah on that day, and what they used to forge will fail them.

And they proffer unto Allah submission on that day, and all that they used to invent hath failed them.

They will totally submit to GOD on that day, and the idols they had invented will disown them.

(On the Day of Judgment) the disbelievers will submit themselves to God and whatever they had falsely invented will disappear.

And they shall tender submission to Allah on that day; and what they used to forge will depart from them.

They will offer submission against ALLAH on that day, and all that they used to forge will fail them.

That Day shall they ( openly) show (their) submission to Allah; and all their inventions shall leave them in the lurch.

Those who disbelieved and hinder (men) from the Path of Allah, for them We will add torment over the torment; because they used to spread corruption [by disobeying Allah themselves, as well as ordering others (mankind) to do so].

And those who disbelieve and debar (men) from the way of Allah, We add doom to doom because they wrought corruption,

Those who disbelieve and repel from the path of GOD, we augment their retribution by adding more retribution, due to their transgressions.

The disbelievers who had created obstacles in the way leading to God will face manifold torments as a result of their evil deeds.

As for those who disbelieve and turn away from Allah's way, We will add chastisement to their chastisement because they made mischief.

They will totally submit to God on that day, and all that they used to invent has failed them.

And they will offer submission on that day, and all their inventions shall leave them in the lurch.

Those who reject Allah and hinder (men) from the Path of Allah - for them will We add Penalty to Penalty; for that they used to spread mischief.

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

And on the day when We raise up in every people a witness against them from among themselves, and bring thee as a witness against these. And We have revealed the Book to thee explaining all things, a guidance and mercy and good news for those who submit.

And (bethink you of) the day when We raise in every nation a witness against them of their own folk, and We bring thee (Muhammad) as a witness against these. And We reveal the Scripture unto thee as an exposition of all things, and a guidance and a mercy and good tidings for those who have surrendered (to Allah).

The day will come when we will raise from every community a witness from among them, and bring you as the witness of these people. We have revealed to you this book to provide explanations for everything, and guidance, and mercy, and good news for the submitters.

On the day when We call a witness against every nation from their own people, We will call you, (Muhammad), as a witness against them all. We have sent you the Book which clarifies all matters. It is a guide, a mercy, and glad tidings to the Muslims.

And remember the day when WE will raise up in every people a witness against them from amongst themselves, and WE will bring thee as a witness against all of them. And WE have sent down to thee the Book to explain everything and a guidance and a mercy and glad tidings to those who submit to ALLAH.

One day We shall raise from all Peoples a witness against them, from amongst themselves: and We shall bring thee as a witness against these (thy people): and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims.
Section 13: Revelation enjoins Good.

Verily, Allah enjoins Al-Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsan [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet SAW in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, etc.); and forbids Al-Fahsha' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and Al-Munkar (i.e all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, etc.), and Al-Baghy (i.e. all kinds of oppression), He admonishes you, that you may take heed.

Surely Allah enjoins justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion. He admonishes you that you may be mindful.

Lo! Allah enjoins justice and kindness, and giving to kinsfolk, and forbiddeth lewdness and abomination and wickedness. He exhorteth you in order that ye may take heed.

GOD advocates justice, charity, and regarding the relatives. And He forbids evil, vice, and transgression. He enlightens you, that you may take heed.

God commands (people) to maintain justice, kindness, and proper relations with their relatives. He forbids them to commit indecency, sin, and rebellion. God gives you advice so that perhaps you will take heed.

Surely Allah enjoins the doing of justice and the doing of good (to others) and the giving to the kindred, and He forbids indecency and evil and rebellion; He admonishes you that you may be mindful.

Verily, ALLAH enjoins justice, and the doing of good to others; and giving like kindred; and forbids indecency and manifest evil and transgression. HE admonishes you that you may take heed.

Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition.

And fulfill the Covenant of Allah (Bai'a: pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allah your surety. Verily! Allah knows what you do.

And fulfill the covenant of Allah, when you have made a covenant, and break not the oaths after making them fast, and you have indeed made Allah your surety. Surely Allah knows what you do.

You shall fulfill your covenant with GOD when you make such a covenant. You shall not violate the oaths after swearing (by God) to carry them out, for you have made GOD a guarantor for you. GOD knows everything you do.

(He commands people) to keep their established covenants with God, not to disregard their firm oaths; they have already appointed God as their Guarantor. God certainly knows what you do.

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

And fulfill the covenant of ALLAH when you have made one, and break not your oaths after making them firm, while you have made ALLAH your surety. Certainly, ALLAH knows what you do.

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

And be not like her who undoes the thread which she has spun after it has become strong, by taking your oaths a means of deception among yourselves, lest a nation may be more numerous than another nation. Allah only tests you by this. And He will certainly make clear to you that wherein ye differed.

And be not like her who unravels her yarn, disintegrating it into pieces, after she has spun it strongly. You make your oaths to be means of deceit to benefit one party and incur loss upon the other. God tests your faith by your oaths. He will make clear to you who was right and who was wrong on the Day of Judgment.

And be not like him who unrolls her yarn, dissecting it into pieces, after she has spun it strongly. You make your oaths to be means of deceit to benefit one party and incur loss upon the other. God tests your faith by your oaths. He will make clear to you who was right and who was wrong on the Day of Judgment.

And be not like the knitter who unravels her strong knitting into piles of flimsy yarn. This is your example if you abuse the oaths to take advantage of one another. Whether one group is larger than the other, GOD thus puts you to the test. He will surely show you on the Day of Resurrection everything you had disputed.

Do not be like the lady behind the spinning wheel who has broken the yarn by pulling it with unnecessary force. You must not consider your oaths as means of deceit to benefit one party and incur loss upon the other. God tests your faith by your oaths. He will make clear to you who was right and who was wrong on the Day of Judgment.

And be not like her who unrolls her yarn, dissecting it into pieces after she has spun it strongly. You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation. Allah only trieth you thereby, and He verily will explain to you on the Day of Resurrection that wherein ye differed.

And not like the knitter who unravels her strong knitting into piles of flimsy yarn. This is your example if you abuse the oaths to take advantage of one another. Whether one group is larger than the other, GOD thus puts you to the test. He will surely show you on the Day of Resurrection everything you had disputed.

And be not like the lady behind the spinning wheel who has broken the yarn by pulling it with unnecessary force. You must not consider your oaths as means of deceit to benefit one party and incur loss upon the other. God tests your faith by your oaths. He will make clear to you who was right and who was wrong on the Day of Judgment.

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

And be not like unto her who unravels the thread, after she hath made it strong, to thin filaments, making your oaths a deceit between you, for Allah only tests you by this; and He will most certainly make clear to you on the resurrection day that wherein ye differed.

And do not be like the lady behind the spinning wheel who has broken the yarn by pulling it with unnecessary force. You must not consider your oaths as means of deceit to benefit one party and incur loss upon the other. God tests your faith by your oaths. He will make clear to you who was right and who was wrong on the Day of Judgment.

And do not be like the knitter who unravels her strong knitting into piles of flimsy yarn. This is your example if you abuse the oaths to take advantage of one another. Whether one group is larger than the other, GOD thus puts you to the test. He will surely show you on the Day of Resurrection everything you had disputed.

And do not be like the lady behind the spinning wheel who has broken the yarn by pulling it with unnecessary force. You must not consider your oaths as means of deceit to benefit one party and incur loss upon the other. God tests your faith by your oaths. He will make clear to you who was right and who was wrong on the Day of Judgment.

And be not like her who unrolls her yarn, disintegrating it into pieces after she has spun it strongly. You make your oaths to be means of deceit between you because (one) nation is more numerous than (another) nation. Allah only trieth you by this; and He will certainly make clear to you (the truth of) that wherein ye disagree.
016:093 And had Allah willed, He could have made you (all) one nation, but He sends aastray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do.

016:093 And if Allah please, He would make you a single nation, but He leaves in error whom He pleases and guides whom He pleases. And certainly you will be questioned as to what you did.

016:093 Had Allah willed He could have made you (all) one nation, but He sendeth whom He will astray and guideth whom He will, and ye will indeed be asked of what ye used to do.

016:093 Had GOD willed, He could have made you one congregation. But He sends astray whoever chooses to go astray, and He guides whoever wishes to be guided. You will surely be asked about everything you have done.

016:093 Had God wanted, He would have made you one single nation but He guides or causes to go astray whomever He wants. You will certainly be questioned about what you have done.

016:093 And if Allah please He would certainly make you a single nation, but He causes to err whom He pleases and guides whom He pleases; and most certainly you will be questioned as to what you did.

016:093 And if ALLAH had enforced HIS will, HE would surely have made you all one people: but HE lets go astray him who wishes it, and guides him who wishes it, and you shall surely be questioned concerning that which you have been doing.

016:093 If Allah so willed, He could make you all one people: But He leaves straying whom He pleases, and He guides whom He pleases: ye shall certainly be called to account for all your actions.

016:094 And make not your oaths, a means of deception among yourselves, lest a foot may slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the Path of Allah (i.e. Belief in the Oneness of Allah and His Messenger, Muhammad SAW), and yours will be a great torment (i.e. the Fire of Hell in the Hereafter).

016:094 And make not your oaths a means of deceit between you, lest a foot should slip after its stability, and you should taste evil because you hinder (men) from Allah's way and grievous chastisement be your (lot).

016:094 Make not your oaths a deceit between you, lest a foot should slip after being firmly planted and ye should taste evil forasmuch as ye debared (men) from the way of Allah, and yours should be an awful doom.

016:094 Do not abuse the oaths among you, lest you slide back after having a strong foothold, then you incur misery. Such is the consequence of repelling from the path of GOD (by setting a bad example); you incur a terrible retribution.

016:094 Do not consider your oaths as a means of deceit lest you damage the firmness of your faith, suffer from evil by creating obstacles in the way that leads to God, and incur a great torment upon yourselves.

016:094 Do not make your oaths a means of deceit between you, lest a foot should slip after its stability and you should taste evil because you turned away from Allah's way and grievous punishment be your (lot).

016:094 And make not your oaths a means of deceit between you; or you foot will slip after it has been firmly established and you will taste evil because by acting thus you have turned people away from the path of ALLAH, and you will have a severe punishment.

016:094 And take not your oaths, to practise deception between yourselves, with the result that someone's foot may slip after it was firmly planted, and ye may have to taste the evil (consequences) of having hindered (men) from the Path of Allah, and a Mighty Wrath descend on you.

016:095 And purchase not a small gain at the cost of Allah's Covenant. Verily! What is with Allah is better for you if you did but know.

016:095 And take not a small price for Allah's covenant. Surely what is with Allah is better for you, did you but know!

016:095 And purchase not a small gain at the price of Allah's covenant. Lo! that which Allah hath is better for you, if ye did but know.

016:095 Do not sell your oaths short before GOD. What GOD possesses is far better for you, if you did but know.

016:095 Do not sell your oaths short before GOD. What GOD possesses is far better for you, if you only knew.

016:095 Do not sell your oaths short before GOD. The reward which you will receive from God is better for you, if only you knew it.

016:095 And barter not the covenant of ALLAH for a paltry price. Surely, that which is with ALLAH is better for you if you knew.

016:095 Nor sell the covenant of Allah for a miserable price: for with Allah is (a prize) far better for you, if ye only knew.

016:096 Whatever is with you, will be exhausted, and whatever with Allah (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to do.

016:096 Whatever is with you passes away and what is with Allah is enduring. And We shall certainly give to those who are patient their reward for the best of what they did.

016:096 That which ye have wasteth away, and that which Allah hath remaineth. And verily We shall pay those who are steadfast a recompense in proportion to the best of what they used to do.

016:096 What you possess runs out, but what GOD possesses lasts forever. We will surely reward those who steadfastly persevere; we will recompense them for their righteous works.

016:096 Whatever you possess is transient and whatever is with God is everlasting. We will recompense those who exercise patience with their due reward and even more.

016:096 What is with you passes away and what is with Allah is enduring; and We will most certainly give to those who are patient their reward for the best of what they did.

016:096 That which you have shall pass away, but that which is with ALLAH is lasting. And WE will certainly give those, who are steadfast, their reward according to the best of their works.

016:096 What is with you must vanish; what is with Allah will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions.
And when We change a Verse [of the Qur'an, i.e. cancel (abrogate) its order] in place of another, and Allah knows best what He sends down, they (the disbelievers) say: "You (O Muhammad SAW) are but a Muftari! (forger, liar)." Nay, but most of them know not.

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

And when thou recitest the Qur'an, seek refuge in Allah from the accursed Satan, (Muhammad), when you recite the Qur'an, seek refuge in God from the mischief of satan.

And when We change a message for a message, and Allah knows best what He will reveal, they say: You are only a forger. Nay, most of them know not.

And when We substitute one revelation for another, He knows best what He reveals - they say: Thou art but a forger. Nay, most of them know not.

Whoso acts righteously, whether male or female and is a believer, We will surely grant him a pure life; and We will surely bestow on such their reward according to the best of their works.
016:102 Khan
Say (O Muhammad SAW) Ruḥ-ul-Qudus (Jibrail [Gabriel]) has brought it (the Qur'an) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe and as a guidance and glad tidings to those who have submitted (to Allah as Muslims).

016:102 Maulana
Say: The Holy Spirit has revealed it from thy Lord with truth, that it may establish those who believe, and as a guidance and good news for those who submit.

016:102 Pickthad
Say: The holy Spirit hath delivered it from thy Lord with truth, that it may confirm (the faith of) those who believe, and as guidance and good tidings for those who have surrendered (to Allah).

016:102 Rashad
Say, "The Holy Spirit has brought it down from your Lord, truthfully, to assure those who believe, and to provide a beacon and good news for the believers."

016:102 Sarwar
(Muhammad), say, "The Holy Spirit has brought the Quran from your Lord to you in all truth to strengthen the faith of the believers and to be a guide and glad news for the Muslims".

016:102 Shakir
Say: The Holy spirit has revealed it from your Lord with the truth, that it may establish those who believe and as a guidance and good news for those who submit.

016:102 Sherali
Say, 'The Spirit of holiness has brought it down from thy Lord with truth, that HE may strengthen in their faith those who believe and as a guidance and glad tidings for Muslims."

016:102 Yusufali
Say, the Holy Spirit has brought the revelation from thy Lord in Truth, in order to strengthen those who believe, and as a Guide and Glad Tidings to Muslims.

016:103
016:103 Khan
And indeed We know that they (the polytheists and pagans) say: "It is only a human being who teaches him (Muhammad SAW)." The tongue of the man they refer to is foreign, while this (the Qur'an) is a clear Arabic tongue.

016:103 Maulana
And indeed We know that they say: Only a mortal teaches him. The tongue of him whom they hint at is foreign, and this is clear Arabic language.

016:103 Pickthad
And We know well that they say: Only a man teacheth him. The speech of him at whom they falsely hint is outlandish, and this is clear Arabic speech.

016:103 Rashad
We are fully aware that they say, "A human being is teaching him!" The tongue of the source they hint at is non-Arabic, and this is a perfect Arabic tongue.

016:103 Sarwar
We know that they say a mere mortal has taught it (the Quran) to him (Muhammad). The language of the person whom they think has taught it to him is not Arabic. This (the Quran) is in illustrous Arabic.

016:103 Shakir
And certainly We know that they say: Only a mortal teaches him. The tongue of him whom they reproach is barbarous, and this is clear Arabic tongue.

016:103 Sherali
And indeed WE know that they say it is only a man who teaches him. But the tongue of him towards whom their minds is inclined in making this attribution is foreign while this is Arabic tongue plain and clear.

016:103 Yusufali
We know indeed that they say, "It is a man that teaches him." The tongue of him they viciously point to is notably foreign, while this is Arabic, pure and clear.

016:104
016:104 Khan
Verily! Those who believe not in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, Allah will not guide them and theirs will be a painful torment.

016:104 Maulana
Those who believe not in Allah's messages, Allah guides them not, and for them is a painful chastisement.

016:104 Pickthad
Lo! those who disbelieve the revelations of Allah, Allah guideth them not and theirs will be a painful doom.

016:104 Rashad
Surely, those who do not believe in GOD's revelations, GOD does not guide them. They have incurred a painful retribution.

016:104 Sarwar
God will not guide those who do not believe in His miracles. They will suffer a painful punishment.

016:104 Shakir
(As for) those who do not believe in Allah's communications, surely Allah will not guide them, and they shall have a painful punishment.

016:104 Sherali
As to those who do not believe in the Signs of ALLAH, surely, ALLAH will not guide them, and they shall have a grievous punishment.

016:104 Yusufali
Those who believe not in the Signs of Allah, - Allah will not guide them, and theirs will be a grievous Penalty.

016:105
016:105 Khan
It is only those who believe not in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, who fabricate falsehood, and it is they who are liars.

016:105 Maulana
Only they forge lies who believe not in Allah's messages, and they are the liars.

016:105 Pickthad
Only they invent falsehood who believe not Allah's revelations, and (only) they are the liars.

016:105 Rashad
The only ones who fabricate false doctrines are those who do not believe in GOD's revelations; they are the real liars.

016:105 Sarwar
Those who do not believe in the miracles of God invent lies and they are liars.

016:105 Shakir
Only they forge the lie who do not believe in Allah's communications, and these are the liars.

016:105 Sherali
It is only those who believe not in the Signs of ALLAH, who forge falsehood, and they it is who are the liars.

016:105 Yusufali
It is those who believe not in the Signs of Allah falsehood: it is they who lie!

016:106
016:106 Khan
Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with Faith but such as open their breasts to disbelief, on them is wrath from Allah, and theirs will be a great torment.

016:106 Maulana
Whoso disbelieves in Allah after his belief -- not he who is compelled while his heart is content with faith, but he who opens (his) breast for disbelief -- on them is the wrath of Allah, and for them is a grievous chastisement.

016:106 Pickthad
Whoso disbelieveth in Allah after his belief - save him who is forced thereto and whose heart is still content with the Faith - but whoso findeth ease in disbelief: On them is wrath from Allah. Theirs will be an awful doom.

016:106 Rashad
Those who disbelieve in GOD, after having acquired faith, and become fully content with disbelief, have incurred wrath from GOD. The only ones to be excused are those who are forced to profess disbelief, while their hearts are full of faith.

016:106 Sarwar
No one verbally denounces his faith in God - unless he is forced - but his heart is confident about his faith. But those whose breasts have become open to disbelief will be subject to the wrath of God and will suffer a great torment.

016:106 Shakir
He who disbelieves in Allah after his having believed, not he who is compelled while his heart is at rest on account of faith, but he who opens (his) breast to disbelief- save on these is the wrath of Allah, and they shall have a grievous chastisement.

016:106 Sherali
Whoso disbelieves in ALLAH after he has believed - save him who is forced to make a declaration of disbelief while his heart finds peace in faith - but such as open their breast to disbelief, on them is ALLAH's wrath; and for them is decreed a severe punishment.

016:106 Yusufali
Any one who, after accepting faith in Allah, utters Unbelief,- except under compulsion, his heart remaining firm in Faith - but such as open their breast to Unbelief, on them is Wrath from Allah, and theirs will be a dreadful Penalty.
Parallel English Quran

016:107 Khan  That is because they loved and preferred the life of this world over that of the Hereafter. And Allah guides not the people who disbelieve.
016:107 Maulana  That is because they love this world’s life more than the Hereafter, and because Allah guides not the disbelieving people.
016:107 Pickthal  That is because they have chosen the life of the world rather than the Hereafter, and because Allah guideth not the disbelieving folk.
016:107 Rashad  This is because they have given priority to this life over the Hereafter, and GOD does not guide such disbelieving people.
016:107 Sarwar  This is because they have given preference to this life over the life to come and God does not guide unbelieving people.
016:107 Shakir  This is because they love this world's life more than the hereafter, and because Allah does not guide the unbelieving people.
016:107 Sherali  That is because they have preferred the present life to the Hereafter, and because ALLAH guides not the disbelieving people.
016:107 Yusufali  This because they love the life of this world better than the Hereafter: and Allah will not guide those who reject Faith.
016:108 Khan  They are those upon whose hearts, hearing (ears) and sight (eyes) Allah has set a seal. And they are the heedless!
016:108 Maulana  These are they whose hearts and ears and eyes Allah has sealed and these are the heedless ones.
016:108 Pickthal  Such are they whose hearts and ears and eyes Allah hath sealed. And such are the heedless.
016:108 Rashad  Those are the ones whom GOD has sealed their hearts, and their hearing, and their eyesight. Consequently, they remain unaware.
016:108 Sarwar  God has sealed their hearts, ears and eyes and they are not aware of it.
016:108 Shakir  These are they on whose hearts and their hearing and their eyes Allah has set a seal, and these are the heedless ones.
016:108 Sherali  It is they on whose hearts and ears and eyes ALLAH has set a seal. And it is they who are the heedless.
016:108 Yusufali  Those are they whose hearts, ears, and eyes Allah has sealed up, and they take no heed.
016:109 Khan  No doubt, in the Hereafter, they will be the losers.
016:109 Maulana  No doubt that in the Hereafter they are the losers.
016:109 Pickthal  Assuredly in the Hereafter they are the losers.
016:109 Rashad  Without a doubt, they will be the losers in the Hereafter.
016:109 Sarwar  On the Day of Judgment they will certainly be lost.
016:109 Shakir  No doubt that in the hereafter they will be the losers.
016:109 Sherali  Undoubtedly, it is they who will be the loses in the Hereafter.
016:109 Yusufali  Without doubt, in the Hereafter they will perish.
016:110 Khan  Then, verily! Your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allah) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful.
016:110 Maulana  Then surely thy Lord, to those who flee after they are persecuted, then struggle hard and are patient, surely thy Lord after that is Protecting, Merciful.
016:110 Pickthal  Then lo! thy Lord - for those who became fugitives after they had been persecuted, and then fought and were steadfast - lo! thy Lord afterward is (for them) indeed Forgiving, Merciful.
016:110 Rashad  As for those who emigrate because of persecution, then continue to strive and steadfastly persevere, your Lord, because of all this, is Forgive, Most Merciful.
016:110 Sarwar  Those who left their homes for the cause of God after they had been persecuted, strove hard for His cause and exercised patience should know (even though they had verbally renounced their faith) that your Lord is All-forgiving and All-merciful.
016:110 Shakir  Yet surely your Lord, with respect to those who fly after they are persecuted, then they struggle hard and are patient, most surely your Lord after that is Forgiving, Merciful.
016:110 Sherali  Then, surely thy Lord - to those who migrated after they had been persecuted and the strove hard in the cause of ALLAH and remained steadfast - surely, after that, thy Lord is Most Forgiving, Merciful.
016:110 Yusufali  But verily thy Lord,- to those who leave their homes after trials and persecutions,- and who thereafter strive and fight for the faith and patiently persevere,- Thy Lord, after all this is oft-forgiving, Most Merciful.
016:111 Khan  (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.
016:111 Maulana  On the day when every soul will come pleading for itself, and every soul will be paid in full what it has done, and they will not be dealt with unjustly.
016:111 Pickthal  On the Day when every soul will come pleading for itself, and every soul will be repaid what it did, and they will not be wronged.
016:111 Rashad  The day will come when every soul will serve as its own advocate, and every soul will be paid fully for whatever it had done, without the least injustice.
016:111 Sarwar  On the Day of Judgment every soul shall try to defend itself and every soul will be justly recompensed.
016:111 Shakir  (Remember) the day when every soul shall come, pleading for itself and every soul shall be paid in full what it has done, and they shall not be dealt with unjustly.
016:111 Sherali  On the day when every soul shall come pleading for itself, and every soul will be fully recompensed for what it did, and they will not be wronged.
016:111 Yusufali  One Day every soul will come up struggling for itself, and every soul will be recompensed (fully) for all its actions, and none will be unjustly dealt with.
And Allah puts forward the example of a township (Makkah), that dwelt secure and well content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allah (with ungratefulness). So Allah made it taste the extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad SAW) which they (its people) used to do.

And Allah sets forth a parable: A town safe and secure to which its means of subsistence came in abundance from every quarter; but it disbelieved in Allah's favours, so Allah made it taste a pall of hunger and fear because of what they brought.

Allah cites the example of a community that used to be secure and prosperous, with provisions coming to it from everywhere. But then, it turned unappreciative of GOD's blessings. Consequently, GOD caused them to taste the hardships of starvation and insecurity. Such is the requital for what they did.

God tells a parable about a secure and peaceful town surrounded by abundant sustenance. Its inhabitants rejected the bounties of God and He caused them to suffer hunger and fear as a result of their deeds.

And Allah sets forth a parable: (Consider) a town safe and secure to which its means of subsistence come in abundance from every quarter; but it became ungrateful to Allah's favors, therefore Allah made it to taste the utmost degree of hunger and fear because of what they brought.

And Allah cites the example of a community that enjoyed security and peace; its provisions come to it in plenty from every quarter; but it was ungrateful for the favours of ALLAH, so ALLAH made it taste hunger and fear which clothed it like a garment because of what they used to do.

Allah sets forth a Parable: a city enjoying security and quiet, abundantly supplied with sustenance from every place: Yet was it ungrateful for the favours of ALLAH: so ALLAH made it taste of hunger and terror (in extremes) (closing in on it) like a garment (from every side), because of the (evil) which (its people) wrought.

And verily, there had come unto them a Messenger (Muhammad SAW) from among themselves, but they denied him, so the torment overtook them while they were Zalimun (polytheists and wrong-doers, etc.).

And certainly there came to them a Messenger from among them, but they rejected him, so the chastisement overtook them, while they were wrongdoers.

And verily there had come unto them a Messenger from among them, but they had denied him, and so the torment seized them while they were wrong-doers.

A messenger had gone to them from among them, but they rejected him. Consequently, the retribution struck them for their transgression.

A Messenger from their own people came to them and they called him a liar. Torment struck them because of their injustice.

And certainly there came to them a Messenger from among them, but they rejected him, so the punishment overtook them while they were unjust.

And indeed there has come to them a Messenger from among themselves, but they treated him as a liar, so punishment overtook them while they were wrongdoers.

And there came to them a Messenger from among themselves, but they falsely rejected him; so the Wrath seized them even in the midst of their iniquities.

So eat of the lawful and good food which Allah has provided for you. And be grateful for the Graces of Allah, if it is He Whom you worship.

So eat of what Allah has given you, lawful and good (things), and give thanks for Allah's favor, if He it is you serve.

Therefore, you shall eat from GOD's provisions everything that is lawful and good, and be appreciative of GOD's blessings, if you do worship Him alone.

(People), consume the pure and lawful sustenance which God has given to you and thank God for his bounty if you are His true worshippers.

Therefore eat of what Allah has given you, lawful and good (things), and give thanks for Allah's favor if Him do you serve.

So eat of the lawful and good things which ALLAH has provided for you; and be grateful for the bounty of ALLAH, if it is HIM you worship.

Therefore eat of the lawful and good food which Allah hath provided for you, and thank the bounty of your Lord if it is Him ye serve.

So eat of the sustenance which ALLAH has provided for you, lawful and good; and be grateful for the favours of ALLAH, if it is He Whom ye serve.

He has forbidden you only Al-Maytatah (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than ALLAH (or has been slaughtered for idols etc. or on which ALLAH's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, then, ALLAH is Oft-Forgiving, Most Merciful.

He has forbidden you only what dies of itself and blood and the flesh of swine and that over which any other name than that of ALLAH has been invoked; but whoever is driven to (it), not desiring nor exceeding the limit, then surely ALLAH is Forgiving, Merciful.

He hath forbidden you only carrion and blood and swineflesh and that which hath been immolated in the name of any other than ALLAH; but he who is driven thereto, neither craving nor transgressing, lo! then ALLAH is Forgiving, Merciful.

He only prohibits for you dead animals, blood, the meat of pigs, and food which is dedicated to other than GOD. If one is forced (to eat these), without being deliberate or malicious, then GOD is Forgiver, Most Merciful.

The only things which are made unlawful for you are the flesh of dead animals, blood, pork and that which is not consecrated with the Name of God. But in an emergency, without the intention of transgression and rebellion, (it is not an offense for one to consume such things). God is certainly All-forgiving and All-merciful.

He has only forbidden you what dies of itself and blood and flesh of swine and that over which any other name than that of ALLAH has been invoked, but whoever is driven to necessity, not desiring nor exceeding the limit, then surely ALLAH is Forgiving, Merciful.

He has only forbidden you dead meat, and blood, and the flesh of swine, and any (food) over which the name of other than ALLAH has been invoked. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then ALLAH is Oft-Forgiving, Most Merciful.
016:116 Khan
And say not concerning that which your tongues put forth falsely: "This is lawful and this is forbidden," so as to invent lies against Allah. Verily, those who invent lies against Allah will never prosper.

016:116 Maulana
And utter not, for what your tongues describe, the lie: This is lawful and this unlawful; so that you forge a lie against Allah. Surely those who forge a lie against Allah will not prosper.

016:116 Pickthald
And speak not, concerning that which your own tongues qualify (as clean or unclean), the falsehood: "This is lawful, and this is forbidden," so that ye invent a lie against Allah. Lo! those who invent a lie against Allah will not succeed.

016:116 Rashad
You shall not utter lies with your own tongues stating: "This is lawful, and this is unlawful," to fabricate lies and attribute them to GOD. Surely, those who fabricate lies and attribute them to GOD will never succeed.

016:116 Sarwar
(Unbelievers), do not follow whatever your lying tongues may tell you is lawful or unlawful to invent lies against God. Those who invent lies against God will have no happiness.

016:116 Shakir
And, for what your tongues describe, do not utter the lie, (saying) This is lawful and this is unlawful, in order to forge a lie against Allah; surely those who forge the lie against Allah shall not prosper.

016:116 Sherali
And say not - because of the falsehood which your tongues utter - 'This is lawful, and this is unlawful,' so as to be of those who forge lies against ALLAH. Surely, those who forge lies against ALLAH do not prosper.

016:116 Yusufali
But say not - for any false thing that your tongues may put forth: 'This is lawful, and this is forbidden,' so as to ascribe false things to Allah. For those who ascribe false things to Allah, will never prosper.

016:117 Khan
A passing brief enjoyment (will be theirs), but they will have a painful torment.

016:117 Maulana
A little enjoyment -- and for them is a painful chastisement.

016:117 Pickthald
A brief enjoyment (will be theirs); and theirs a painful doom.

016:117 Rashad
They enjoy briefly, then suffer painful retribution.

016:117 Sarwar
(Such an invention) will bring only a little enjoyment but will be followed by painful torment.

016:117 Shakir
A little enjoyment and they shall have a painful punishment.

016:117 Sherali
This life is a brief enjoyment and then they shall have a grievous punishment.

016:117 Yusufali
(In such falsehood) is but a paltry profit; but they will have a most grievous Penalty.

016:118 Khan
And unto those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad SAW) before [in Surat-Al-An'am, (The Cattle), see Verse 6:146]. And We wronged them not, but they used to wrong themselves.

016:118 Maulana
And to those who are Jews We prohibited what We have related to thee already, and We did them no wrong, but they wronged themselves.

016:118 Pickthald
And unto those who are Jews We have forbidden that which We have already related unto thee. And We wronged them not, but they were wont to wrong themselves.

016:118 Rashad
For the Jews, we prohibited what we narrated to you previously. It was not us who wronged them; they are the ones who wronged their own souls.

016:118 Sarwar
We had made unlawful for the Jews all that we told you before. We did not do any wrong to them but they wronged themselves.

016:118 Sherali
And for those who were Jews We prohibited what We have related to you already, and We did them no injustice, but they were unjust to themselves.

016:118 Yusufali
And to those also who are the Jews, WE forbade before this all that WE have related to thee. And WE wronged them not, but they used to wrong themselves.

016:118 Khan
To the Jews We prohibited such things as We have mentioned to thee before: We did them no wrong, but they were used to doing wrong to themselves.

016:119 Khan
Then, verily! Your Lord for those who do evil (commit sins and are disobedient to Allah) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.

016:119 Maulana
And surely thy Lord, for those who do evil in ignorance, then turn after that and make amends, surely thy Lord after that is Forgiving, Merciful.

016:119 Pickthald
Then lo! thy Lord - for those who do evil in ignorance and afterward repent and amend - lo! (for them) thy Lord is afterward indeed Forgiving, Merciful.

016:119 Rashad
Yet, as regards those who fall in sin out of ignorance then repent thereafter and reform, your Lord, after this is done, is Forgiven, Most Merciful.

016:119 Sarwar
To those who commit sins in their ignorance then repent and reform, your Lord is certainly All-forgiving and All-merciful.

016:119 Sherali
Yet surely your Lord, with respect to those who do an evil in ignorance, then turn after that and make amends, most surely your Lord after that is Forgiving, Merciful.

016:119 Yusufali
Then, surely, thy Lord - to those who do evil in ignorance and repent thereafter and make amends - surely, after that thy Lord is Most Forgiving, Most Merciful.

016:119 Khan
But verily thy Lord,- to those who do wrong in ignorance, but who thereafter repent and make amends,- thy Lord, after all this, is Oft-Forgiving, Most Merciful.

016:120 Khan
Verily, Ibrahim (Abraham) was an Ummah (a leader having all the good righteous qualities), or a nation, obedient to Allah, Hanifa (i.e. to worship none but Allah), and he was not one of those who were Al-Mushrikun (polytheists, idolaters, disbelievers in the Oneness of Allah, and those who joined partners with Allah).

016:120 Maulana
Surely Abraham was a model (of virtue), obedient to Allah, upright, and he was not of the polytheists.

016:120 Pickthald
Lo! Abraham was a nation obedient to Allah, by nature upright, and he was not of the idolaters;

016:120 Rashad
Abraham was indeed an exemplary vanguard in his submission to GOD, a monotheist who never worshipped idols.

016:120 Sarwar
Abraham was, certainly, an obedient and upright person. He was not a pagan.

016:120 Sherali
Surely Ibrahim was an exemplar, obedient to Allah, upright, and he was not of the polytheists.

016:120 Yusufali
Abraham was indeed a model, devoutly obedient to Allah, (and) true in Faith, and he joined not gods with Allah.
016:121 (He was) thankful for His (Allah's) Graces. He (Allah) chose him (as an intimate friend) and guided him to a Straight Path (Islamic Monotheism, neither Judaism nor Christianity).

016:121 Maulana Grateful for His favours. He chose him and guided him on the right path.

016:121 Pickthol Thankful for His bounties; He chose him and He guided him unto a straight path.

016:121 Rashad Because he was appreciative of His Lord's blessings, He chose him and guided him in a straight path.

016:121 Sarwar He was thankful to God for His bounties. God chose him and guided him to the right path.

016:121 Shakir Grateful for His favors; He chose him and guided him on the right path.

016:121 Sherali Ever grateful for HIS favours: HE chose him and guided him to a straight path.

016:121 Yusufali He showed his gratitude for the favours of Allah, who chose him, and guided him to a Straight Way.

016:122 And We gave him good in this world, and in the Hereafter he shall be of the righteous.

016:122 Maulana And We gave him good in this world; and in the Hereafter he is surely among the righteous.

016:122 Pickthol And We gave him good in the world, and in the Hereafter he is among the righteous.

016:122 Rashad We granted him happiness in this life, and in the Hereafter he will be with the righteous.

016:122 Sarwar We granted him virtue in this life and he shall be among the righteous ones in the life to come.

016:122 Shakir And We gave him good in this world, and in the next he will most surely be among the good.

016:122 Sherali And WE bestowed on him good in this world, and he will be, in the Hereafter, in the ranks of the Righteous.

016:122 Yusufali And We gave him Good in this world, and he will be, in the Hereafter, in the ranks of the Righteous.

016:123 Then, We have inspired you (O Muhammad SAW saying): "Follow the religion of Ibrahim (Abraham) Hanifa (Islamic Monotheism - to worship none but Allah) and he was not of the Mushrikin (polytheists, idolaters, disbelievers, etc.).

016:123 Maulana Then We revealed to thee: Follow the faith of Abraham, the upright one; and he was not of the polytheists.

016:123 Pickthol And afterward We inspired thee (Muhammad, saying): Follow the religion of Abraham, as one by nature upright. He was not of the idolaters.

016:123 Rashad Then we inspired you (Muhammad) to follow the religion of Abraham, the monotheist; he never was an idol worshiper.

016:123 Sarwar We sent you, (Muhammad), a revelation that you should follow the tradition of Abraham, the upright one, who was not a pagan.

016:123 Shakir Then We revealed to you: Follow the faith of Ibrahim, the upright one, and he was not of the polytheists.

016:123 Sherali And now WE have sent revelation to thee, enjoining, 'Follow the way of Abraham who was ever inclined to ALLAH and was not of those who set up equals to HIM.'

016:123 Yusufali So We have taught thee the inspired (Message), "Follow the ways of Abraham the True in Faith, and he joined not gods with Allah."

016:124 The Sabbath was ordained only for those who disagreed about it, and most surely your Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

016:124 Maulana The Sabbath was ordained only against those who differed concerning it, and lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they differed.

016:124 Pickthol The Sabbath was appointed only for those who differed concerning it, and lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.

016:124 Rashad The Sabbath was decreed only for those who ended up disputing it (Jews & Christians). Your Lord is the One who will judge them on the Day of Resurrection regarding their disputes.

016:124 Sarwar (The observance) of the Sabbath was only sanctioned for those who disputed it. Your Lord will certainly issue His decree about their dispute on the Day of Judgment.

016:124 Shakir The Sabbath was ordained only for those who differed about it, and most surely your Lord will judge between them on the resurrection day concerning that about which they differed.

016:124 Sherali The Sabbath was ordained only for those who differed about it, and the most surely your Lord will judge between them on the Day of Resurrection concerning that wherein they differed.

016:124 Yusufali The Sabbath was only made (strict) for those who disagreed (as to its observance); But Allah will judge between them on the Day of Judgment, as to their differences.

016:125 Invite (mankind, O Muhammad SAW) to the Way of your Lord (i.e. Islam) with wisdom and goodly exhortation, and argue with them in the best manner; surely your Lord best knows about those who have strayed from His path, and He is Best Aware of those who are guided.

016:125 Maulana Call to the way of thy Lord with wisdom and goodly exhortation, and argue with them in the best manner. Surely thy Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided.

016:125 Pickthol Call unto the way of thy Lord with wisdom and fair exhortation, and argue with them in the best way. Lo! thy Lord is Best Aware of him who strayeth from His way, and He is Best Aware of those who go aright.

016:125 Rashad You shall invite to the path of your Lord with wisdom and kind enlightenment, and debate with them in the best possible manner. Your Lord knows best who has strayed from His path, and He knows best who are the guided ones.

016:125 Sarwar Call (the pagans) to the path of your Lord through wisdom and good advice and argue with them in the best manner. God knows well about those who stray from His path and those who seek guidance.

016:125 Shakir Call to the way of your Lord with wisdom and goodly exhortation, and have disputations with them in the best manner; surely your Lord best knows those who go astray from His path, and He knows best those who follow the right way.

016:125 Sherali Call unto the way of thy Lord with wisdom and goodly exhortation and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from HIS way; and HE also knows those who are rightly guided.

016:125 Yusufali Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious; for thy Lord knoweth best, who have strayed from His Path, and who receive guidance.
And if you punish (your enemy, O you believers in the Oneness of Allah), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily it is better for the patient.

If you punish, then punish with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient. And if you punish, you shall inflict an equivalent punishment. But if you resort to patience (instead of revenge), it would be better for the patient ones.

If ye punish, then punish with the like of that wherewith ye were afflicted. But if ye endure patiently, verily it is better for the patient. And if you punish, you shall inflict an equivalent punishment. But if you resort to patience (instead of revenge), it would be better for the patient ones.

And if you decide to punish the oppressors, then punish them to the extent to which you have been wronged; but if you show patience then, surely, that is best for those who are patient.

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

And you shall resort to patience - and your patience is attainable only with GOD's help. Do not grieve over them, and do not be annoyed by their schemes.

And be patient and thy patience is not but by (the help of) Allah, and grieve not for them, nor be in distress for what they plan.

Endure thou patiently (O Muhammad). Thine endurance is only by (the help of) Allah. Grieve not for them, and be not in distress because of that which they devise.

You shall resort to patience - and your patience is attainable only with GOD's help. Do not grieve over them, and do not be annoyed by their schemes.

And exert patience and let it be only for the cause of God. Do not be grieved about them nor disappointed at their evil plans.

And be patient and your patience is not but by (the assistance of) Allah, and grieve not for them, and do not distress yourself at what they plan.

And if ye show patience then, surely, that is best for those who are patient.

And do thou be patient, for thy patience is but from Allah; nor grieve over them: and distress not thyself because of their plots.

And endure you patiently (O Muhammad SAW), your patience is not but from Allah. And grieve not over them (polytheists and pagans, etc.), and be not distressed because of what they plot.

And be patient and thy patience is not but by (the help of) Allah, and grieve not for them, nor be in distress for what they plan.

And We gave Moses the Book, and made it a Guide to the Children of Israel, (commanding): "Do not take a protector beside Me; And We gave Musa (Moses) the Scripture and made it a guidance for the Children of Israel (saying): 'Take not other than Me as (your) Wakil (Protector, Lord, or Disposer of your affairs, etc.).'

Similarly, we gave Moses the scripture, and rendered it a beacon for the Children of Israel that: 'You shall not set up any idol as a Lord and Master beside Me.'

Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the farthest place of worship, the neighbourhood whereof We have blessed, in order that We might show him (Muhammad SAW) of Our Ayat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.

Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the farthest place of worship, the neighbourhood whereof We have blessed, in order that We might show him (Muhammad SAW) of Our Ayat (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer.

And if you want retaliation, let it be equal to that which you faced. But if you exercise patience it will be better for you.

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And We gave Moses the Book and WE made it a guidance for the Children of Israel, commanding, 'Take ye no guardian beside ME,

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And We gave Moses the Book, and made it a Guide to the Children of Israel, (commanding): 'Take not other than Me as Disposer of (your) affairs.'
Then did We grant you the Return as a power against them and aided you with wealth and children and also made you larger in numbers than before.

Our Mighty servants, who will change their place of worship and will come to you as (a reinforcement of) your forces. Then We will give you a turn over them, and will supply you with a lot of wealth and children; we will give you the upper hand.

Then We gave you back the turn against them, and aided you with wealth and children and made you a numerous band.

And We decreed for the Children of Israel in the Book, that twice would they do mischief on the earth and you will become tyrants and extremely arrogant!

And We decreed for the Children of Israel in the Scripture: Ye verily will work corruption in the earth twice, and ye will become great tyrants.

And We had made known to the Israelites through the Torah that they would twice commit evil in the land with great transgression and rebellion.

And We had made known to the children of Israel in the Book: Most certainly you will make mischief in the land twice, and you will become great tyrants and extremely arrogant!

And We decreed for the Children of Israel in the Book, that twice would they commit evil in the land with great arrogance.

And We decreed for the Children of Israel in the Scripture: Ye verily will work corruption in the earth twice, and ye will become great tyrants.

And We made known to the Children of Israel in the Book, that twice would they commit evil in the land with great transgression and rebellion.

And We had made known to the children of Israel in the Book: Most certainly you will make mischief in the land twice, and you will become tyrants and extremely arrogant!

And We made known to the Children of Israel in the Book: Certainly you will make mischief in the land twice, and you will become tyrants and extremely arrogant!

And We made it a guide for the offspring of those whom We carried (in the Ark) with Noah, He indeed was a grateful servant of Ours.

And We gave you back the turn against them, and aided you with wealth and children and made you more numerous in man-power.
The prayer that man should make for good, he makes for evil, as he makes for good. And man prays for evil as he ought to pray for good, and man is ever hasty.

People pray earnestly to gain evil as they should to gain virtue. But people are hasty.

The human being often prays for something that may hurt him, thinking that he is praying for something good. The human being is impatient.

And man prays for evil as he ought to pray for good, and man is ever hasty.

The prayer that man should make for good, he makes for evil, as he makes for good. And man prays for evil as he ought to pray for good, and man is ever hasty.
017:012
And We have appointed the night and the day as two Ayat (signs etc.). Then, We have made dark the sign of the night while We have made the sign of day illuminating, that ye may seek bounty from your Lord, and that ye may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.

017:012 Maulana
And We made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest, so that you may seek grace from your Lord, and that you may know the numbering of years and the reckoning. And We have explained everything with distinctness.

017:012 Pickthall
And We appoint the night and the day two portents. Then We make dark the portent of the night, and We make the portent of the day sight-giving, that ye may seek bounty from your Lord, and that ye may know the computation of the years, and the reckoning; and everything have We expounded with a clear expounding.

017:012 Rashad
We rendered the night and the day two signs. We made the night dark, and the day lighted, that you may seek provisions from your Lord therein. This also establishes for you a timing system, and the means of calculation. We thus explain everything in detail.

017:012 Sarwar
We have made the day and night each as evidence (of Our existence). The night is invisible and the day is visible so that you may seek favors from your Lord and determine the number of years and mark the passing of time. For everything We have given a detailed explanation.

017:012 Shakir
And We have made the night and the day two signs, then We have made the sign of the night to pass away and We have made the sign of the day manifest, so that you may seek grace from your Lord, and that you might know the numbering of years and the reckoning; and We have explained everything with distinctness.

017:012 Sherali
And WE have made the night and the day two Signs, and the Sign of the night WE have made dark, and the Sign of the day WE have made sight-giving, that you may seek bounty from your Lord, and that you may know the computation of years and the process of reckoning. And everything WE have explained with a detailed explanation.

017:012 Yusufali
We have made the Night and the Day as two (of Our) Signs: the Sign of the Night have We obscured, while the Sign of the Day We have made to enlighten you; that ye may seek bounty from your Lord, and that ye may know the number and count of the years: all things have We explained in detail.

017:013
And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

017:013 Maulana
And We have made every man's actions to cling to his neck, and We shall bring forth to him on the day of Resurrection a book which he will find wide open.

017:013 Pickthall
And every man's augury have We fastened to his own neck, and We shall bring forth for him on the Day of Resurrection a book which he will find wide open.

017:013 Rashad
We have recorded the fate of every human being; it is tied to his neck. On the Day of Resurrection we will hand him a record that is accessible.

017:013 Sarwar
We have made every person's actions cling to his neck. On the Day of Judgment, We will bring forth the record of his actions in the form of a wide open book.

017:013 Shakir
And We have made every man's actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open:

017:013 Sherali
And every man's work have WE fasten to his neck; and on the Day of Resurrection WE shall bring out for him a book which he will find wide open:

017:013 Yusufali
Every man's fate We have fastened on his own neck: On the Day of Judgment We shall bring out for him a scroll, which he will see spread open.

017:014
(I will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."

017:014 Maulana
Read thy book. Thine own soul is sufficient as a reckoner against thee this day.

017:014 Pickthall
(And it will be said unto him): Read thy Book. Thy soul sufficeth as reckoner against thee this day.

017:014 Rashad
Read your own record. Today, you suffice as your own reckoner.

017:014 Sarwar
We will tell him, "Read it and judge for yourself."

017:014 Shakir
Read your book; your own self is sufficient as a reckoner against you this day.

017:014 Sherali
It will be said to him, 'Read thy book. Sufficient is thy own soul as a reckoner against thee this day.'

017:014 Yusufali
(It will be said to him:) "Read thine (own) record: Sufficient is thy soul this day to make out an account against thee."

017:015
Whoever goes right, then he goes right for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger to give warning.

017:015 Maulana
Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray. And no bearer of a burden can bear the burden of another. Nor do We chastise until We raise a messenger.

017:015 Pickthall
Whosoever goeth right, it is only for (the good of) his own soul that he goeth right, and whosoever errreth, erreth only to its hurt. No laden soul can bear another's load, We never punish until we have sent a messenger.

017:015 Rashad
Whoever is guided, is guided for his own good, and whoever goes astray does so to his own detriment. No sinner will bear the sins of anyone else. We never punish without first sending a messenger.

017:015 Sarwar
One who follows guidance does so for himself and one who goes astray does so against his soul. No one will suffer for the sins of others. We have never punished anyone without sending them Our Messenger first.

017:015 Shakir
Whoever goes aright, for his own soul does he go aright; and whoever goes astray, to its detriment only does he go astray: nor can the bearer of a burden bear the burden of another, nor do We chastise until We raise a messenger.

017:015 Sherali
He who follows the right way follows it only for the good of his own soul; and he who goes astray, goes astray only to his own loss. And no bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent an messenger to give warning.
And when We decide to destroy a town (population), We (first) send a definite order (to obey Allah and be righteous) to those among them [or We (first) increase in number those of its population] who are given the good things of this life. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.

When We wish to destroy a town, We send commandments to its people who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.

If we are to annihiltate any community, we let the leaders commit vast corruption wherein. Once they deserve retribution, we annihilate it completely.

When We decide to destroy a town We warn the rich ones therein who commit evil. Thus it becomes deserving to destruction and We destroy its very foundations.

And when We wish to destroy a town, We send Our commandment to the people of it who lead easy lives, but they transgress therein; thus the word proves true against it, so We destroy it with utter destruction.

When WE intend to destroy a township, WE command its people who live in comfort to adopt the way of righteousness but they transgress therein, so the sentence of punishment becomes due against it, so WE destroy it with utter destruction.

And each group will receive its share of your Lord's generosity. Your Lord's generosity is not limited.

For each one of them we provide; we provide for those and these from your Lord's bounty. And the bounty of thy Lord can never be walled up.

And do We aid to each these as well as those We bestow from the bounties of your Lord. And the bounty of your Lord can never be forbidden.

Appreciated.

The effort of one who faithfully strives hard for the (happiness) of the life to come will be appreciated (by God). Allah).

And whoso desireth the Hereafter and strives for it (i.e., do righteous deeds of Allah's Obedience) while he is a believer; (as for) these, their striving shall surely be accepted.

Whoever desires the Hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall be appreciated, thanked and rewarded (by Allah).

How many generations have We destroyed after Noah? And enough is thy Lord as an All-Knowing and All- Beholder of the sins of His slaves.

How many generations did We destroy after Noah! And thy Lord suffices as being Aware and Seer of his servants' sins.

Many a generation have We annihilated after Noah. Your Lord is most efficient in dealing with the sins of His servants; He is fully Cognizant, Seer.

We have destroyed many generations after the time of Noah. Your Lord is All knowing and Well Aware of the sins of His servants.

And how many of the generations did We destroy after Nuh! and your Lord is sufficient as Knowing and Seeing with regard to His servants' faults.

How many generations did WE destroy after Noah? and enough is thy Lord to note and see the sins of His servants.

Whoever wishes for the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, ( far away from Allah's Mercy).

Whoever desires this transitory life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell; he will enter it despised, driven away.

Whosoever desires that (life) which hasteneth away, We hasten for him therein what We will for whom We please. And afterward We have appointed for him hell; he will endure the heat thereof, condemned, rejected.

Anyone who chooses this fleeting life as his priority, we will rush to him what we decide to give him, then we commit him to Gehenna, where he suffers forever, despised and deserted.

Whoever desires (only) the enjoyment of this life will receive it if We want it to be so. Then We will make Hell his reward wherein he will suffer, despised and driven away from Our mercy.

Whoever desires this present life, We hasten to him therein what We please for whomsoever We desire, then We assign to him the hell; he shall enter it despised, driven away.

Whoever desires the present life, WE hasten for him therein of its provision what WE will - for such of them as WE please; then WE appoint Hell for him; he shall burn therein condemned and rejected.

If any do wish for the transitory things (of this life), We readily grant them - such things as We will, to such person as We will: in the end have We provided Hell for them: they will burn therein, disgraced and rejected.

Whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. do righteous deeds of Allah's Obedience) while he is a believer (in the Oneness of Allah Islamic Monotheism), then such are the ones whose striving shall be appreciated, thanked and rewarded (by Allah).

And whoso desires the Hereafter and strives for it as he ought to strive and he is a believer -- those are they whose striving is amply rewarded.

And whoever desires the Hereafter and strives for it with the effort necessary, being a believer; for such, their effort findeth favour (with their Lord).

As for those who choose the Hereafter as their priority, and work righteousness, while believing, their efforts will be appreciated.

The effort of one who faithfully strives hard for the (happiness) of the life to come will be appreciated (by God).

And whoever desires the Hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be accepted.

And whoso desires the Hereafter and strives for it as it should be striven for and is a believer - these are the ones whose striving shall be duly appreciated.

Those who do wish for the (things of) the Hereafter, and strive therefor with all due striving, and have Faith, - they are the ones whose striving is acceptable (to Allah).

To each these as well as those We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden.

And do We aid -- these as well as those -- out of the bounty of thy Lord, and the bounty of thy Lord is not limited.

Each do We supply, both these and those, from the bounty of thy Lord. And the bounty of thy Lord can never be walled up.

For each one of them we provide; we provide for those and these from your Lord's bounties. Your Lord's bounties are inexhaustible.

All do We aid-- these as well as those-- out of the bounty of your Lord, and the bounty of your Lord is not confined.

To all WE render aid - to those as well as to these - a gift from thy Lord. And the gift of thy Lord is not restricted.

Of the bounties of thy Lord We bestow freely on all- These as well as those: The bounties of thy Lord are not closed (to anyone).
And give to the kindred their due rights, as (also) to those in want, and to the wayfarer: But squander not (your wealth) in the manner of a spendthrift.

And give to the kinsman his due, and to the needy, and the wayfarer, and squander not (your wealth) in wantonness.

And give to the kin of kin his due and (to) the needy and the wayfarer, and squander not wastefully.

Thy Lord hath decreed, that ye worship none but Him, and that ye show kindness to parents. If one or both of them attain old age with thee, say not "Fie" to them, nor chide them, and speak to them a generous word.

And lower unto them the wing of submission and humility through mercy, and say: "My Lord! Have mercy on them Your Mercy as they brought me up (when I was a little child)."

And lower them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.

And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.

And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.

And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.

And lower unto them the wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.

And give to the kin of kin his due and (to) the needy and the wayfarer, and squander not wastefully.

And give to the kin of kin his due and (to) the needy and the wayfarer, and squander not wastefully.

And give to the kin of kin his due and (to) the needy and the wayfarer, and squander not wastefully.
017:027 **Khan**
Verily, spendthrifts are brothers of the Shayatin (devils), and the Shaytan (Devil – Satan) is ever ungrateful to his Lord.

017:027 **Maulana**
Surely the spendthrifts are the devil’s brethren. And the devil is ever ungrateful to his Lord.

017:027 **Pickthall**
Lo! the spendthrifts were ever brothers of the devils, and the devil was ever an ingrate to his Lord.

017:027 **Rashad**
The extravagant are brethren of the devils, and the devil is unappreciative of his Lord.

017:027 **Sarwar**
Do not be a wasteful spendner. Squanderers are the brothers of satan. Satan was faithless to his Lord.

017:027 **Shakir**
Surely the squanderers are the fellows of the Shayatin and the Shaytan is ever ungrateful to his Lord.

017:027 **Sherali**
Verily, the squanderers are brothers of satans and Satan is ungrateful to his Lord.

017:027 **Yusufali**
Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful.

017:028 **Khan**
And if you (O Muhammad SAW) turn away from them (kindred, poor, wayfarer, etc. whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak unto them a soft kind word (i.e. Allah will give me and I shall give you).

017:028 **Maulana**
And if thou turn away from them to seek mercy from thy Lord, which thou hopest for, speak to them a gentle word.

017:028 **Pickthall**
But if thou turn away from them, seeking mercy from thy Lord, for which thou hopest, then speak unto them a reasonable word.

017:028 **Rashad**
Even if you have to turn away from them, as you pursue the mercy of your Lord, you shall treat them in the nicest manner.

017:028 **Sarwar**
If you are not able to assist them, at least speak to them in a kind manner.

017:028 **Shakir**
And if you turn away from them to seek mercy from your Lord, which you hope for, speak to them a gentle word.

017:028 **Sherali**
And if thou has to turn away from them while seeking thy Lord's mercy for which thou hopest, even then speak to them a kind word.

017:028 **Yusufali**
And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou dost expect, yet speak to them a word of easy kindness.

017:029 **Khan**
And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.

017:029 **Maulana**
And make not thy hand to be shackled to thy neck, nor stretch it forth to the utmost (limit) of its stretching forth, lest thou sit down blamed, stripped off.

017:029 **Pickthall**
And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down rebuked, demured.

017:029 **Rashad**
You shall not keep your hand stingily tied to your neck, nor shall you foolishly open it up, lest you end up blamed and sorry.

017:029 **Sarwar**
Do not be stingy nor over generous lest you become empty handed and bankrupt.

017:029 **Shakir**
And do not make your hand to be shackled to your neck nor stretch it forth to the utmost (limit) of its stretching forth, lest you should (afterwards) sit down blamed, stripped off.

017:029 **Sherali**
And keep not thy hand chained to thy neck out of miserliness nor stretch it forth to its utmost limit out of extravagance, lest thou sit down blamed and exhausted.

017:029 **Yusufali**
Make not thy hand tied (like a niggard(s)) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute.

017:030 **Khan**
Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever All-Knower, All-Seer of His slaves.

017:030 **Maulana**
Surely thy Lord makes plentiful the means of subsistence for whom He pleases, and He straitens. Surely He is ever Aware, Seer, of His servants.

017:030 **Pickthall**
Lo! thy Lord enlargeth the provision for whom He will, and straiteneth (it for whom He will). Lo, He was ever Knower, Seer of His slaves.

017:030 **Rashad**
For your Lord increases the provision for anyone He chooses, and reduces it. He is fully Cognizant of His creatures, Seer.

017:030 **Sarwar**
Your Lord increases and determines the sustenance of whomever He wants. He is Well Aware and watches over His servants.

017:030 **Shakir**
Surely your Lord makes plentiful the means of subsistence for whom He pleases and He straitens (them); surely He is ever Aware of, Seeing, His servants.

017:030 **Sherali**
Surely, thy Lord enlarges HIS provision for whom HE pleases, and straitens it for whom HE pleases. Verily, HE knows and sees HIS servants full well.

017:030 **Yusufali**
Verily thy Lord doth provide sustenance in abundance for whom He pleaseth, and He provideth in a just measure. For He doth know and regard all His servants.

017:031 **Section 4: Moral Precepts**

017:031 **Khan**
And kill not your children for fear of poverty. We provide for them and for you. Surely, the killing of them is a great sin.

017:031 **Maulana**
And kill not your children for fear of poverty -- We provide for them and for you. Surely the killing of them is a great wrong.

017:031 **Pickthall**
Slay not your children, fearing a fall to poverty, We shall provide for them and for you. Lo! the slaying of them is great sin.

017:031 **Rashad**
You shall not kill your children due to fear of poverty. We provide for them, as well as for you. Killing them is a gross offense.

017:031 **Sarwar**
Do not kill your children for fear of poverty. We will give sustenance to all of you. To kill them is certainly a great sin.

017:031 **Shakir**
And do not kill your children for poverty; We give them sustenance and yourselves (too); surely to kill them is a great wrong.

017:031 **Sherali**
And slay not your children for fear of poverty. It is WE Who provide for them and for you. Surely, the slaying of them is a grievous sin.

017:031 **Yusufali**
Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin.

017:032 **Khan**
And come not near to the unlawful sexual intercourse. Verily, it is a Fahishah [i.e. anything that transgresses its limits (a great sin)], and an evil way (that leads one to Hell unless Allah forgives him).

017:032 **Maulana**
And go not nigh to fornication: surely it is an obscenity. And evil is the way.

017:032 **Pickthall**
And come not near unto adultery. Lo! it is an abomination and an evil way.

017:032 **Rashad**
You shall not commit adultery; it is a gross sin, and an evil behavior.

017:032 **Sarwar**
Do not even approach adultery. It is indecent and an evil act.

017:032 **Shakir**
And go not nigh to fornication; surely it is an indecency and an evil way.

017:032 **Sherali**
And go not nigh unto adultery, surely, it is a manifest indecency and an evil way.

017:032 **Yusufali**
Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils).
017:033 And do not kill anyone which Allah has forbidden, except for a just cause. And whoever is killed (intentionally with hostility and oppression and not by mistake), We have given his heir the authority (to demand Qisas, Law of Equality in punishment or to forgive, or to take Diya (blood money)). But let him not exceed limits in the matter of taking life (i.e he should not kill except the killer only). Verily, he is helped (by the Islamic law).

017:033 And kill not the soul which Allah has forbidden except for a just cause. And whoever is slain unjustly, We have indeed given to his heir authority -- but let him not exceed the limit in slaying. Surely he will be helped.

017:033 And slay not the life which Allah hath forbidden save with right. Whoso is slain wrongfully, We have given power unto his heir, but let him not commit excess in slaying. Lo! he will be helped.

017:033 You shall not kill any person - for GOD has made life sacred - except in the course of justice. If one is killed unjustly, then we give his heir authority to enforce justice. Thus, he shall not exceed the limits in avenging the murder; he will be helped.

017:033 And do not kill a respectable soul without a just cause. If anyone is wrongfully killed, we have given the heirs of that person the right (to demand satisfaction or to forgive). He must not exceed the law in having vengeance; his victim shall also be assisted (by law).

017:033 And slay not the soul, the slaying of which ALLAH has forbidden, save for a just cause. And whoso is slain wrongfully, WE have surely given his heir authority to demand retribution but let him not exceed the prescribed bounds in slaying; for therein he will be supported by law.

017:033 Nor take life - which Allah has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the Law).

017:034 And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily! the covenant, will be questioned about.

017:034 And draw not nigh to the orphan’s property, except in a goodly way, till he attains his maturity. And fulfil the promise; surely, the promise will be enquired into.

017:034 Come not near the wealth of the orphan save with that which is better till he come to strength; and keep the covenant. Lo! of the covenant it will be asked.

017:034 You shall not touch the orphans' money except for their own good, until they reach maturity. You shall fulfill your covenants, for a covenant is a great responsibility.

017:034 Do not get close to the property of the orphans (unless it is for a good reason) until they are mature and strong. Keep your promise; you will be questioned about it.

017:034 And draw not near to the property of the orphan except in a goodly way till he attains his maturity and fulfill the promise; surely (every) promise shall be questioned about.

017:034 And come not near the property of the orphan, except in the best way, until he attains his maturity and fulfill the covenant; for the covenant shall be questioned about.

017:034 Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning).

017:035 And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.

017:035 And give full measure when you measure out, and weigh with a true balance. This is fair and better in the end.

017:035 You shall give full measure when you trade, and weigh equitably. This is better and more righteous.

017:035 While weighing, use proper measurements in the exchange of your property. This is fair and will be better in the end.

017:035 And give full measure when you measure out, and weigh with a true balance; this is fair and better in the end.

017:035 Give full measure when you measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination.

017:036 And follow not (O man i.e., say not, or do not or witness not, etc.) that of which you have no knowledge (e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard). Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by ALLAH).

017:036 And follow not that of which thou has no knowledge. Surely the hearing and the sight and the heart, of all of these it will be asked.

017:036 (O man), follow not that whereof thou hast no knowledge. Lo! the hearing and the sight and the heart - of each of these it will be asked.

017:036 You shall not accept any information, unless you verify it for yourself. I have given you the hearing, the eyesight, and the brain, and you are responsible for using them.

017:036 Do not follow what you do not know; the ears, eyes, and hearts will all be held responsible for their deeds.

017:036 And follow not that of which you have not the knowledge; surely the hearing and the sight and the heart, all of these, shall be questioned about that.

017:036 And follow not that of which thou hast no knowledge. Verily, the ear and the eye and the heart - all these shall be called to account.

017:036 And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).

017:037 And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.

017:037 And walk not on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height.

017:037 And walk not on the earth exultingly, for thou canst not rend the earth, nor canst thou stretch to the height of the hills.

017:037 And walk not in the earth exultantly, for thou canst not rend the earth, nor canst thou stretch to the height of the hills.

017:037 And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height.

017:037 And do not go about in the land exultingly, for you cannot cut through the earth nor reach the mountains in height.

017:037 Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height.
017:038 Khan All the bad aspects of these (the above mentioned things) are hateful to your Lord.
017:038 Maulana And this, evil thereof, is hateful in the sight of thy Lord.
017:038 Pickthtal The evil of all that is hateful in the sight of thy Lord.
017:038 Rashad All bad behavior is condemned by your Lord.
017:038 Sarwar All such things are sins and detestable in the sight of your Lord.
017:038 Shakir All this-- the evil of it-- is hateful in the sight of your Lord.
017:038 Sherali The evil of all these is hateful in the sight of thy Lord.
017:038 Yusufali Of all such things the evil is hateful in the sight of thy Lord.
017:039 Khan This is (part of) Al-Hikmah (wisdom, good manners and high character, etc.) which your Lord has inspired to you (O Muhammad SAW). And set not up with Allah any other ilah (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allâh's Mercy).
017:039 Maulana This is of the wisdom which thy Lord has revealed to thee. And associate not any other god with Allah lest thou be thrown into hell, blamed, cast away.
017:039 Pickthtal This is (part) of that wisdom wherewith thy Lord hath inspired thee (O Muhammad). And set not up with Allah any other god, lest thou be cast into hell, reproved, abandoned.
017:039 Rashad This is some of the wisdom inspired to you by your Lord. You shall not set up another god beside GOD, lest you end up in Gehenna, blamed and defeated.
017:039 Sarwar (Muhammad), these are words of wisdom which your Lord has revealed to you. Do not consider anything equal to God lest you be thrown into hell, despised, and driven away from God's mercy.
017:039 Shakir This is of what your Lord has revealed to you of wisdom, and do not associate any other god with Allah lest you should be thrown into hell, blamed, cast away.
017:039 Sherali These injunctions are part of that wisdom which thy Lord has revealed to thee. And set not up with ALLAH any other god, lest thou be cast into Hell, condemned and rejected.
017:039 Yusufali These are among the (precepts of) wisdom, which thy Lord has revealed to thee. Take not, with Allah, another object of worship, lest thou shouldst be thrown into Hell, blameworthy and rejected.
017:040 Khan Has then your Lord (O pagans of Makkah) preferred for you sons, and taken for Himself from among the angels daughters? Verily! You utter an awful saying, indeed.
017:040 Maulana Has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Surely you utter a grievous saying.
017:040 Pickthtal Has your Lord then distinguished you (O men of Makkah) by giving you sons, and hath chosen for Himself females from among the angels? Lo! verily ye speak an awful word!
017:040 Rashad Has your Lord given you boys, while giving Himself as daughters?! How could you utter such a blasphemy?
017:040 Sarwar (Pagans) has your Lord given you preference over Himself by granting you sons and taking the angels as His own daughters? What you say is a monstrous utterance.
017:040 Shakir What! has then your Lord preferred to give you sons, and (for Himself) taken daughters from among the angels? Most surely you utter a grievous saying.
017:040 Sherali What ! has your Lord favoured you with sons and taken for Himself females from among the angels? Surely, you say a grievous saying.
017:040 Yusufali Has then your Lord (O Pagans!) preferred for you sons, and taken for Himself daughters among the angels? Truly ye utter a most dreadful saying!
017:041 Khan Section 5: Disbelievers grow harder
017:041 Maulana And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'an that they (the disbelievers) may take heed, but it increases them in naught save aversion.
017:041 Pickthtal And certainly We have repeated (warnings) in this Qur'an that they may be mindful. And it adds not save to their aversion.
017:041 Rashad We have cited in this Qur'an (all kinds of examples), that they may take heed. But it only augments their aversion.
017:041 Sarwar We have given you various facts (about the Truth in this Quran) so that they (unbelievers) would take heed, but this has only increased their aversion (to the truth).
017:041 Shakir And certainly We have repeated (warnings) in this Quran that they may be mindful, but it does not add save to their aversion.
017:041 Sherali WE have explained the truth in this Qur'an in various ways that they may be admonished, but it only increase them in aversion.
017:041 Yusufali We have explained (things) in various (ways) in this Qur'an, in order that they may receive admonition, but it only increases their flight (from the Truth!)
017:042 Khan Say (O Muhammad SAW to these polytheists, pagans, etc.): 'If there had been other alia (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).
017:042 Maulana Say: If there were with Him gods, as they say, then certainly they would have been able to seek a way to the Lord of the Throne.
017:042 Pickthtal Say: If there were other gods along with Him, as they say, then had they sought a way against the Lord of the Throne.
017:042 Rashad Say: If there were any other gods beside Him, as they claim, they would have tried to overthrow the Possessor of the throne.”
017:042 Sarwar (Muhammad), ask them, “Had there been many other gods besides Him, as they say, they should have found a way to the Lord of the Throne.
017:042 Shakir Say: If there were with Him gods as they say, then certainly they would have been able to seek a way to the Lord of power.
017:042 Sherali Say, 'Had there been other gods with HIM as they allege, then certainly by their help the idolaters would have sought out a way to the Owner of the Throne.'
017:042 Yusufali Say: If there had been (other) gods with Him, as they say,- behold, they would certainly have sought out a way to the Lord of the Throne!
017:043 Khan Glorified and High be He! From 'Uluwan Kabira (the great falsehood) that they say! (i.e.forged statements that there are other gods along with Allah, but He is Allah, the One, the Self- Sufficient Master, whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal unto Him).
017:043 Maulana Glory to Him! and He is highly exalted above what they say!
017:043 Pickthtal Glorified is He, and High Exalted above what they say!
017:043 Rashad Be He glorified, He is much too exalted, far above their utterances.
017:043 Sarwar (to challenge Him). God is too Glorious and Exalted to be considered as they believe Him to be. He is the most High and Great.
017:043 Shakir Glory be to Him and exalted be He in high exaltation above what they say.
017:043 Sherali Holy is HE, and Exalted far above that which they say.
017:043 Yusufali Glory to Him! He is high above all that they say!- Exalted and Great (beyond measure)!
See what similes they strike for thee: but they have gone astray, and never can they find a way.

See what they liken you to! So they have gone astray, and cannot find the way.

Consider what they have called you. They have certainly gone astray and cannot find the right path.

Note how they describe you, and how this causes them to stray off the path.

See what similitudes they coin for thee, and thus are all astray, and cannot find a road!

See, w other than a man bewitched!

We know best why it is they listen, when they listen to thee; and when they confer in private, when the wrongdoers say: 'You follow none but a bewitched man.'

We know best of what they listen to, when they listen to you. And when they take secret counsel, behold, the Zalimun (polytheists and wrongdoers, etc.) say: "You follow none but a bewitched man."

We know best what they listen to when they listen to thee, and when they take counsel secretly, when the wrongdoers say: You follow only a man deprived of reason.

We are Best Aware of what they wish to hear when they give ear to thee and when they take secret counsel, when the evil-doers say: Ye follow him as a man bewitched.

We are fully aware of what they hear, when they listen to you, and when they conspire secretly - the disbelievers say, "You are following a crazy man."

We know what they want to hear when they listen to you. They whisper to each other and say, "You are only following a bewitched person."

We know best what they listen to when they listen to you, and when they take counsel secretly, when the unjust say: You follow only a man deprived of reason.

WE knowest best what they listen for, when they listen to thee, and when they confer in private, when the wrongdoers say, 'You follow none but a man who is a victim of deception.'

We know best why it is they listen, when they listen to thee; and when they meet in private conference, behold, the wicked say, "Ye follow none other than a man bewitched!"

And when thou recitest the Qur'an, We place between thee and those who believe not in the Hereafter, an invisible veil (or screen their hearts, so they hear or understand it not).

And when thou recitest the Qur'an, We place between thee and those who believe not in the Hereafter, a hidden barrier; and in their ears deafness. And when you mention the Qur'an alone, they run away in aversion.

And when thou recitest the Qur'an, We place between thee and those who do not believe in the hereafter a hidden barrier; and in their ears a deafness. And when you mention in the Qur'an alone, they turn on their backs, fleeing in extreme dislikeliness.

And when thou recitest the Qur'an, We place between thee and those who do not believe in the Hereafter a hidden barrier; and in their ears deafness. And when you mention in the Qur'an alone, they turn on their backs, fleeing in extreme dislikeliness.

We put a veil over their hearts so that they cannot understand it. We deafen their ears. When you mention your Lord in this Quran as One (Supreme Being), they run away.

And when you (Muhammad SAW) recite the Qur'an, We put between you and those who believe not in the Hereafter, a veil (or screen their hearts, so they hear or understand it not).

And when you (Muhammad SAW) recite the Qu'ran, We put between you and those who believe not in the Hereafter an invisible veil (or screen their hearts, so they hear or understand it not).
And say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?"

"When we become mere bones and dust, shall we then be brought back to life again?"

And say: What! when we shall have become bones and broken particles, shall we then certainly be raised up, being a new creation?

They say: "What! when we are reduced to bones and dust, should we really be raised up (to be) a new creation?"

Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them; surely the devil is an open enemy to man.

Tell My servants to treat each other in the best possible manner, for the devil will always try to drive a wedge among them. Surely, the devil is to man a plain enemy.

And say (O Muhammad SAW) "Be you stones or iron," or some creature of those which are too hard (to receive life) in your minds! But they will say: Who will return us? Say: He Who created you the first time! Then will they wag their heads towards thee, and say, "When will that be?" Say: "Perhaps it is near!"

"Or some other creature of those which are too hard (to receive life) in your minds! But they will say: Who will return us? Say: He Who created you at first. Still they will shake their heads at thee and say: When will it be? Say: It will perhaps be soon; then will they shake their heads and say: When will it be? Say: It may be closer than you think."

"Or some creature of those which are too hard (to receive life) in your minds! But they will say: Who will return us? Say: He Who created you at first. Still they will shake their heads at thee and say: When will it be? Say: Maybe it has drawn nigh.

And say: "When will it be?" then will they say: "Who will bring us back to life?" Say, "The One who created you in the first place." They will then shake their heads and say, "When will that be?" Say: "Who will restore us? Say: He Who created you in the first place. Still they will shake their heads at thee and say: When will it be? Say: Maybe it has drawn nigh.

And say: "When will it be?" then will they say: "Who will bring us back to life?" Say, "He who created you the first time!" Then they will wag their heads towards thee, and say, "When will that be?" Say, "May be it will be quite soon!"

On the Day when He will call you and ye will answer with His praise, and ye will think that you have tarried but a little while."

"Or some other creature of those which are too hard (to receive life) in your minds! But they will say: Who will return us? Say: He Who created you at first. Still they will shake their heads at thee and say: When will it be? Say: Maybe it has drawn nigh.

And they say: "When we are reduced to bones and dust, should we really be resurrected (to be) a new creation?"

And they say: When we are bones and decayed particles, shall we then be raised up as a new creation?

They said, "After we turn into bones and fragments, we get resurrected anew?!

"Or created matter of any kind which appears hardest in your minds, even then shall you be raised up.' Then, they will say, "Who shall bring us back to life?" Say: He Who created you in the first place. Then will they shake their heads at thee and say: When will it be? Say: "May be it is near, or anything that you think is harder to be brought to life." They will then ask, "Who will bring us back to life?" Say, "The One who created you in the first place."

They said, "After we turn into bones and fragments, should we really be resurrected (to be) a new creation?"

"Or created matter which, in your minds, is hardest (to be raised up), even then you shall be raised up.' Then will they say: "Who shall bring us back to life?" Say: "The One who created you in the first place." They will then shake their heads and say, "When will that be? Say: "When will it be?" Say: 'May be, it is nigh, or anything that you think is harder to be brought to life.' They will ask, "Who will bring us back to life?" Say, "The One who created you in the first place."

They said: "After we turn into bones and fragments, shall we forsooth, be raised up as a new creation?"

And say: "When will we be resurrected again?"

"Or created matter which, in your minds, is hardest (to be raised up), even then you shall be raised up.' Then will they say: "Who shall bring us back to life?" Say: He Who created you in the first place. Then will they wag their heads towards thee, and say, "When will that be?" Say, "May be it will be quite soon!"

On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!

On the day when He will call you forth, then will you obey Him, giving Him praise, and you will think that you tarried but a little while."

On the day He summons you, you will respond by praising Him, and you will then realize that you had lasted in this life but a short while."

On the day He will call you, you will answer Him with (words of) His Praise and Obedience, and you will think that you have tarried for only a little while."

On the day He will call you, and you will answer (His Call) with (words of) His Praise, and you will think that you have tarried for only a little while."

On the day He will call you forth, then shall you obey Him, giving Him praise, and you will think that you tarried but a little while."

It will be on the day when HE will call you; Then you will respond praising Him and you will think that you have tarried in the world but a little while."

"It will be on a Day when He will call you, and ye will answer (His call) with (words of) His praise, and ye will think that ye tarried but a little while!"
017:054 Khan Your Lord knows you best; if HE will, He will have mercy on you, or if He will, He will punish you. And WE have not sent you (O Muhammad SAW) as a guardian over them.

017:054 Maulana Your Lord knows you best. He will have mercy on you, if HE please, or He will chastise you, if HE please. And WE have not sent thee as being in charge of them.

017:054 Pickthål Your Lord is Best Aware of you. If HE will, He will have mercy on you, or if HE will, HE will punish you. WE have not sent thee (O Muhammad) as a warden over them.

017:054 Rashad Your Lord knows you best. According to HIS knowledge, HE may shower you with mercy, or HE may requeit you. WE did not send you to be their advocate.

017:054 Sarwar Your Lord knows better than you (people). He will have mercy on you or will punish you as HE wills. We have not sent you to watch over them. Your Lord knows best about those in the heavens and the earth.

017:054 Shakir Your Lord knows you best; HE will have mercy on you if HE pleases, or HE will chastise you if HE pleases; and WE have not sent you as being in charge of them.

017:054 Sherali Your Lord knows you best. IF HE please, HE will have mercy on you; or IF HE please, HE will punish you. AND WE have not sent thee to be a keeper over them.

017:054 Yusufali It is your Lord that knoweth you best: IF HE please, HE granteth you mercy, or IF HE please, punishment: WE have not sent thee to be a disposer of their affairs for them.

017:055 Khan And your Lord knows best all who are in the heavens and the earth. And indeed, WE have preferred some of the Prophets above others, and to Dawud (David) WE gave the Zabur (Psalms).

017:055 Maulana And thy Lord knows those who are in the heavens and the earth. And certainly WE made some of the prophets to excel others, and to David WE gave the Psalms.

017:055 Pickthål And thy Lord is Best Aware of all who are in the heavens and the earth. And WE preferred some of the prophets above others, and unto David WE gave the Psalms.

017:055 Rashad Your Lord is the best knower of everyone in the heavens and the earth. In accordance with this knowledge, WE preferred some prophets over others. For example, WE gave David the Psalms.

017:055 Sarwar WE have given preference to some Prophets over others and WE gave the psalms to David.

017:055 Shakir And your Lord best knows those who are in the heavens and the earth; and certainly WE have made some of the prophets to excel others, and to Dawood WE gave a scripture.

017:055 Sherali And thy Lord knows best those that are in the heavens and the earth. And WE exalted some of the Prophets over others and to David WE gave a Book.

017:055 Yusufali And it is your Lord that knoweth best all beings that are in the heavens and on earth: WE did bestow on some prophets more (and other) gifts than on others: and WE gave to David (the gift of) the Psalms.

017:056 Khan Say (O Muhammad SAW): 'Call unto those besides Him whom ye pretend [to be gods like angels, Iesa (Jesus), 'Uzair (Ezra), etc.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person.'

017:056 Maulana Say: Call on those whom you assert besides Him; they have no power to remove distress from you nor to change.

017:056 Pickthål Say: Cry unto those (saints and angels) whom ye assume (to be gods) beside Him, yet they have no power to rid you of misfortune nor to change.

017:056 Rashad Say, 'Implore whatever idols you have set up beside Him.' They have no power to relieve your afflictions, nor can they prevent them.

017:056 Sarwar Say, 'Seek help from those whom you consider equal to God. They are not able to remove or change your hardships'.

017:056 Shakir Say: Call on those whom you assert besides Him, so they shall not control the removal of distress from you nor (its) transference.

017:056 Sherali Say, 'Call on those whom ye assume to be gods besides HIM; then you will know that they have no power to remove affliction from you nor to change your condition.'

017:056 Yusufali Say: 'Call on those - besides Him - whom ye fancy: they have neither the power to remove your troubles from you nor to change them.'

017:057 Khan Those whom they call upon [like Iesa (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel, etc.] desire (for themselves) means of access to their Lord (Allah), as to which of them should be the nearest and they [Iesa (Jesus), 'Uzair (Ezra), angels, etc.] hope for HIS Mercy and fear HIS Torment. Verily, the Torment of your Lord is something to be afraid of!

017:057 Maulana Those whom they call upon, themselves seek the means of access to their Lord -- whoever of them is nearest -- and they hope for HIS mercy and fear HIS chastisement. Surely the chastisement of thy Lord is a thing to be cautious of.

017:057 Pickthål Those unto whom they cry seek the way of approach to their Lord, which of them shall be the nearest; they hope for HIS mercy and they fear HIS doom. Lo! the doom of thy Lord is to be shunned.

017:057 Rashad Even the idols that they implore are seeking the ways and means towards their Lord. They pray for HIS mercy, and fear HIS retribution. Surely, the retribution of your Lord is dreadful.

017:057 Sarwar Those whom they worship seek to find intercessors for themselves with God. (They try to find out which of the intercessors) are closer to God. They hope for HIS mercy and fear HIS punishment: the punishment of your Lord is awesome.

017:057 Shakir Those whom they call upon, themselves seek the means of access to their Lord-- whoever of them is nearest-- and they hope for HIS mercy and fear HIS chastisement: surely the chastisement of thy Lord is a thing to be feared.

017:057 Sherali Those, whom they call on, themselves seek nearness to their Lord - even those of them who are nearest - and hope for HIS mercy, and fear HIS punishment. Surely the punishment of thy Lord is a thing to be feared.

017:057 Yusufali Those whom they call upon do desire (for themselves) means of access to their Lord, - even those who are nearest: they hope for HIS Mercy and fear HIS Wrath: for the Wrath of thy Lord is something to take heed of.
And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our decrees).

And there is not a town but We will destroy it before the day of Resurrection or chastise it with a severe chastisement. That is written in the Book.

There is not a township but We shall destroy it ere the Day of Resurrection, or punish it with dire punishment. That is set forth in the Book (of Our decrees).

There is not a community that we will not annihilate before the Day of Resurrection, or inflict severe retribution upon them. This is already written down in the book.

The decree that all the towns were to be destroyed or afflicted with severe punishment was already written in the Book before the Day of Judgment.

And there is not a town but We will destroy it before the day of resurrection or chastise it with a severe chastisement; this is written in the Divine ordinance.

There is not a township but WE shall destroy it before the Day of Resurrection, or punish it with a severe punishment. That is written down in a Book.

There is not a population but We shall destroy it before the Day of Judgment or punish it with a dreadful Penalty: that is written in the (eternal) Record.

And there is nothing stops Us from sending the Ayat (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamud as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

And nothing hindered Us from sending signs, but the ancients rejected them. And We gave to Thamud the she-camel, a manifest sign, but they did her wrong, and We send not signs but to warn.

Naught hindereth Us from sending portents save that the folk of old denied them. And We gave Thamud the she-camel - a clear portent save to warn.

What stopped us from sending the miracles is that the previous generations have rejected them. For example, we showed Thamoud the camel, a profound (miracle), but they transgressed against it. We sent the miracles only to instill reverence.

We did not abstain from sending miracles to any of Our Messengers. These miracles were called lies by the people who lived in ancient times. To the people of Thamud, We sent the she-camel as a visible miracle and they did injustice to it. We only send miracles as warnings.

And nothing could have hindered Us that We should send signs except that the ancients rejected them; and We gave to Samood the she-camel-- a manifest sign-- but on her account they did injustice, and We do not send signs but to make (men) fear.

And nothing could hinder US from sending Signs, except that the former people rejected them, but this did not hinder US. And WE gave Thamud the she-camel as a clear Sign, but they unjustly restricted it. And WE send not Signs but to warn.

When We told the angels to prostrate before Adam, they all submitted, except Iblis. He said: Shall I prostrate before one You created from clay?

And when We said to thee: Surely thy Lord encompasses men. And We did not make the vision which We showed thee but a trial for men, as also the tree cursed in the Qur'an. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allah.

And We refrain from sending the signs, only because the men of former generations treated them as false: We sent the she-camel to the Thamud to open their eyes, but they treated her wrongfully: We only send the Signs by way of terror (and warning from evil).

And (remember) when We told you: “Verily! Your Lord has encompassed mankind (i.e. they are in His Grip).” And We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isra’) but a trial for mankind, and likewise the accursed tree (Zaqqum, mentioned) in the Qur’an. We warn and make them afraid but it only increases them in naught save great disbelief.

When We told thee: Lo! thy Lord encompasseth mankind round about: We granted the vision which We showed thee, but as a trial for men, as also the tree that the people of Thamud rejected. We showed them solid proofs to instill reverence in them, but this only augmented their defiance.

When We said to thee: Surely thy Lord encompasses men. And We made not the vision which We showed you but a test for the people, and the tree that is accursed in the Quran. We showed them solid proofs to instill reverence in them, but this only augmented their defiance.

When We informed you that your Lord fully controls the people, and we rendered the vision that We showed you a test for the people, and the tree that is accursed in the Quran. We showed them solid proofs to instill reverence in them, but this only augmented their defiance.

When We told thee: Surely thy Lord encompasses mankind round about: We grated the vision which We showed thee, but as a trial for men,- as also the Cursed Tree (mentioned) in the Qur'an: We put terror (and warning) into them, but it only increases their inordinate transgression!

And We made thee as a warning to all mankind, and (likewise) the Accursed Tree in the Qur'an. We warn and make them afraid but it only increases them in naught save great disbelief.

And (it was a warning) when we told thee: Lo! thy Lord encompasses mankind; and We appointed the sight which We showed thee as an ordeal for mankind, and (likewise) the Accursed Tree in the Qur'an. We warn them, but it increaseth them in naught save gross impiety.

And (remember) when We said to thee: Lo! thy Lord encompasseth mankind round about: We granted the vision which We showed thee, but as a trial for men, as also the tree that the people of Thamud rejected. We showed them solid proofs to instill reverence in them, but this only augmented their defiance.

And when We said to thee: Surely thy Lord encompasses men; and We did not make the vision which We showed you but a trial for men and the cursed tree in the Quran as well; and We cause them to fear, but it only adds to their great inordinacy.

And We made thee as a warning to all mankind, and (likewise) the Accursed Tree in the Qur'an. We warn and make them afraid but it only increases them in naught save great disbelief.

And (it was a warning) when we told thee: Lo! thy Lord encompasses mankind, and We appointed the sight which We showed thee as an ordeal for mankind, and (likewise) the Accursed Tree in the Qur'an. We warn them, but it increaseth them in naught save gross impiety.

And when We said to thee: Lo! thy Lord encompasseth mankind, and We appointed the sight which We showed thee as an ordeal for mankind, and (likewise) the Accursed Tree in the Qur'an. We warn them, but it increaseth them in naught save gross impiety.

And when We said to thee: Lo! thy Lord encompasses mankind, and We appointed the sight which We showed thee as an ordeal for mankind, and (likewise) the Accursed Tree in the Qur’an. We warn them, but it increaseth them in naught save gross impiety.

And We informed you that your Lord has encompassed all mankind. We made the vision which We showed you and the condemned tree, mentioned in the Quran, as a trial for the human being. Even though We warn them, it only increases their rebellion.

And We informed you that your Lord has encompassed all mankind. We made the vision which We showed you and the condemned tree, mentioned in the Quran, as a trial for the human being. Even though We warn them, it only increases their rebellion.

When We told thee: Lo! thy Lord encompasses mankind round about: We grated the vision which We showed thee, but as a trial for men,- as also the Cursed Tree (mentioned) in the Qur'an: We put terror (and warning) into them, but it only increases their inordinate transgression!

And when We said to the angels: Be submissive to Adam; they all submitted, except Iblis. He said: Shall I submit to one whom You created from clay?

And when We said to the angels: Be submissive to Adam; they all submitted, except Iblis. He said: Shall I submit to one whom You created from clay?

And when We said: Be submissive to Adam; they submitted, except Iblis. He said: Shall I submit to one whom You created from clay?

And when We said to the angels: Make obeisance to Adam; they made obeisance, but Iblis (did it not). He said: Shall I make obeisance to him whom Thou hast created of dust?

And when We said to the angels: Make obeisance to Adam; they made obeisance, but Iblis (did it not). He said: Shall I make obeisance to him whom Thou hast created of dust?

And when We said to the angels: Make obeisance to Adam; they made obeisance, but Iblis (did it not). He said: Shall I make obeisance to him whom Thou hast created of dust?

And when We said to the angels: Make obeisance to Adam; they made obeisance, but Iblis (did it not). He said: Shall I make obeisance to him whom Thou hast created of dust?

And when We said to the angels: Make obeisance to Adam; they made obeisance, but Iblis (did it not). He said: Shall I make obeisance to him whom Thou hast created of clay?

And when We said to the angels: Make obeisance to Adam; they made obeisance, but Iblis (did it not). He said: Shall I make obeisance to him whom Thou hast created of clay?

And when We said to the angels: Make obeisance to Adam; they made obeisance, but Iblis (did it not). He said: Shall I make obeisance to him whom Thou hast created of clay?

And when We said to the angels: Make obeisance to Adam; they made obeisance, but Iblis (did it not). He said: Shall I make obeisance to him whom Thou hast created of clay?
Merciful

Your Lord is He Who speeds the ships for you in the sea that you may seek of His grace; surely He is ever Merciful to you.

Your Lord is the One who causes the ships to float on the ocean, that you may seek His bounty. He is Most Merciful towards you.

(O mankind), your Lord is He Who driveth for you the ship upon the sea that ye may seek of His bounty. He is Most Merciful towards you.

Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly! He is Ever Most Merciful towards you.

As to MY servants, thou shalt certainly have no power over them, and sufficient is thy Lord as a Guardian.
And when distress afflicts you in the sea, away go those whom you call on except He; but when He brings you safe to the land, you turn away. And man is ever ungrateful.

If you are afflicted by hardships in the midst of the sea, it would be an error to call anyone other than Him for help. When God saves you from such difficulties, you turn away from Him. The human being has always been ungrateful.

And when distress afflicts you in the sea, away go those whom you call on except He; but when He brings you safe to the land, you turn aside; and man is ever ungrateful.

When distress seizes you at sea, those that ye call upon - besides Himself - leave you in the lurch! but when He brings you back safe to land, ye turn away (from Him). Most ungrateful is man!
017:071 Section 8: Opposition to the Prophet
017:071 Khan (And remember) the Day when We shall call together all human beings with their (respective) Imam [their Prophets, or their records of good and bad deeds, or their Holy Books like the Qur'an, the Taurat (Torah), the Injeel (Gospel), etc.]. So whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.

017:071 Maulana On the day when We shall call every people with their leader: then whoever is given his book in his right hand, these will read their book; and they will not be dealt with a whit unjustly.

017:071 Pickthal On the day when We shall summon all men with their record, whoso is given his book in his right hand - such will read their book and they will not be wronged a whit.

017:071 Rashad The day will come when we summon every people, together with their record. As for those who are given a record of righteousness, they will read their record and will not suffer the least injustice.

017:071 Shakir On the day when We call every nation with their leaders, those whose record of deeds are given to their right hands will read the book and the least wrong will not be done to them.

017:071 Sarwar (Remember) the day when We will call every people with their Imam; then whoever is given his book in his right hand, these shall read their book; and they shall not be dealt with a whit unjustly.

017:071 Sherali Call to mind the day when WE shall summon every people with their Leader. Then whoso shall be given his Book in his right hand - such will read their book eagerly and they will not be wronged a whit.

017:071 Yusufali One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least.

017:072 Khan And whoever is blind in this world (i.e., does not see Allah's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.

017:072 Maulana And whoever is blind in this world, he will be blind in the Hereafter, and farther away from the path.

017:072 Pickthal Whoso is blind here will be blind in the Hereafter, and yet farther from the road.

017:072 Rashad As for those who are blind in this life, they will be blind in the Hereafter; even a lot worse.

017:072 Sarwar Those who are blind in this life will also be blind in the life to come and in terrible error.

017:072 Shakir And whoever is blind in this, he shall (also) be blind in the hereafter; and more erring from the way.

017:072 Sherali But whoso is blind in this world shall be blind in the Hereafter, and even more astray from the way.

017:072 Yusufali But those who were blind in this world, will be blind in the hereafter, and most astray from the Path.

017:073 Khan Verily, they were about to tempt you away from that which We have revealed (the Qur'an) unto you (O Muhammad SAW), to fabricate something other than it against Us, and then they would certainly have taken you a friend!

017:073 Maulana And surely they had purposed to turn thee away from that which We have revealed to thee, that thou shouldst forge against Us other than that, and then they would have taken thee for a friend.

017:073 Pickthal And they indeed strove hard to begueil thee (Muhammad) away from that wherewith We have inspired thee, that thou shouldst invent other than it against Us; and then would they have accepted thee as a friend.

017:073 Rashad They almost diverted you from the revelations we have given you. They wanted you to fabricate something else, in order to consider you a friend.

017:073 Sarwar (Such blind ones) try to confuse what We have revealed to you so that they may falsely ascribe to Us something other than the true revelation and thus establish friendship with you.

017:073 Shakir And surely they had purposed to turn you away from that which We have revealed to you, that you should forge against Us other than that, and then they would certainly have taken you for a friend.

017:073 Sherali And they had well-nigh caused thee severest affliction on account of what WE have revealed to thee that thou mightest forge against Us something other than that; and they would have certainly taken thee for a special friend.

017:073 Yusufali And their purpose was to tempt thee away from that which We had revealed unto thee, to substitute in our name something quite different; (in that case), behold! they would certainly have made thee (their) friend!

017:074 Khan And had We not made you stand firm, you would nearly have inclined to them a little.

017:074 Maulana And if We had not made thee firm, thou mightest have indeed included to them a little;

017:074 Pickthal And if We had not made wholly firm thou mightest almost have inclined unto them a little.

017:074 Rashad If it were not that we strengthened you, you almost leaned towards them just a little bit.

017:074 Sarwar Had We not strengthened your faith you might have relied on them some how.

017:074 Shakir And had it not been that We had already established you, you would certainly have been near to incline to them a little;

017:074 Sherali And if WE had not strengthened thee with the Qur'an even then thou wouldst have inclined to them but a little.

017:074 Yusufali And had We not given thee strength, thou wouldst nearly have inclined to them a little.

017:075 Khan In that case, We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

017:075 Maulana Then We would have made thee taste a double (punishment) in life and a double (punishment) after death, and then thou wouldst not have found any helper against Us.

017:075 Pickthal Then had we made thee taste a double (punishment) of living and a double (punishment) of dying, then hast thou found no helper against Us.

017:075 Rashad Had you done that, we would have doubled the retribution for you in this life, and after death, and you would have found no one to help you against us.

017:075 Sarwar Had you done so, We would certainly have made you face double punishment in this life and after your death and you would have found none to help you.

017:075 Shakir In that case We would certainly have made you to taste a double (punishment) in this life and a double (punishment) after death, then you would not have found any helper against Us.

017:075 Sherali But if, as they imagine, thou hast been one to forge a lie against US, then WE would have made thee taste a heavy punishment in life and a heavy punishment in death, and then thou wouldst not have found for thyself any helper against US.

017:075 Yusufali In that case We should have made thee taste an equal portion (of punishment) in this life, and an equal portion in death; and moreover thou wouldst have found none to help thee against Us!
017:076 Khan
And Verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed (therein) after you, except for a little while.

017:076 Maulana
And surely they purposed to unsettle thee from the land that they might expel thee from it, and then they will not tarry after thee but a little.

017:076 Pickthtal
And they indeed wished to scare thee from the land that they might drive thee forth from thence, and then they would have stayed (there) but a little after thee.

017:076 Rashad
They almost banished you from the land to get rid of you, so they could revert as soon as you left.

017:076 Sarwar
They try to annoy you so that they can expel you from the land. Had they been successful, no one would have been left behind except a few.

017:076 Shakir
And surely they purposed to unsettle you from the land that they might expel you from it, and in that case they will not tarry behind you but a little.

017:076 Sherali
And indeed they are near to scare thee to drive thee away from the land that they might expel thee therefrom, but in that case they themselves would not have stayed after thee save a little.

017:076 Yusufali
Their purpose was to scare thee off the land, in order to expel thee; but in that case they would not have stayed (therein) after thee, except for a little while.

017:077 Khan
(This was Our) Sunnah (rule or way) with the Messengers We sent before you (O Muhammad SAW), and you will not find any alteration in Our Sunnah (rule or way, etc.).

017:077 Maulana
(This is Our) way with Our messengers whom We sent before thee, and thou wilt not find a change in Our course.

017:077 Pickthtal
(Such was Our) method in the case of those whom We sent before thee to (mankind), and thou wilt not find for Our method aught of power to change.

017:077 Rashad
This has been consistently the case with all the messengers that we sent before you, and you will find that our system never changes.

017:077 Sarwar
This was Our tradition with Our Messengers who lived before you, and you will find no change in Our tradition.

017:077 Shakir
(Thus is Our) course with regard to those of Our messengers whom We sent before you, and you shall not find a change in Our course.

017:077 Sherali
This has been OUR way with OUR Messengers whom WE sent before thee; and thou wilt not find any change in OUR way.

017:077 Yusufali
(Thus was Our) way with the messengers We sent before thee: thou wilt find no change in Our ways.

017:078 Khan
Section 9: Truth will prevail

017:078 Maulana
Keep up prayer from the declination of the sun till the darkness of the night, and the recital of the Qur’an at dawn. Surely the recital of the Qur’an at dawn is witnessed.

017:078 Pickthtal
Establish worship at the going down of the sun until the dark of night, and the recital of the Qur’an at dawn. Lo! (the recital of) the Qur’an at dawn is ever witnessed (attended by the angels in charge of mankind of the day and the night).

017:078 Rashad
You shall observe the Contact Prayer (Salat) when the sun declines from its highest point at noon, as it moves towards sunset. You shall also observe (the recitation of) the Qur’an at dawn. (Reciting) the Qur’an at dawn is witnessed.

017:078 Sarwar
Say your prayer when the sun declines until the darkness of night and also at dawn. Dawn is certainly witnessed (by the angels of the night and day).

017:078 Shakir
Keep up prayer from the declination of the sun till the darkness of the night and the morning recitation; surely the morning recitation is witnessed.

017:078 Sherali
Observe Prayer from the declination and paling of the sun till the darkness of the night, and recite the Qur’an at dawn. Verily, the recitation of the Qur’an at dawn is specially acceptable to ALLAH.

017:078 Yusufali
Establish regular prayers - at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.

017:079 Khan
And in some parts of the night (also) offer the Salat (prayer) with it (i.e. recite the Qur’an in the prayer), as an additional prayer (Tahajjud optional prayer Nawafil) for you (O Muhammad SAW). It may be that your Lord will raise you to Maqaman Mahmuda (a station of praise and glory, i.e. the highest degree in Paradise!).

017:079 Maulana
And during a part of the night, keep awake by it, beyond what is incumbent on thee; maybe thy Lord will raise thee to a position of great glory.

017:079 Pickthtal
And some part of the night awake for it, a largess for thee. It may be that thy Lord will raise thee to a praise estate.

017:079 Rashad
During the night, you shall meditate for extra credit, that your Lord may raise you to an honorable rank.

017:079 Sarwar
Say your special (Tahajjud prayer) in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur’an in the early dawn is ever witnessed (attended by the angels).

017:079 Shakir
And during a part of the night, pray Tahajjud beyond what is incumbent on you; maybe your Lord will raise you to a position of great glory.

017:079 Sherali
And during a part of the night wake up for its recitation - a supererogatory service for thee. It may be that thy Lord will raise thee to an exalted station.

017:079 Yusufali
And pray in the small watches of the morning: it would be an additional prayer (or spiritual profit) for thee: soon will thy Lord raise thee to a Station of Praise and Glory!

017:080 Khan
And say (O Muhammad SAW): My Lord! Let my entry (to the city of Al-Madinah) be good, and likewise my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).

017:080 Maulana
And say: My Lord, make me enter a truthful entering, and make me go forth a truthful going forth, and grant me from Thy presence an authority to help (me).

017:080 Pickthtal
And say: My Lord! Cause me to come in with a firm incoming and to go out with a firm outgoing. And give me from Thy presence a sustaining Power.

017:080 Rashad
And say, "My Lord, admit me an honorable admittance, and let me depart an honorable departure, and grant me from You a powerful support."

017:080 Sarwar
(Muhammad), say, "Lord, make me enter through a path that will lead to the Truth and come out of an exit that will take me to the Truth. Give me helpful authority.

017:080 Shakir
And say: My Lord! make me to enter a goodly entering, and cause me to go forth a goodly going forth, and grant me from near Thee power to assist (me).

017:080 Sherali
And say, 'O my Lord, make my entry a good entry and make me go forth a good going forth. And grant me from Thyself a helping power.'

017:080 Yusufali
Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid (me)."
Parallel English Quran

And say: "Truth (i.e. Islamic Monotheism or this Qur'an or Jihad against polytheists) has come and Batil (falsehood, i.e. Satan or polytheism, etc.) has vanished. Surely! Batil is ever bound to vanish."

And say: The truth has come and falsehood vanished. Surely falsehood is ever bound to vanish.

And say: Truth hath come and falsehood hath vanished away. Lo! falsehood is ever bound to vanish.

Proclaim, "The truth has prevailed, and falsehood has vanished; falsehood will inevitably vanish."

Say, 'Truth has come and falsehood has been banished; it is doomed to banishment.'

And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).

And proclaim: 'Truth has come and falsehood has vanished. Verily, falsehood is bound to vanish."

And say: "Truth has (now) arrived, and Falsood perisheth: for Falsood is (by its nature) bound to perish."

And We send down from the Qur'an that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the Zalimun (polytheists and wrong-doers) nothing but loss.

We reveal of the Qur'an that which is a healing and a mercy to the believers, and it adds only to the perdition of the wrongdoers.

We send down in the Quran healing and mercy for the believers. At the same time, it only increases the wickedness of the transgressors.

And We reveal of the Qur'an that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust.

And WE gradually reveal of the Qur'an that which is healing and a mercy to believers; but it only adds to the loss of the wrongdoers.

Yet when We bestow Our favours on man, he turns away and becomes arrogant, far away from the Right Path. And when evil touches him he is in great despair.

They are asking thee concerning the soul. Say: The soul is one of the commands of my Lord, and you are not given aught of knowledge thereof.

Thay ask thee concerning the revelation. Say: "The Spirit (cometh) by command of my Lord: of knowledge it is only a little that is vouchsafed to the believers, and it adds only to the perdition of the wrongdoers."

And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant, far away from the Right Path. And when evil touches him he is in great despair.

When We send down (stage by stage) in the Qur'an that which is a healing and a mercy to believers; but it only adds to the perdition of the wrongdoers.

When We do favors to the human being, he disregards it and turns away from it. When evil afflicts him, he becomes despairing.

And when We bestow favor on man, he turns aside and behaves proudly, and when evil afflicts him, he is despairing.

And when We bestow favour on man, he turns away and goes aside; and when evil touches him, he gives himself up to despair.

Yet when We bestow Our favours on man, he turns away and becomes remote on his side (instead of coming to Us), and when evil seizes him he gives himself up to despair!

Say (O Muhammad SAW to mankind): "Each one does according to Shakilatihi (i.e. his way or his religion or his intentions, etc.), and your Lord knows best of him whose path (religion, etc.) is right."

Say, "Everyone works in accordance with his belief, and your Lord knows best which ones are guided in the right path."

Say, "Everyone does as he wants. Your Lord knows best who has the right guidance."

"Everyone acts according to his manner; but your Lord best knows who is best guided in the path."

They ask thee concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge ye have been vouchsafed but little.

And We send down in the Quran healing and mercy for the believers. At the same time, it only increases the wickedness of the transgressors.

"Everyone acts according to his own disposition: But your Lord knows best who it is that is best guided on the Way."

And proclaim: "The truth has come and falsehood has vanished away. Lo! falsehood is ever bound to vanish."

And each one doth according to his rule of conduct, and thy Lord is Best Aware of him whose way is right.

And say: "Every one works in accordance with his belief, and your Lord knows best who is best guided on the path."

And say: "The truth has come and falsehood has vanished. Verily, falsehood is bound to vanish."

And say: "Everyone does as he wants. Your Lord knows best who has the right guidance."

Yet when We bestow Our favours on man, he turns away and becomes remote on his side (instead of coming to Us), and when evil seizes him he gives himself up to despair!

And when We bestow Our favours on man, he turns away and becomes remote on his side (instead of coming to Us), and when evil seizes him he gives himself up to despair!

And say: "Everyone acts according to his manner; but your Lord best knows who is best guided in the path."

And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant, far away from the Right Path. And when evil touches him he is in great despair.

And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant, far away from the Right Path. And when evil touches him he is in great despair.

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And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant, far away from the Right Path. And when evil touches him he is in great despair.
017:087 Khan

Except as a Mercy from your Lord. Verily! His Grace unto you (O Muhammad SAW) is ever great.

017:087 Maulana

But it is a mercy from thy Lord. Surely His bounty to thee is abundant.

017:087 Pickthall

(It is naught) save mercy from thy Lord. Lo! His kindness unto thee was ever great.

017:087 Rashad

This is but mercy from your Lord. His blessings upon you have been great.

017:087 Sarwar

except by the mercy of your Lord. He has certainly bestowed great favours on you.

017:087 Shakir

But on account of mercy from your Lord— surely His grace to you is abundant.

017:087 Sherali

Except through the special mercy of thy Lord. Surely, great is HIS grace on thee.

017:087 Yusufali

Except for Mercy from thy Lord: for his bounty is to thee (indeed) great.

017:088

Say: "If the mankind and the jinns were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another."

017:088 Maulana

Say: If men and jinn should combine together to bring the like of this Qur'an, they could not bring the like of it, though some of them were aiders of others.

017:088 Pickthall

Verily, though mankind and the jinn should assemble to produce the like of this Qur'an, they could not produce the like thereof though they were helpers one of another.

017:088 Rashad

Say, "If all the humans and all the jinns banded together in order to produce a Quran like this, they could never produce anything like it, no matter how much assistance they lent one another."

017:088 Sarwar

Say, 'If all human beings and jinn were to come together to bring the equivalent of this Quran, they could not do so, even if they all were to help each other.

017:088 Shakir

Say: If men and jinn should combine together to produce the like of this Quran, they could not bring the like of it, though some of them were aiders of others.

017:088 Sherali

Say, 'If men and jinn should gather together to produce the like of this Qur'an, they could not produce the like thereof, even though they should help one another.

017:088 Yusufali

Say: 'If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.

017:089

And indeed We have fully explained to mankind, in this Qur'an, every kind of similitude, but most mankind refuse (the truth and accept nothing) but disbelief.

017:089 Maulana

And certainly We have made clear for men in this Qur'an every kind of description, but most men consent to naught save denying.

017:089 Pickthall

And verily We have displayed for mankind in this Qur'an all kind of similitudes, but most of mankind refuse aught save disbelief.

017:089 Rashad

We have cited for the people in this Quran all kinds of examples, but most people insist upon disbeliefing.

017:089 Sarwar

We have mentioned in this Quran all kinds of examples for the human being, but most human beings turn away in disbelief.

017:089 Shakir

And certainly We have explained for men in this Quran every kind of similitude, but most men do not consent to aught but denying.

017:089 Sherali

And surely We have set forth for mankind in various ways all kinds of similitudes in this Qur'an, but most men would reject everything in respect of it but disbelief.

017:089 Yusufali

And We have explained to man, in this Qur'an, every kind of similitude: yet the greater part of men refuse (to receive it) except with ingratitude!

017:090

And they say: "We shall not believe in you (O Muhammad SAW), until you cause a spring to gush forth from the earth for us; We shall not believe in you until you cause a spring to gush forth from the earth for us; We shall not believe in you unless you cause a spring to gush out of the ground.

017:090 Maulana

And they say: We will be no means believe in thee, till thou cause a spring to gush forth from the earth for us;

017:090 Pickthall

And they say: We will not put faith in thee till thou cause a spring to gush forth from the earth for us;

017:090 Rashad

They said, "We will not believe you unless you cause a spring to gush out of the ground.

017:090 Sarwar

They have said, "We shall never believe you until you cause a spring to gush forth from the earth,

017:090 Shakir

And they say: We will by no means believe in you until you cause a fountain to gush forth from the earth for us.

017:090 Sherali

And they say, 'We will not believe in thee until thou cause a spring to gush forth for us from the earth;

017:090 Yusufali

They say: 'We shall not believe in thee, until thou cause a spring to gush forth for us from the earth,

017:091

"Or you have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly;

017:091 Maulana

Or thou have a garden of date-palms and grapes, and cause rivers to gush forth in their midst abundantly;

017:091 Pickthall

Or thou have a garden of date-palms and grapes, and cause rivers to gush forth therein abundantly;

017:091 Rashad

"Or unless you own a garden of date palms and grapes, with rivers running through it.

017:091 Sarwar

Or you should have a garden of palms and grapes in the midst of which you should cause rivers to flow forth, gushing out.

017:091 Sherali

Or, thou have a garden of date-palms and vines and cause streams to gush forth in the midst thereof in abundance;

017:091 Yusufali

"Or (until) thou have a garden of date trees and vines, and cause rivers to gush forth in their midst, carrying abundant water;

017:092

"Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allah and the angels before (us) face to face;

017:092 Maulana

Or thou cause the heaven to come down upon us in pieces, and thou thinkest, or bring Allah and the angels face to face (with us),

017:092 Pickthall

Or thou cause the heaven to fall upon us piecemeal, as thou hast pretended, or bring Allah and the angels as a warrant;

017:092 Rashad

"Or unless you cause masses from the sky, as you claimed, to fall on us. Or unless you bring GOD and the angels before our eyes.

017:092 Sarwar

or cause the sky to fall into pieces on us - as you believe you can - or bring God and the angels face to face with us,

017:092 Shakir

Or you should cause the heaven to come down upon us in pieces as you think, or bring Allah and the angels face to face (with us).

017:092 Sherali

'Or, thou cause the heaven to fall upon us in pieces, as thou hast claimed, or, thou bring ALLAH and the angels before us face to face;

017:092 Yusufali

"Or thou cause the sky to fall in pieces, as thou sayest (will happen), against us; or thou bring Allah and the angels before (us) face to face:
Say: "Enough is Allah for a witness between me and you: for He is well acquainted with His servants, and He sees all things."

Say: "God is a sufficient Witness between me and you. He certainly sees and knows all about His servants.

Say: Allah sufficeth for a witness between me and you. Surely He is ever Aware of His servants, seeing all things.

Say: "Sufficient is Allah for a witness between me and you, Verily! He is the All-Knower, the All-Seer of His slaves."
And he whom Allah guides, he is led aright; but he whom He sends astray for such you will find no Auliya' (helpers and protectors, etc.), besides Him, and We shall gather them together on the Day of Resurrection on their faces, blind, dumb and deaf, their abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.

And he whom Allah guideth, he is led aright; while, as for him whom He sendeth astray, for them thou wilt find no protecting friends besides Him, and We shall assemble them on the Day of Resurrection on their faces, blind, dumb and deaf; their habitation will be Hell; whenever it abates, We increase the flame for them.

Whomever GOD guides is the truly guided one. And whomever He sends astray, you will never find for them any lords and masters besides Him. We will summon them on the Day of Resurrection forcibly; blind, dumb, and deaf. Their destination is Hell; whenever it cools down, we will increase their fire.

Whomever God has guided has the proper guidance. You will never find any guardian besides God for the one whom He has caused to go astray. On the Day of Judgment, We will gather them lying on their faces, blind, dumb and deaf. Hell will be their dwelling. As hell fire abates, We will increase its blazing force.

With whomsoever Allah guideth, he is the follower of the right way, and whomsoever He causes to err, you shall not find for him guardians besides Him; and We will gather them together on the day of resurrection on their faces blind, dumb and deaf; their abode is Hell; whenever it becomes allayed We will add to their burning.

And he whom ALLAH guides, is the only one rightly guided; but as for those whom HE leaves to go astray, thou wilt find for them no helpers besides HIM. And on the Day of Resurrection WE shall gather them together on their faces blind and deaf. Their abode shall be Hell; every time it abates, WE shall increase for them the flame.

It is he whom Allah guides, that is on true Guidance; but he whom He leaves astray - for such wilt thou find no protector besides Him. On the Day of Judgment We shall gather them, together, prone on their faces, blind, dumb, and deaf; their abode will be Hell; every time it shows abatement, We shall increase from the fierceness of the Fire.

That is their recompense, because they disbelieved Our revelations and said: When we are bones and fragments, shall we, forsooth, be raised up as a new creation?

This is their retribution because they disbelieved in Our messages and say: When we are bones and decayed particles, shall we then be raised up into a new creation?

That is their reward because they disbelieved Our revelations and said: When we are bones and fragments shall we, forsooth, be raised up as a new creation?

Such is their just retribution, since they rejected our revelations. They said, "After we turn into bones and fragments, do we get resurrected into a new creation?"

This will be the recompense for their disbelief of Our revelations and for their saying, "Shall we be brought to life again after becoming bones and dust?"

This is their retribution because they disbelieved in Our communications and said What! when we shall have become bones and decayed particles, shall we then indeed be raised up into a new creation?

That is their recompense, because they rejected Our Signs and said, "What! when we die and are reduced to bones and broken particles, shall we really be raised up as a new Creation?"

That is their recompense, because they rejected Our signs, and said, "When we are reduced to bones and broken dust, should we really be raised up (to be) a new Creation?"

See they not that Allah, Who created the heavens and the earth, is able to create the like of them. And He has decreed for them an appointed term, wherein they have no doubt. But the Zaliman (polytheists and wrong-doers, etc.) refuse (the truth the Message of Islamic Monotheism, and accept nothing) but disbelief.

They have not seen that Allah Who created the heavens and the earth is able to create the like of them, and hath appointed for them an end whereof there is no doubt? But the wrong-doers refuse aught save disbelief.

Could they not see that the GOD who created the heavens and the earth is able to create the same creations? (That) He has predetermined for them an irrevocable life span? Yet, the disbelievers insist upon disbelief.

Do they not realize that God, who has created the heavens and the earth, has the power to create their like? He has given them life for an appointed time of which there is no doubt. The unjust turn away in disbelief (from Our revelation).

Do they not consider that Allah, Who created the heavens and the earth, is able to create their like, and He has appointed for them a doom about which there is no doubt? But the unjust do not consent to aught but denying.

Do they not see that ALLAH, WHO created the heavens and the earth, has the power to create the like of them? And HE has appointed for them a term; there is no doubt about it. But the wrongdoers would reject everything but disbelief.

See they not that Allah, Who created the heavens and the earth, has power to create the like of them ( anew)? Only He has decreed a term appointed, of which there is no doubt. But the unjust refuse (to receive it) except with ingratitude.

Say (to the disbelievers): "If you possessed the treasure of the Mercy of my Lord (wealth, money, provision, etc.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"

Say: If you control the treasures of the mercy of my Lord, then you would withhold (them) for fear of spending. And man is ever niggardly.

Proclaim, "If you possessed my Lord's treasures of mercy, you would have withheld them, fearing that you might exhaust them. The human being is stingy."

Say, "Had you owned the treasures of the Mercy of my Lord, you would have locked them up for fear of spending them. The human being has always been stingy.

Say: If you control the treasures of the mercy of my Lord, then you would withhold (them) from fear of spending, and man is niggardly.

Say: If ye had control of the Treasures of the Mercy of my Lord, behold, ye would keep them back, for fear of spending them: for man is (every) niggardly!"
We gathered
And We said thereafter to the Children of Israel, "Dwell securely in the land (of promise): but when the second of the warnings came to pass, We would gather you all together (on the Day of Resurrection or the descent of Christ ['Iesa (Jesus), son of Maryam (Mary) on the earth]). We shall bring you altogether as mixed crowd (gathered out of various nations).

So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him. He said: Truly thou knowest that none but the Lord of the heavens and the earth has sent down these as clear proofs, and surely I believe thee, O Pharaoh, to be a man deprived of reason.

To Moses We did give Nine Clear Signs: As the Children of Israel: when he came to them, Firon said to him: Most surely I deem thee, O Moses, to be a victim of deception.

To Moses We gave nine illustrious miracles. Ask the Israelites: Moses came to them. The Pharaoh said to him,"Moses, I believe that you are bewitched".

[ calves and their calves], so he desired to scare them from the land, but We drowned him and those with him, all together. He said: In truth thou knowest that none but the Lord of the heavens and the earth has sent down these as clear proofs, and lo! (for my part) I deem thee lost, O Pharaoh.

We supported Moses with nine profound miracles - ask the Children of Israel. When he went to them, Pharaoh said to him, "I think that you, Moses, are bewitched."

We supported Moses with nine clear signs; ask the Children of Israel. When he came to them, Pharaoh said to him: Surely I deem thee, O Moses, to be one bewitched.

We supported Moses with nine manifest Signs. So ask then the Children of Israel. When he came to them, Pharaoh said to him, 'I do think thee, O Moses, to be a victim of deception.'

We supported Moses with nine profound miracles - ask the Children of Israel. When he went to them, Pharaoh said to him, "I think that you, Moses, are bewitched."

We supported Moses with nine clear signs; ask the Children of Israel. When he came to them, Pharaoh said to him: "Moses, I believe that you are bewitched".

We supported Moses with nine manifest Signs. So ask then the Children of Israel. When he came to them, Pharaoh said to him, 'I do think thee, O Moses, to be a victim of deception.'

We supported Moses with nine clear signs; ask the Children of Israel. When he came to them, Pharaoh said to him: "Moses, I believe that you are bewitched".

We supported Moses with nine manifest Signs. So ask then the Children of Israel. When he came to them, Pharaoh said to him, 'I do think thee, O Moses, to be a victim of deception.'

We supported Moses with nine profound miracles - ask the Children of Israel. When he went to them, Pharaoh said to him, "I think that you, Moses, are bewitched."

We supported Moses with nine clear signs; ask the Children of Israel. When he came to them, Pharaoh said to him: "Moses, I believe that you are bewitched".

We supported Moses with nine manifest Signs. So ask then the Children of Israel. When he came to them, Pharaoh said to him, 'I do think thee, O Moses, to be a victim of deception.'
017:105 Khan
And with truth We have sent it down (i.e. the Qur'an), and with truth it has descended. And We have sent you (O Muhammad SAW) as nothing but a bearer of glad tidings (of Paradise, for those who follow your Message of Islamic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islamic Monotheism).

017:105 Maulana
And with truth have We revealed it, and with truth did it come. And We have not sent thee but as a giver of good news and as a Wagner.

017:105 Pickthtal
With truth have We sent it down, and with truth hath it descended. And We have sent thee as naught else save a bearer of good tidings and a warner.

017:105 Rashad
Truthfully, we sent it down, and with the truth it came down. We did not send you except as a bearer of good news, as well as a warner.

017:105 Sarwar
We sent it (the Qur'an) in all Truth and in all Truth it came. (Muhammad), We have sent you for no other reason than to be a bearer of glad news and a warner.

017:105 Shakir
And with truth have We revealed it, and with truth did it come; and We have not sent you but as the giver of good news and as a warner.

017:105 Sherali
And, in accordance with the requirements of truth and wisdom WE have sent it down, and with truth and wisdom has it descended. And WE have sent thee only as a bearing of good tidings and a Warner.

017:105 Yusufali
We sent down the (Qur'an) in Truth, and in Truth has it descended: and We sent thee but to give Glad Tidings and to warn (sinners).

017:106 Khan
And (it is) a Qur'an which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages. (in 23 years).

017:106 Maulana
And it is a Qur'an We have made distinct, so that thou mayest read it to the people by slow degrees, and We have revealed it in portions.

017:106 Pickthtal
And (it is) a Qur'an that We have divided, that thou mayst recite it unto mankind at intervals, and We have revealed it by (successive) revelation.

017:106 Rashad
A Quran that we have released slowly, in order for you to read it to the people over a long period, although we sent it down all at once.

017:106 Sarwar
We have divided the Quran into many segments so that you would read them to the people in gradual steps as We reveal them to you from time to time.

017:106 Shakir
And it is a Qur'an which We have revealed in portions so that you may read it to the people by slow degrees, and We have revealed it, revealing in portions.

017:106 Sherali
And WE have made distinct, so that thou mayest read it to mankind slowly and at intervals and WE have sent it down piecemeal.

017:106 Yusufali
It is a Qur'an which We have divided (into parts from time to time), in order that thou mightest recite it to men at intervals: We have revealed it by stages.

017:107 Khan
Say (O Muhammad SAW to them): "Believe in it (the Qur'an) or do not believe in it). Verily! Those who were given knowledge before it (the Jews and the Christians like 'Abdullah bin Salam and Salman Al-Farisi), when it is recited to them, fall down on their faces in humble prostration." And WE have divided the Qur'an in parts that thou mayest read it to mankind slowly and at intervals: We have revealed it piecemeal.

017:107 Maulana
Say: Believe in it or believe not. Surely those who are given the knowledge before it, fall down prostrate on their faces, when it is recited to them,

017:107 Pickthtal
Say: Believe therein or believe not, lo! those who were given knowledge before it, when it is read unto them, fall down prostrate on their faces, adoring,

017:107 Rashad
Proclaim, "Believe in it, or do not believe in it." Those who possess knowledge from the previous scriptures, when it is recited to them, they fall down to their chins, prostrating.

017:107 Sarwar
Say, "It does not matter whether you believe in it or not, for when it is read to those who had received the knowledge (heavenly Books) that were sent before, they bow down and prostrate themselves before the Lord.

017:107 Shakir
Say: Believe in it or believe not; surely those who are given the knowledge before it fall down on their faces, making obeisance when it is recited to them.

017:107 Sherali
Say, `Whether you believe therein or believe not, those to whom knowledge has been given before it, do fall down prostrate on their faces when it is recited to them.

017:107 Yusufali
Say: 'Whether ye believe in it or not, it is true that those who were given knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration, and they say: "Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled."

017:108 Khan
And say: "Glory be to our Lord! Truly, the Promise of our Lord must be fulfilled."

017:108 Maulana
And say: Glory to our Lord! Surely the promise of our Lord was to be fulfilled.

017:108 Pickthtal
Saying: Glory to our Lord! Verily the promise of our Lord must be fulfilled.

017:108 Rashad
They say, "Glory be to our Lord. This fulfills our Lord's prophecy."

017:108 Sarwar
They say, "Our Lord is too Glorious to disregard His promise".

017:108 Shakir
And they say: Glory be to our Lord! most surely the promise of our Lord was to be fulfilled.

017:108 Sherali
And say, 'Holy is our Lord. Surely, the promise of our Lord is bound to be fulfilled.'

017:108 Yusufali
"And they say: 'Glory to our Lord! Truly has the promise of our Lord been fulfilled!""

017:109 Khan
And they fall down on their faces weeping and it adds to their humility.

017:109 Maulana
And they fall down on their faces, weeping, and it adds to their humility.

017:109 Pickthtal
They fall down on their faces, weeping, and it increaseth humility in them.

017:109 Rashad
They fall down on their chins, prostrating and weeping, for it augments their reverence.

017:109 Sarwar
They bow down in prostration and weep and it makes them more humble (before the Lord).

017:109 Shakir
And they fall down on their faces weeping, and it adds to their humility.

017:109 Sherali
They fall down on their faces weeping, and it increases humility in them.

017:109 Yusufali
They fall down on their faces in tears, and it increases their (earnest) humility.
017:110 Khan
Say (O Muhammad SAW): "Invoke Allah or invoke the Most Beneficent (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salat (prayer) neither aloud nor in a low voice, but follow a way between.

017:110 Maulana
Say: Call on Allah or call on the Beneficent. By whatever (name) you call on Him, He has the best names. And utter not thy prayer loudly nor be silent in it, and seek a way between these.

017:110 Pickthald
Say (unto mankind): Cry unto Allah, or cry unto the Beneficent, unto whichever ye cry (it is the same). His are the most beautiful names. And thou (Muhammad), be not loud-voiced in thy worship nor yet silent therein, but follow a way between.

017:110 Rashad
Say, "Call Him GOD, or call Him the Most Gracious; whichever name you use, to Him belongs the best names." You shall not utter your Contact Prayers (Salat) too loudly, nor secretly; use a moderate tone.

017:110 Sarwar
(Muhammad), tell them, "It is all the same whether you call Him God or the Beneficient. All the good names belong to Him." (Muhammad), do not be too loud or slow in your prayer, Choose a moderate way of praying.

017:110 Shakir
Say: Call upon Allah or call upon, the Beneficient Allah; whichever you call upon, He has the best names; and do not utter your prayer with a very raised voice nor be silent with regard to it, and seek a way between these.

017:110 Sherali
Say, "Call upon ALLAH or call upon Al-Rahmán, by whichever name you call on HIM, HIS are the most beautiful names.' And utter not thy Prayer aloud, nor utter it too low, but seek a way between.

017:110 Yusufali
Say: "Call upon Allah, or call upon Rahman: by whatever name ye call upon Him, (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud, nor speak it in a low tone, but seek a middle course between."

017:111
And say: "All the praises and thanks be to Allah, Who has not begotten a son (nor an offspring), and Who has no partner in (His) Domination, nor He is low to have a Wali (helper, protector or supporter). And magnify Him with all the magnificence, [Allahu-Akbar (Allah is the Most Great)]."

017:111 Maulana
And say: Praise be to Allah! Who has not taken to Himself a son and Who has not partner in the kingdom, and Who has not a helper because of weakness; and proclaim His greatness, magnifying (Him).

017:111 Pickthald
And say: Praise be to Allah, Who hath not taken unto Himself a son, and Who hath no partner in the Sovereignty, nor hath He any protecting friend through dependence. And magnify Him with all magnificence.

017:111 Rashad
And proclaim: "Praise be to GOD, who has never begotten a son, nor does He have a partner in His kingship, nor does He need any ally out of weakness," and magnify Him constantly.

017:111 Sarwar
Say, "It is only God who deserves all praise. He has not begotten a son and has no partner in His Kingdom. He does not need any guardian to help Him in His need. Proclaim His greatness.

017:111 Shakir
And say: (All) praise is due to Allah, Who has not taken a son and Who has not a partner in the kingdom, and Who has not a helper to save Him from disgrace, and proclaim His greatness magnifying (Him).

017:111 Sherali
And say: "All praise belongs to ALLAH WHO has taken unto Himself no son, and who has no partner in HIS kingdom, nor has HE anyone to help HIM because of any weakness of HIS.' And proclaim HIS greatness, glorifying HIM.

017:111 Yusufali
Say: "Praise be to Allah, who begets no son, and has no partner in (His) dominion: Nor (needs) He any to protect Him from humiliation: yea, magnify Him for His greatness and glory!"

018:000
Praise be to Allah, Who hath sent to His Servant the Book, and hath allowed therein no Crookedness:

018:001 Maulana
All praise belongs to ALLAH WHO has sent down to His slave (Muhammad SAW) the Book (the Qur'an), and has not placed therein any crookedness.

018:001 Pickthald
Praise be to Allah! Who revealed the Book to His servant, and allowed not therein any crookedness,

018:001 Rashad
Praise be to Allah Who hath revealed the Scripture unto His slave, and hath not placed therein any crookedness,

018:001 Sarwar
Praise be to God. He has sent the Book to His servant and has made it a flawless guide (for human beings).

018:001 Shakir
(All) praise is due to Allah, Who revealed the Book to His servant and did not make in it any crookedness.

018:001 Sherali
All praise belongs to ALLAH WHO has sent down the Book to HIS servant, and has not placed therein any crookedness.

018:001 Yusufali
Praise be to Allah, Who hath sent to His Servant the Book, and hath allowed therein no Crookedness:

018:002
(Please note that the above content is a portion of the Quran and is not complete. The full text should be used for a comprehensive understanding of the verse meanings and contexts.)
And to warn those (Jews, Christians, and pagans) who say, "Allah has begotten a son (offspring or children)."

No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot (took) sons and daughters]. They utter nothing but a lie.

They have no knowledge of it, nor had their fathers. Grievous is the word that comes out of their mouths. They speak nothing but a lie. A thing whereof they have no knowledge, nor (had) their fathers. Dreadful is the word that cometh out of their mouths. They speak naught but a lie.

They possess no knowledge about this, nor did their parents. What a blasphemy coming out of their mouths! What they utter is a gross lie.

Neither they nor their fathers had any knowledge of such utterance (that God has begotten a son). Whatever they say about (this matter) is vicious blasphemy and plain lies.

They have no knowledge of it, nor had their fathers; a grievous word it is that comes out of their mouths; they speak nothing but a lie.

No knowledge have they thereof, nor had their fathers. Monstrous is the word that comes out of their mouths. They speak naught but a lie.

No knowledge have they of such a thing, nor had their fathers. It is a grievous thing that issues from their mouths as a saying what they say is nothing but falsehood!

Perhaps, you, would kill yourself (O Muhammad SAW) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'an).

They have no knowledge of it, nor had their fathers. Great is the word that comes out of their mouths [i.e. He begot (took) sons and daughters]. They utter nothing but a lie.

They have no knowledge of it, nor had their fathers. Grievous is the word that comes out of their mouths. They speak nothing but a lie.

Verily! We have made what is on earth as an ornament for it, in order that We may test them: which of them is best in conduct.

And to warn those who say: Allah has taken to Himself a son.
And WE strengthened their hearts when they stood up and said, `Our Lord is the Lord of the heavens and the earth. Never shall we call on any god beside Him. Otherwise, we would be far astray.'

And WE strengthened their hearts when they stood up and said: `Our Lord is the Lord of the heavens and the earth; we call upon no god beside Thee, for then indeed we should utter an enormity.'

And WE strengthened their hearts when they stood up and said: 'Our Lord! bestow on us mercy from Thy presence, and furnish us with right guidance in our affair.'

Behold, the youths betook themselves to the Cave: they said, 'Our Lord! bestow on us Mercy from Thyself, and dispose of our affair for us in the right way!'

Therefore We covered up their (sense of) hearing (causing them, to go in deep sleep) in the Cave for a number of years.

We relate to thee their story with truth: they were youths who believed in their Lord and We increased them in guidance.

We narrate to thee their story with truth: they were youths who believed in their Lord, and We advanced them in guidance.

We relate to thee their story with truth: they were youths who believed in their Lord, and We increased them in guidance.

We relate to thee their story with truth: they were youths who believed in their Lord, and We increased them in guidance.

We relate to thee their story with truth: they were youths who believed in their Lord, and We gave them further guidance.

We relate to thee their story with truth: they were youths who believed in their Lord, and We gave them further guidance.

We relate to thee their story with truth: they were youths who believed in their Lord, and We advanced them in guidance.

And We gave strength to their hearts: Behold, they stood up and said: 'Our Lord is the Lord of the heavens and of the earth: never shall we call upon any god other than Him: if we did, we should indeed have uttered an enormity!'
018:015 Yusufali  "These our people have taken for worship aliha (gods) other than Him (Allah). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allah?"

018:015 Maulana  These our people have taken gods beside Him. Why do they not bring clear authority for them? Who is then more unjust than he who forges a lie against Allah?

018:015 Pickthal  These, our people, have chosen (other) gods beside Him though they bring no clear warrant (vouchsafed) to them. And who doth greater wrong than he who inventeth a lie against Allah?

018:015 Rashad  "Here are our people setting up gods beside Him. If only they could provide any proof to support their stand! Who is more evil than the one who fabricates lies and attributes them to GOD?"

018:015 Sarwar  Our people have considered other things equal to God. Why cannot they present clear proof in support of their claim. Who is more unjust than one who invents falsehood against God?"

018:015 Shakir  These our people have taken gods besides Him; why do they not produce any clear authority in their support? Who is then more unjust than he who forges a lie against Allah?

018:015 Sherali  "These, our people, have taken for worship other gods beside HIM. Wherefore do they not bring a clear authority regarding them? And who is more unjust than he who invents a lie concerning ALLAH?"

018:015 Yusufali  "These our people have taken for worship gods other than Him: why do they not bring forward an authority clear (and convincing) for what they do? Who doth more wrong than such as invent a falsehood against Allah?"

018:016 Yusufali  (The young men said to one another): "And when you withdraw from them, and that which they worship, except Allah, then seek refuge in the Cave, your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision, dwelling, etc.)."

018:016 Maulana  And when you withdraw from them and what they worship save Allah, take refuge in the Cave; your Lord will spread forth for you of His mercy and provide for you a profitable course in your affair.

018:016 Pickthal  And when ye withdraw from them and that which they worship except Allah, then seek refuge in the Cave; your Lord will spread for you of His mercy and will prepare for you a pillow in your plight.

018:016 Rashad  "Since you wish to avoid them, and their worshipping of other than GOD, let us take refuge in the cave. May your Lord shower you with His mercy and direct you to the right decision."

018:016 Sarwar  (They were told), "Now that you have abandoned them and what they worship instead of God, seek refuge in the cave. God will, certainly, grant you mercy and provide you with help to safely get out of this trouble."

018:016 Shakir  And when you forsake them and what they worship save Allah, betake yourselves for refuge to the cave; your Lord will extend to you largely of His mercy and provide for you a profitable course in your affair.

018:016 Sherali  'And now when you have withdrawn from them and from that which they worship beside ALLAH, then seek refuge in the cave; your Lord will unfold to you HIS mercy and will provide for you some easy and comfortable course in this affair of yours.'

018:016 Yusufali  "When ye turn away from them, and they which they worship other than Allah, betake yourselves to the Cave: Your Lord will shower His mercies on you and disposes of your affair towards comfort and ease."

018:017 Yusufali  And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they were in a wide space thereof. This is one of the miracles of God. Whomever God guides receives the right guidance and you will never find a guardian or guide for those whom He causes to go astray.

018:017 Maulana  And when you withdraw from them and what they worship save Allah, take refuge in the Cave; your Lord will, certainly, grant you mercy and provide you with help to safely get out of this trouble.

018:017 Rashad  And thou mightest see the sun when it rose, decline from their Cave to the right, and when it set, it shone on them from the left, as they slept in an opening of the cave. This is of the signs of Allah. He whom Allah guides, is rightly guided; but he whom He sendeth astray, for him thou wilt find no helper or guide.

018:017 Sherali  'And now when you have withdrawn from them and from that which they worship beside ALLAH, then seek refuge in the cave; your Lord will unfold to you HIS mercy and will provide for you some easy and comfortable course in this affair of yours.'

018:017 Sarwar  And when ye withdraw from them and what they worship save Allah, betake yourselves for refuge to the cave; your Lord will, certainly, grant you mercy and provide you with help to safely get out of this trouble.

018:017 Yusufali  "These our people have taken for worship other gods beside Him; why do they not produce any clear authority in their support? Who is then more unjust than he who forges a lie against Allah?"

018:017 Khan  "These our people have taken for worship aliha (gods) other than Him (Allah). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allah?"

018:017 Maulana  These our people have taken gods beside Him. Why do they not bring clear authority for them? Who is then more unjust than he who forges a lie against Allah?

018:017 Pickthal  These, our people, have chosen (other) gods beside Him though they bring no clear warrant (vouchsafed) to them. And who doth greater wrong than he who inventeth a lie against Allah?

018:017 Rashad  "Here are our people setting up gods beside Him. If only they could provide any proof to support their stand! Who is more evil than the one who fabricates lies and attributes them to GOD?"

018:017 Sarwar  Our people have considered other things equal to God. Why cannot they present clear proof in support of their claim. Who is more unjust than one who invents falsehood against God?"

018:017 Shakir  These our people have taken gods besides Him; why do they not produce any clear authority in their support? Who is then more unjust than he who forges a lie against Allah?

018:017 Sherali  "These, our people, have taken for worship other gods beside HIM. Wherefore do they not bring a clear authority regarding them? And who is more unjust than he who invents a lie concerning ALLAH?"

018:017 Yusufali  "These our people have taken for worship gods other than Him: why do they not bring forward an authority clear (and convincing) for what they do? Who doth more wrong than such as invent a falsehood against Allah?"
Section 3: The Dwellers in the Cave

And you would have thought them awake, while they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

You would think that they were awake, when they were in fact asleep. We turned them to the right side and the left side, while their dog stretched his arms in their midst. Had you looked at them, you would have fled from them, stricken with terror.

One would think them awake while they were asleep, and We turned them about to the right and to the left, their dog stretching its front legs on the ground. Had one looked them over, he would have run away from them in terror.

And you might think them awake while they were asleep and We turned them about to the right and to the left, their dog stretching its forelegs on the threshold. If thou hastad observed them closely thou hadst assuredly turned away from them in flight, and hadst been filled with awe of them.

You would think that they were awake, when they were in fact asleep. We turned them to the right side and the left side, while their dog stretched his arms in their midst. Had you looked at them, you would have fled from them, stricken with terror.

One would think them awake while they were asleep, and We turned them about to the right and to the left, their dog stretching its front legs on the ground. Had one looked them over, he would have run away from them in terror.

And you might think them awake while they were asleep and We turned them about to the right and to the left, their dog stretching its forelegs on the threshold. If thou hastad observed them closely thou hadst assuredly turned away from them in flight, and hadst been filled with awe of them.

The Dwellers in the Cave

For, if they should prevail against you, they would stone you or force you back to their religion, and then you will never succeed.

You would think that they were awake, when they were in fact asleep. We turned them to the right side and the left side, while their dog stretched his arms in their midst. Had you looked at them, you would have fled from them, stricken with terror.

One would think them awake while they were asleep, and We turned them about to the right and to the left, their dog stretching its front legs on the ground. Had one looked them over, he would have run away from them in terror.

And you might think them awake while they were asleep and We turned them about to the right and to the left, their dog stretching its forelegs on the threshold. If thou hastad observed them closely thou hadst assuredly turned away from them in flight, and hadst been filled with awe of them.

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And you might think them awake while they were asleep and We turned them about to the right and to the left, their dog stretching its forelegs on the threshold. If thou hastad observed them closely thou hadst assuredly turned away from them in flight, and hadst been filled with awe of them.
And thus We made their case known to the people, that they might know that the Promise of Allah is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them, their Lord knows best about them," (then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them."

And thus did We make (men) to get knowledge of them, that they might know that Allah's promise is true and that the Hour -- there is no doubt about it. When they disputed among themselves about their affair and said: Erect an edifice over them. Their Lord knows best about them. Those who prevailed in their affair said: We shall certainly build a place of worship over them.

And in like manner We disclosed them (to the people of the city) that they might know that the promise of Allah is true, and that, as for the Hour, there is no doubt concerning it. When (the people of the city) disputed of their case among themselves, they said: Build over them a building; their Lord knoweth best concerning them. Those who won their point said: We verily shall build a place of worship over them.

We caused them to be discovered, to let everyone know that GOD's promise is true, and to remove all doubt concerning the end of the world. The people then disputed among themselves regarding them. Some said, "Let us build a building around them." Their Lord is the best knower about them. Those who prevailed in their affair said: "We will build a place of worship around them."

We caused their story to become public so that people would know that God's promise was true and that there is no doubt about the coming of the Day of Judgment. They started to argue with each other about the matter (Resurrection) and some of them said, "Let us establish a building at the youths' sleeping place (to hide them)." Their Lord knew best their intentions about them. The majority prevailed in their suggestion of the establishment of a mosque in that place.

And thus did We make (men) to get knowledge of them that they might know that Allah's promise is true and that as for the hour there is no doubt about it. When they disputed among themselves about their affair and said: Erect an edifice over them-- their Lord best knows them. Those who prevailed in their affair said: We will certainly raise a masjid over them.

And thus did WE disclose them to the people that they might know that the promise of ALLAH was true, and that, as to the promised Hour, there was no doubt about it. And call to mind the time when people disputed among themselves concerning them, and said to each other, 'Build over them a building;' Their Lord knoweth them best. We will, surely, build a place of worship over them.'

Thus did We make their case known to the people, that they might know that the promise of Allah is true, and that there can be no doubt about the Hour of Judgment. Behold, they dispute among themselves as to their affair. (Some) said, "Construct a building over them"; Their Lord knows best about them: those who prevailed over their affair said, "Let us surely build a place of worship over them."

Some say they were three, the dog being the fourth among them; (others) say they were five, the dog being the sixth, guessing at the unseen; (yet others) say they were seven, the dog being the eighth. Say (O Muhammad SAW): 'My Lord knows best their number; none knows them but a few.' So do not argue with them except with an outward contention, and ask not any of them to pronounce concerning them.

Some say, 'They were three, the fourth of them their dog;' and others say, 'They were five, the sixth of them their dog,' as they guessed. Others said, 'Seven,' and the eighth was their dog. Say, 'My Lord is the best knower of their number.' Only a few knew the correct number. Therefore, do not argue with them; just go along with them. You need not consult anyone about this.

With regard to the number of the youths some say, 'There were three and the dog was the fourth one,' Others say, 'There were five and the dog was the sixth one.' In reality, they are just feeling around in the dark. Still some of them say, 'There were seven and the dog was the eighth one.' (Muhammad), say, 'My Lord has the best knowledge of their number. You know very little about it.' Do not insist on arguing with them, but merely tell them the story as it has been revealed to you and do not ask anyone about them.

Some say, 'They were three; their dog being the fourth,' while others would say, 'Five; the sixth being their dog,' as they guessed. Others said, 'Seven,' and the eighth was their dog. Say, 'My Lord is the best knower of their number.' Only a few knew the correct number. Therefore, do not argue with them; just go along with them. You need not consult anyone about this.

And thus did We make (men) to get knowledge of them that they might know that the Promise of Allah is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them, their Lord knows best about them," (then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them."

Nor say of anything, "I shall do such and such thing tomorrow." And say not of anything, "Lo! I shall do that tomorrow," And say not of anything: Surely I will do it tomorrow, And say not of anything, "I shall be sure to do so and so tomorrow".
And recite what has been revealed to you (O Muhammad SAW) of the Book (the Qur'an) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.

And recite (and teach) what has been revealed to thee of the Book of thy Lord: none can change His Words, and none wilt thou find as a refuge other than Him.
And keep yourself (O Muhammad SAW) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, etc., and other righteous deeds, etc.) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lusts and whose affair (deeds) has been lost.

And keep thyself with those who call on their Lord morning and evening desiring His goodwill, and let not thine eyes pass from them, desiring the beauties of this world's life. And follow not him whose heart We have made unmindful of Our remembrance, and he follows his low desires and his case exceeds due bounds.

Restrain thyself along with those who cry unto their Lord at morn and evening, seeking His Countenance; and let not thine eyes overlook them, desiring the pomp of the life of the world; and obey not him whose heart We have made heedless of Our remembrance, who followeth his own lust and whose case hath been abandoned.

You shall force yourself to be with those who worship their Lord day and night, seeking Him alone. Do not turn your eyes away from them, seeking the vanities of this world. Nor shall you obey one whose heart we rendered oblivious to our message; one who pursues his own desires, and whose priorities are confused.

Be patient with those who worship their Lord in the mornings and evenings to seek His pleasure. Do not overlook them to seek the worldly pleasures. Do not obey those whom We have caused to neglect Us and instead follow their own desires beyond all limits.

And withhold yourself with those who call on their Lord morning and evening desiring His goodwill, and let not your eyes pass from them, desiring the beauties of this world's life; and do not follow him whose heart We have made unmindful to Our remembrance, and he follows his low desires and his case is one in which due bounds are exceeded.

And keep thyself attached to those who call on their Lord morning and evening, seeking HIS pleasure; and let not thine eyes pass beyond them, seeking the adornment of the life of the world; and obey not him whose heart WE have made heedless of OUR remembrance and who follows his low desires, and his case exceeds all legitimate bounds.

And keep thy soul content with those who call on their Lord in the most perfect manner. And with hold yourself with those who call on their Lord morning and evening desiring His Face; and let not thine eyes pass beyond them, seeking the pomp and glitter of this Life: no obey any whose heart We have permitted to neglect the remembrance of Us, one who follows his own desires, whose case has gone beyond all bounds.

And say: "The truth is from your Lord." Then whosoever wills, let him believe, and whosoever wills, let him disbelieve. Verily, We have prepared for the Zalimun (polytheists and wrong-doers, etc.), a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allah). And if they ask for help (relief, water, etc.) they will be granted water like boiling oil, that will scald their faces. Terrible the drink, and an evil Murtafaqua (dwelling, resting place, etc.)!

Say: (It is) the truth from the Lord of you (all). Then whosoever will, let him believe, and whosoever will, let him disbelieve. Lo! We have prepared for disbelievers Fire. Its tent encloseth them. If they ask for showers, they will be showered with water like to molten lead which burneth the faces. Calamitous the drink and ill the resting-place!

Proclaim: "This is the truth from your Lord," then whoever wills let him believe, and whoever wills let him disbelieve. We have prepared for the transgressors a fire which will completely surround them. When they scream for help, they will be given a liquid like concentrated acid that scalds the faces. What a miserable drink! What a miserable destiny!

Say,"Truth comes from your Lord. Let people have faith or disbelieve as they chose." For the unjust We have prepared a fire which will engulf them with its (flames). Whenever they cry for help they will be answered with water as hot as molten brass which will scald their faces. How terrible is such a drink and such a resting place!

And say: The truth is from your Lord, so let him who please believe, and let him who please disbelieve; surely We have prepared for the iniquitous a Fire, and enclosure of which will encompass them about; and if they cry for water, they shall be given water like molten brass which will scald their faces; evil the drink and ill the resting-place.

And say, 'It is the truth from your Lord: wherefore let him who will, believe, and let him, who will, disbelieve.' Verily, WE have prepared for the wrongdoers a fire whose flaming canopy shall enclose them. And if they cry for help, they will be helped with water like molten lead which would scale their faces. How dreadful the drink and how evil the resting place!

Say, "The truth is from your Lord": Let him who will believe, and let him who will, reject (it): for the wrong-doers We have prepared a Fire whose (smoke and flames), like the walls and roof of a tent, will hem them in: if they implore relief they will be granted water like melted brass, that will scald their faces, how dreadful the drink! How uncomfortable a couch to recline on!

Verily! As for those who believe and do righteous deeds, certainly! We shall not suffer to be lost the reward of anyone who does his (righteous) deeds in the most perfect manner.

As for those who believe and do good, We waste not the reward of him who does a good work.

Lo! as for those who believe and do good works - Lo! We suffer not the reward of one whose work is goodly to be lost.

As for those who believe and lead a righteous life, we never fail to recompense those who work righteousness.

The righteously striving believers should know that We do not neglect the reward of those who do good deeds.

Surely (as for) those who believe and do good, We do not waste the reward of him who does a good work.

Verily, those who believe and do good works - surely WE suffer not the reward of those who do good works to be lost.

As to those who believe and work righteousness, verily We shall not suffer to perish the reward of any who do a (single) righteous deed.
And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: "I think not that this will ever perish, and what an excellent Murtafaqa (dwelling, resting place, etc.)!"

And he entered his garden while he wronged his soul by saying, "I do not think that this will ever end."

And he went into his garden, while he (thus) wronged himself. He said: "I think not that all this will ever perish, and what a wonderful reward!"

And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: "I think not that this will ever perish, and what a wonderful reward!"

And he had fruit in abundance. And he said to his companion, arguing with him, "I am richer than thou in wealth and stronger in respect of men." And he boastedly told his friend: "I am far more prosperous than you, and I command more respect from the people." And he said to his companion boastfully, arguing with him, 'I am richer than thou in wealth and stronger in respect of men.' And he boastedly told his friend: "I am far more prosperous than you, and I command more respect from the people."

And he had fruit. And he said unto his comrade, when he spake with him: I am more than thee in wealth, and stronger in respect of men. And he boastedly told his friend: "I am far more prosperous than you, and I command more respect from the people."

Each of the gardens yielded its fruits in abundance and failed not the least therein. And in between the two WE caused a stream to flow. And set forth to them the parable of two men; for one of them WE made two gardens of grape-vines, and WE surrounded them both with date-palms and and between them WE made corn-fields.

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And set forth for them the parable of two men: unto one of them WE had assigned two gardens of grapes, and WE had surrounded both with date-palms and and between them WE made corn-fields.

And put forward to them the example of two men: unto one of them WE had given two gardens of grapes, and WE had surrounded both with date-palms and had put between them green crops (cultivated fields etc.).

And set forth to them the parable of two men -- for one of them WE made two gardens of grape-vines, and WE surrounded them with date-palms, and between them WE made corn-fields.

And set forth for them the parable of two men - one of them WE provided with two gardens of grape vines, and WE surrounded them both with palms, and in the midst of them WE made cornfields.

And put forward to them the example of two men: we gave one of them two gardens of grapes, surrounded by date palms, and placed other crops between them.

Each of those two gardens brought forth its produce, and failed not in the least therein, and WE caused a river to gush forth in the midst of them. Each of those two gardens brought forth its produce, and failed not in the least therein, and WE caused a river to gush forth in the midst of them.

And he possessed much wealth in (my following of) men. And he had fruit in abundance. And he said to his companion boastfully, arguing with him, 'I am richer than thou in wealth and stronger in respect of men.'

And he had property (or fruit) and he said to his companion, in the course of mutual talk: I am more than you in wealth and stronger in respect of men."

And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: "I think not that this will ever perish, and what an excellent Murtafaqa (dwelling, resting place, etc.)!"

And he went into his garden, while he was unjust to himself. He said: I think not that this will ever perish, and what an excellent Murtafaqa (dwelling, resting place, etc.)!"
"And I think not the Hour will ever come, and if indeed I am brought back to my Lord, I shall surely find better than this when I return to Him."

And I think not the Hour will ever come, and if even I am returned to my Lord, I will certainly find a returning-place better than this.

I think not that the Hour will ever come, and if indeed I am brought back unto my Lord I surely shall find better than this as a resort.

Moreover, I think this is it; I do not think that the Hour (the Hereafter) will ever come to pass. Even if I am returned to my Lord, I will (be clever enough) to possess an even better one thereon."

nor do I think that there will be a Day of Judgment. Even if I shall be brought before my Lord, I certainly deserve to have a better place than this."

And I do not think the hour will come, and even if I am returned to my Lord I will most certainly find a returning place better than this.

"And I do not think the promised Hour will ever come. And even if I am ever brought back to my Lord, I shall, surely, find a better resort than this."

"Nor do I deem that the Hour (of Judgment) will (ever) come: Even if I am brought back to my Lord, I shall surely find (there) something better in exchange."

His companion said to him, during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man?"

His companion said to him, while arguing with him: Disbelievest thou in Him Who created thee of dust, then of a small life-germ, then he made thee a perfect man?

His comrade, when he (thus) spake with him, exclaimed: Disbelievest thou in Him Who created thee of dust, then of a drop (of seed), and then fashioned thee a man?

His friend said to him, as he debated with him, "Have you disbelieved in the One who created you from dust, then from a tiny drop, then perfected you into a man?

His friend said to him, "How can you disbelieve in the One who turned clay into sperm out of which He created you?.

But as for me, he, Allah, is my Lord, and I do not associate anyone with my Lord.

But as for me, I believe that ALLAH alone is my Lord, and I will not associate anyone with my Lord;

"But as for my part (I believe) that He is Allah, my Lord and none shall I associate as partner with my Lord.

But as for me, He, Allah, is my Lord, and I associate none with my Lord.

But as for me, I believe that ALLAH alone is my Lord, and I will not associate anyone with my Lord;

"But (I think) for my part that He is Allah, My Lord, and none shall I associate with my Lord.

It was better for you to say, when you entered your garden: 'That which Allah wills (will come to pass)! There is no power but with Allah '. If you see me less than you in wealth, and children.

And wherefore didst thou not say, when thou enteredst thy garden: It is as Allah has pleased -- there is no power save in Allah? If thou consider me as less than thee in wealth and children --

If only, when thou enterest thy garden, thou hadst said: That which Allah willeth (will come to pass)! There is no strength save in Allah! Though thou seest me as less than thee in wealth and children,

"When you entered your garden, you should have said, 'This is what GOD has given me (Maa Shaa Allah). No one possesses power except GOD (La Quwwata Ellaa Bellaah). You may see that I possess less money and less children than you.

When entering your garden, you should have said, 'This is what GOD willed; All Power belongs to Him. Even if you consider me inferior to yourself in wealth and offspring,

And wherefore did you not say when you entered your garden: It is as Allah has pleased, there is no power save in Allah? If you consider me to be inferior to you in wealth and children,

'And why didst thou not say when thou didst enter thy garden, 'Only that which ALLAH wills comes to pass. There is no power save in ALLAH': if thou seest me as less than thyself in riches and offspring.

'Why didst thou not, as thou wentest into thy garden, say: 'Allah's will (will come to pass)? There is no power save in Allah? If thou dost see me less than thee in wealth and sons,

"It may be that my Lord will give me something better than thy garden, and will send on it Husban (torment, bolt, etc.) from the sky, then it will be a slippery earth.

Then maybe my Lord will give me better than thy garden, and will send on (thine) a reckoning from heaven so that it is dust without plant:

"My Lord may grant me better than thy garden. He may send a violent storm from the sky that wipes out your garden, leaving it completely barren.

"And it may be, my Lord will give me something better than thy garden, and will send on thy garden a thunderbolt from heaven so that it will become bare slippery ground;

"It may be that my Lord will give me something better than thy garden, and that He will send on thy garden thunderbolts (by way of reckoning) from heaven, making it (but) slippery sand!-"
And set forth to them the parable of the life of this world: It is like the rain which WE send down from the sky, and the vegetation of the earth becomes luxuriant thereby, then it becomes dry, broken into pieces which the winds scatter. And Allah is the Holder of power over all things.

And set forth to them the similitude of the life of this world: like water which WE send down from the sky, and the vegetation of the earth is mingled with it, and then becomes dry grass broken into pieces which the winds scatter, AND ALLAH has full power over everything.

And set forth to them the similitude of the life of this world: It is like the rain which we send down from the skies: the earth's vegetation absorbs it, but soon it becomes dry stubble, which the winds do scatter: it is (only) Allah who prevails over all things.

And set forth for them the similitude of the life of this world. It is like water which WE send down from the sky, and the vegetation of the earth becomes mingled with it, then it becomes dry broken into pieces which the winds scatter, and ALLAH has full power over everything.
And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Woe to us! What kind of record is this that leaves nothi

And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allah, and in the left hand for a disbeliever in the Oneness of Allah), and you will see the Mujrimun (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.

And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allah, and in the left hand for a disbeliever in the Oneness of Allah), and you will see the Mujrimun (criminals, polytheists, sinners, etc.), fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.

And the Book shall be placed, then you will see the guilty fearing for what is in it, and they say: O woe to us! what a book is this! It leaves out neither a small thing nor a great one, but numbers them (all), and they find what they did confronting them. And thy Lord wrongs not any one.

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And the Book (of Deeds) will be placed (before you); and thou wilt see the sinful in great terror because of what is (recorded) therein; they will say, "Ah! woe to us! what a Book is this! It leaves out nothing small or great, but takes account thereof!" They will find all that they did, placed before them: And not one will thy Lord treat with injustice.
And the Sinful shall see the fire and apprehend that they have to fall therein: no means will they find to turn away therefrom. 

The guilty will see Hell, and will escape from there. One Day He will say, 'Call on those whom ye thought to be My partners,' and they will call on them, but they will not answer them; and We shall place a barrier between them. And remember the day when He will say: 'Call on those whom you considered to be My associates.' So they will call on them, but they will not answer them, and We shall put a barrier between them.

I (Allah) made them (Iblis and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation; nor could I take those who mislead for aiders. I made them (Iblis and his offspring) not to witness the creation of the heavens and the earth, nor their own creation. Nor could I take as helpers those who lead people astray.

And when We said to the angels: 'Prostrate to Adam.' They all prostrated except Iblis. He was of the jinn, so he rebelled against His Lord's command. Will ye then take him and his offspring for friends rather than Me, and they are your enemies? Evil is the exchange for the unjust.

And (remember) the time when WE said to the angels, 'Submit to Adam,' and they all submitted but Iblis did not. HE was one of the jinn; and he disobeyed the command of his Lord. Will you then take him and his offspring for friends instead of ME while they are your enemies? Evil is the exchange for the wrongdoers.

And when We said to the angels: 'Make submission to Adam, they submitted except Iblis. He was of the jinn, so he transgressed the commandment of his Lord. Will you then take him and his offspring for friends rather than Me, and they are your enemies? Evil is the exchange for the unjust.' And (remember) when We said to the angels: 'Make obeisance to Adam; they made obeisance but Iblis (did it not). He was of the jinn, so he transgressed the commandment of his Lord. What! would you then take him and his offspring for friends rather than Me, and they are your enemies? Evil is (this) change for the unjust.

And (be mindful of) the Day when He will say: 'Call those partners of Mine whom you pretended.' Then they will cry unto them, but they will not answer them; and We shall cause a separation between them. The day will come when He says, 'Call upon My partners, whom you claimed to be gods beside Me,' they will call on them, but they will not hear their prayer, and We shall set a gulf of doom between them.

On the day when God asks the idolators to seek help from their idols, they will call their idols for help. But the idols will not answer them; We shall separate the two parties from each other by a destructive gulf, and We will cause a separation between them.

And remember the day when HE will say to them, 'Call those whom you deemed to be MY partners,' Then will they call on them, but they will not answer them; and WE shall place a barrier between them.

One Day He will say, 'Call on those whom ye thought to be My partners,' and they will call on them, but they will not listen to them; and We shall make for them a place of common perdition.

And the Mujiirmin (criminals, polytheists, sinners), shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

And the guilty will see the Fire, and know that they are about to fall into it, and they will find no escape from it.

And the guilty will see the Fire and know that they are about to fall therein, and they find no way of escape thence.

The guilty will see Hell, and will realize that they will fall into it. They will have no escape therefrom.

When the criminals see hell fire, they will have no doubt about falling (headlong) therein, nor of finding anyone to save them.

And the guilty shall see the fire, then they shall know that they are going to fall into it, and they shall not find a place to which to turn away from it.

And the guilty shall see the fire and realize that they are going to fall therein; and they shall find no escape therefrom.

And the Sinful shall see the fire and apprehend that they have to fall therein: no means will they find to turn away therefrom.
And nothing prevents men from believing, now when the guidance (the Qur'an) has come to them, and from asking Forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allah), or the torment be brought to them face to face?

And naught hinders mankind from believing when the guidance comes unto them, and from asking forgiveness of their Lord, but (they wait) for the way of the ancients to overtake them, or that the chastisement should confront them.

And nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, except (that they wish) that the judgment of the men of old should come upon them or (that) they should be confronted with the Doom.

And who doth more wrong than one who is reminded of the Signs of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth? Truly We have set veils over their hearts lest they should understand this, and over their ears, deafness, if thou callst them to guidance.

And nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, except (that they wish) that the judgment of the men of old should come upon them (or) that they should be confronted with the Doom.

And who doth more wrong than one who is reminded of the Signs of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth? Truly We have set veils over their hearts lest they should understand this, and over their ears, deafness, if thou callst them to guidance.

And when the guidance came to them, and from asking forgiveness of their Lord unless it be that they wish that the judgment of the men of old should come upon them or (that) they should be confronted with the Doom.

And who doth more wrong than one who is reminded of the Signs of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth? Truly We have set veils over their hearts lest they should understand this, and over their ears, deafness, if thou callst them to guidance.

We have sent not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as jest and mockery!

We send not the Messengers but as givers of good news and warning, and those who disbelieve contend with falsehood to weaken thereby the Truth, and they take My messages and the warning for a mockery.

We send not the Messengers but as givers of good news and warning, and those who disbelieve contend with falsehood in order to refute the Truth thereby. And they take Our revelations and that wherewith they are threatened as a jest.

We send not the Messengers but as givers of good news and warning, and those who disbelieve argue with falsehood to defeat the truth, and they take My proofs and warnings in vain.

We only send the messengers as simply deliverers of good news, as well as warners. Those who disbelieve argue with falsehood to defeat the truth, and they take My communications and that with which they are warned for a mockery.

We send not the Messengers but as givers of glad tidings and as Warners. And those who disbelieve contend by means of falsehood that they may rebut the truth thereby. And they take MY Signs and what they are warned of only as jest and mockery!

And naught hinders people from believing when the guidance comes to them, and from asking forgiveness of their Lord, but that (they wait) for the fate of the ancients to overtake them or that punishment should come upon them face to face.

We only send the messengers to give Glad Tidings and to give warnings: But the unbelievers dispute with false means to refute the truth thereby. And they take My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned for a mockery.

And We do not send messengers but as givers of good news and warning, and those who disbelieve make a false contention that they may render null thereby the truth, and they take My communications and that with which they are warned for a mockery.

And We do not send the Messengers but as givers of glad tidings and as Warners. And those who disbelieve argue with falsehood that they may rebut the truth thereby. And they take MY Signs and what they are warned of only as jest and mockery!

And naught hinders people from believing when the guidance comes to them, and from asking forgiveness of their Lord, but that (they wait) for the fate of the ancients to overtake them or that punishment should come upon them face to face.

And nothing prevents men from believing when the guidance comes to them, and from asking forgiveness of their Lord, except (that they wish) that the judgment of the men of old should come upon them or (that) they should be confronted with the Doom.

And naught hinders people from believing when the guidance comes to them, and from asking forgiveness of their Lord, but that (they wait) for the fate of the ancients to overtake them or that punishment should come upon them face to face.

We only send the messengers to give Glad Tidings and to give warnings: But the unbelievers dispute with vain argument, in order therewith to weaken the truth, and they treat My Signs as a jest, as also the fact that they are warned!

And who does more wrong than he who is reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them forgetting what (deeds) his hands have sent forth, Truly, We have set veils over their hearts lest they should understand this (the Qur'an), and in their ears, deafness. And if you (O Muhammad SAW) call them to guidance, even then they will never be guided.

And who doth greater wrong than he who hath been reminded of the revelations of his Lord, yet turneth away from them and forgettest what his hands send forward (to the Judgment)? Lo! on their hearts We have placed coverings so that they understand not, and in their ears a deafness. And though thou call them to the guidance, in that case they can never be led aright.

And who is more unjust than he who is reminded of the messages of his Lord, then he turns away from them and forgets what his hands have sent before? Surely We have placed veils over their hearts lest they understand it, and a deafness in their ears. And if thou call them to the guidance, they will even then never follow the right course.

And who is more evil than those who are reminded of their Lord’s proofs, then disregard them, without realizing what they are doing. Consequently, we place shields on their hearts to prevent them from understanding it (the Qur’an), and deafness in their ears. Thus, no matter what you do to guide them, they can never ever be guided.

And who is more unjust than those who are reminded of the revelations of their Lord but have disregarded them and have forgotten their deeds? We have veiled their hearts and sealed their ears so that they cannot understand. Even if you call them to the right path, they will never accept guidance.

And who is more unjust than he who is reminded of the communications of his Lord, then he turns away from them and forgets what his hands have sent before? Surely We have placed veils over their hearts lest they should understand it and a heaviness in their ears; and if you call them to the guidance, they will not ever follow the right course in that case.

And who is more unjust than he who is reminded of the Signs of his Lord, but turns away from them, and forgets what his hands have sent forward? Verily, WE have placed veils over their hearts that they understand it not and in their ears a deafness. And if thou call them to guidance, they will never accept it.

And who doth more wrong than one who is reminded of the Signs of his Lord, but turns away from them, forgetting the (deeds) which his hands have sent forth? Verily We have set veils over their hearts lest they should understand this, and over their ears, deafness, if thou callest them to guidance, even then will they never accept guidance.
Section 9: Moses travels in Search of Knowledge

018:058 And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.

018:059 And thy Lord is Forgiving, Full of Mercy. Were He to punish them what they earn, He would certainly hasten the chastisement for them. But for them there is an appointed time from which they will find no refuge.

018:060 Thy Lord is the Forger, Full of Mercy. If He took them to task (now) for what they earn, He would hasten on the doom for them; but theirs is an appointed term from which they will find no escape.

018:061 Yet, your Lord is the Forger, full of mercy. If He called them to account for their deeds, He would annihilate them right there and then. Instead, He gives them a respite until a specific, predetermined time; then they can never escape.

018:062 Your Lord is All-forgiving and All-merciful. Had He wanted to punish them for their sins, He would have been prompt to torment them. For their punishment there is an appointed time, after which there will be no way for them to escape.

018:063 And your Lord is Forgiving, the Lord of Mercy; were He to punish them for what they earn, He would certainly have hastened the chastisement for them; but for them there is an appointed time from which they shall not find a refuge.

018:064 And thy Lord is Most Forgiving, Lord of Mercy. If HE were to seize them for what they have earned, then surely HE would have hastened the punishment for them. But they have an appointed time from which they will find no refuge.

018:065 But your Lord is Most forgiving, full of Mercy. If He were to call them (at once) to account for what they have earned, then surely He would have hastened their punishment; but they have their appointed time, beyond which they will find no refuge.

018:066 And these towns -- We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

018:067 And (all) those townships! We destroyed them when they did wrong, and We appointed a fixed time for their destruction.

018:068 Many a community we annihilated because of their transgressions; we designated a specific time for their annihilation.

018:069 We only destroyed the inhabitants of certain towns when they had committed injustice and did not repent before Our deadline.

018:070 And (as for) these towns, We destroyed them when they acted unjustly, and We have appointed a time for their destruction.

018:071 And these towns -- WE destroyed them when they committed iniquities. And WE appointed a time for their destruction.

018:072 Such were the populations we destroyed when they committed iniquities; but we fixed an appointed time for their destruction.
018:063 Khan  He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish, none but Shaitan (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"

018:063 Maulana  He said: Sawest thou when we took refuge on the rock, I forgot the fish, and none but the devil made me forget to speak of it, and it took its way into the river; what a wonder!

018:063 Pickthall  He said: Didst thou see, when we took refuge on the rock, and I forgot the fish - and none but Satan caused me to forget to mention it - it took its way into the waters by a marvell.

018:063 Rashad  He said, "Remember when we sat by the rock back there? I paid no attention to the fish. It was the devil who made me forget it, and it found its way back to the river, strangely."

018:063 Sarwar  His companion replied, "Do you remember the rock on which we took rest? Satan made me forget to mention to you the story of the fish and how it miraculously made its way into the sea.

018:063 Shakir  He said: Did you see when we took refuge on the rock then I forgot the fish, and nothing made me forget to speak of it but the Shaitan, and it took its way into the river; what a wonder!

018:063 Sherali  He replied, 'Didst thou see, when we betook ourselves to the rock for rest and I forgot the fish - and none but Satan caused me to forget to mention it to thee - it took its way into the sea in a marvelous manner?'

018:063 Yusufali  He replied: 'Sawest thou (what happened) when we betook ourselves to the rock? I did indeed forget (about the Fish: none but Satan made me forget to tell you about it: it took its course through the sea in a marvellous way!'

018:064

018:064 Khan  [Musa (Moses)] said: "That is what we have been seeking." So they went back retracing their footsteps.

018:064 Maulana  He said: This is what we sought for. So they returned retracing their footsteps.

018:064 Pickthall  He said: This is that which we have been seeking. So they retraced their steps again.

018:064 Rashad  (Moses) said, "That was the place we were looking for." They traced their steps back.

018:064 Sarwar  Moses said, "That is exactly what we are seeking. They followed their own foot prints back (to the rock)."

018:064 Shakir  He said: This is what I sought for; so they returned retracing their footsteps.

018:064 Sherali  He said, 'That is what we have been seeking.' So they both returned, retracing their footsteps.

018:064 Yusufali  Moses said: "That was what we were seeking after:" So they went back on their footsteps, following (the path they had come).

018:065

018:065 Khan  Then they found one of Our slaves, unto whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.

018:065 Maulana  Then they found one of Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves.

018:065 Pickthall  Then found they one of Our slaves, unto whom We had given mercy from Us, and had taught him knowledge from Our presence.

018:065 Rashad  They found one of our servants, whom we blessed with mercy, and bestowed upon him from our own knowledge.

018:065 Sarwar  There they met one of Our servants who had received blessings and knowledge from Us.

018:065 Shakir  Then they found one from among Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves.

018:065 Sherali  Then they found a servant of OURS, upon whom WE had bestowed blessings and knowledge from Us.

018:065 Yusufali  So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our Presence.

018:066

018:066 Khan  Musa (Moses) said to him (Khidr) "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?"

018:066 Maulana  Then they found one of Our servants, unto whom We had granted mercy from Us, and whom We had taught knowledge from Us.

018:066 Pickthall  Then found they one of Our slaves, unto whom We had given mercy from Us, and had taught him knowledge from Our presence.

018:066 Rashad  They found one of our servants, whom we blessed with mercy, and bestowed upon him from our own knowledge.

018:066 Sarwar  There they met one of Our servants who had received blessings and knowledge from Us.

018:066 Shakir  Then they found one from among Our servants whom We had granted mercy from Us and whom We had taught knowledge from Ourselves.

018:066 Sherali  Then they found a servant of OURS, upon whom WE had bestowed mercy from US, and whom WE had taught knowledge from Ourselves.

018:066 Yusufali  So they found one of Our servants, on whom We had bestowed Mercy from Ourselves and whom We had taught knowledge from Our Presence.

018:067

018:067 Khan  He (Khidr) said: "Verily! You will not be able to have patience with me!

018:067 Maulana  He said: Thou canst not have patience with me.

018:067 Pickthall  He said: Lo! thou canst not bear with me.

018:067 Rashad  He said, "You cannot stand to be with me.

018:067 Sarwar  He replied, "You will not be able to have patience with me.

018:067 Shakir  He said: Surely you cannot have patience with me.

018:067 Sherali  He replied, 'Thou canst not have patience with me;

018:067 Yusufali  (The other) said: 'Verily thou wilt not be able to have patience with me!'

018:068

018:068 Khan  "And how can you have patience about a thing which you know not?"

018:068 Maulana  And how canst thou have patience in that whereof thou hast not a comprehensive knowledge?

018:068 Pickthall  How canst thou bear with that whereof thou canst not compass any knowledge?

018:068 Rashad  "How can you stand that which you do not comprehend?"

018:068 Sarwar  'How can you have patience about a thing which you know not?'

018:068 Shakir  And how can you have patience in that whereof you have not got a comprehensive knowledge?

018:068 Sherali  And how can you have patience about the things the knowledge of which thou comprehendest not?

018:068 Yusufali  "And how canst thou have patience about things about which thy understanding is not complete?"

018:069

018:069 Khan  Musa (Moses) said: "If Allah will, you will find me patient, and I will not disobey you in aught."

018:069 Maulana  He said: If Allah please, thou wilt find me patient, nor shall I disobey thee in aught.

018:069 Pickthall  He said: Allah willing, thou shalt find me patient and I shall not in aught gainsay thee.

018:069 Rashad  He said, "You will find me, GOD willing, patient. I will not disobey any command you give me."

018:069 Sarwar  Moses said, 'If God wishes, you will find me patient and I shall not disobey any of your orders.'

018:069 Shakir  He said: If Allah pleases, you will find me patient and I shall not disobey you in any matter.

018:069 Sherali  He said, 'Thou wilt find me, if ALLAH please, patient and I shall not disobey any command of thine.'

018:069 Yusufali  Moses said: "Thou wilt find me, if Allah so will, (truly) patient: nor shall I disobey thee in aught."
018:070 Khan
He (Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention it to you."

018:070 Maulana
He said: If thou wouldst follow me, question me not about aught until I myself speak to thee about it.

018:070 Pickthall
He said: Well, if thou go with me, ask me not concerning aught till I myself make mention of it unto thee.

018:070 Rashad
He said, "If you follow me, then you shall not ask me about anything, unless I choose to tell you about it."

018:070 Sarwar
He said to Moses, "If you will follow me, do not ask me about anything until I tell you the story about it."

018:070 Shakir
He said: If you would follow me, then do not question me about any thing until I myself speak to you about it

018:070 Sherali
He said, 'Well, if you would follow me, then ask me no questions about anything till I myself speak to thee about it.'

018:070 Yusufali
The other said: "If then thou wouldst follow me, ask me no questions about anything until I myself speak to thee concerning it."

018:071
Section 10: Moses travels in Search of Knowledge

018:071 Khan
So they both proceeded, till, when they embarked the ship, he (Khidr) scuttled it. Musa (Moses) said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing "Imra" (a Munkar - evil, bad, dreadful thing)."

018:071 Maulana
So they set out until, when they embarked in a boat, he made a hole in it. (Moses) said: Hast thou made a hole in it to drown its occupants? Thou has surely done a grievous thing.

018:071 Pickthall
So they twain set out till, when they were in the ship, he made a hole therein. (Moses) said: Have you made a hole in it to drown the folk thereof? Thou verily hast done a dreadful thing.

018:071 Rashad
So they went. When they boarded a ship, he bore a hole in it. He said, "Did you bore a hole in it to drown its people? You have committed something terrible."

018:071 Sarwar
They started their journey and some time latter they embarked in a boat in which he made a hole. Moses asked him, "Did you make the hole to drown the people on board? This is certainly very strange".

018:071 Shakir
So they went (their way) until when they embarked in the boat he made a hole in it. (Musa) said: Have you made a hole in it to drown its inmates? Certainly you have done a grievous thing.

018:071 Sherali
So they both set out till, when they embarked in a boat, he made a hole in it. Moses said, 'Hast thou made a hole in it to drown those who are in it? Surely, thou hast done a grievous thing.'

018:071 Yusufali
So they both proceeded: until, when they were in the boat, he scuttled it. Said Moses: "Hast thou scuttled it in order to drown those in it? Truly a strange thing hast thou done!"

018:072

018:072 Khan
He (Khidr) said: "Did I not tell you, that you would not be able to have patience with me?"

018:072 Maulana
He said: Did I not say that thou couldst not have patience with me?

018:072 Pickthall
He said: Did I not tell thee that thou couldst not bear with me?

018:072 Rashad
He said, "Did I not say that you cannot stand to be with me?"

018:072 Sarwar
He said, "Did I not tell you that you would not be able to remain patient with me?"

018:072 Shakir
He said: Did I not say that you will not be able to have patience with me?

018:072 Sherali
He replied, 'Did I not tell thee that thou canst not have patience with me?'

018:072 Yusufali
He answered: "Did I not tell thee that thou canst have no patience with me?"

018:073

018:073 Khan
[Musa (Moses)] said: "Call me not to account for what I forgot, and be not hard on me for my affair (with you)."

018:073 Maulana
He said: Blame me not for what I forgot and be not hard upon me for what I did.

018:073 Pickthall
(Moses) said: Be not wroth with me that I forgot, and be not hard upon me for my fault.

018:073 Rashad
He said, "I am sorry. Do not punish me for my forgetfulness; do not be too harsh with me."

018:073 Sarwar
Moses said, "Please, forgive my forgetfulness. Do not oblige me with what is difficult for me to endure."

018:073 Shakir
He said: Blame me not for what I forgot, and do not constrain me to a difficult thing in my affair.

018:073 Sherali
Moses said, 'Take me not to task for what I forgot and be not hard on me for this lapse of mine.'

018:073 Yusufali
Moses said: "Rebuke me not for forgetting, nor grieve me by raising difficulties in my case."

018:074

018:074 Khan
Then they both proceeded, till they met a boy, he (Khidr) killed him. Musa (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing "Nakra" (a great Munkar - prohibited, evil, dreadful thing)!

018:074 Maulana
So they went on, until, when they met a boy, he slew him. (Moses) said: Hast thou slain an innocent person, not guilty of slaying another? Thou hast indeed done a horrible thing.

018:074 Pickthall
So they twain journeyed on till, when they met a lad, he slew him. (Moses) said: What! Hast thou slain an innocent soul who hath slain no man? Verily thou hast done a horrid thing.

018:074 Rashad
So they went. When they met a young boy, he killed him. He said, "Why did you kill such an innocent person, who did not kill another person? You have committed something horrendous."

018:074 Sarwar
They continued on their journey until they met a young boy whom he killed. Moses said, "How could you murder an innocent soul? This is certainly a horrible act."

018:074 Shakir
So they went on until, when they met a boy, he slew him. (Musa) said: Have you slain an innocent person otherwise than for manslaughter? Certainly you have done an evil thing.

018:074 Sherali
So they journeyed on till when they met a young boy; he slew him. Moses said, 'What! hast thou slain an innocent person without his having slain anyone! Surely, thou hast done a hideous thing.'

018:074 Yusufali
Then they proceeded: until, when they met a young man, he slew him. Moses said: "Hast thou slain an innocent person who had slain none? Truly a foul (unheard of) thing hast thou done!"

018:075

018:075 Khan
He (Khidr) said: "Did I not tell you that you can have no patience with me?"

018:075 Maulana
He said: Did I not say to thee that thou couldst not have patience with me?

018:075 Pickthall
He said: Did I not tell thee that thou couldst not bear with me?

018:075 Rashad
He said, "Did I not tell you that you cannot stand to be with me?"

018:075 Sarwar
He responded, 'Did I not tell you that you will not be able to remain patient with me?'

018:075 Shakir
He said: Did I not say to you that you will not be able to have patience with me?

018:075 Sherali
He replied, 'Did I not tell thee that thou couldst never bear with me patiently?'

018:075 Yusufali
He answered: "Did I not tell thee that thou canst have no patience with me?"
And as for the boy, his parents were believers and we feared lest he should involve them in wrongdoing and disbelief.

"And as for the boy, his parents were believers, and we feared lest he should involve them in wrongdoing and disbelief."

And as for the youth, his parents were believers and we feared lest he should make disobedience and ingratitude to come upon them:

"As for the youth, his parents were good believers, and we saw that he was going to burden them with his transgression and disbelief."

And as for the boy, his parents were believers and we feared lest he should oppress them by rebellion

"And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief."

And as for the boat, it belonged to certain men in dire want: they plied their calling coming after them, who was confiscating every ship by force.

"As for the ship, it belonged to Masakin (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king after them who seized every ship by force."

"As for the ship, it belonged to poor fishermen, and I wished to render it defective. There was a king coming after them, who was confiscating every ship, forcibly."

"If I ask thee about anything after this, keep me not in thy company, thou wilt then indeed have found an excuse from me."

"If I ask thee about anything else, then do not keep me with you. You have seen enough apologies from me."

"If I ask you such questions again, abandon me; you will have enough reason to do so."

"If I ask you about anything after this, keep me not in thy company; indeed you shall have (then) found an excuse in my case."

"If I ask thee concerning anything after this, keep me not in thy company, for then thou shalt have got sufficient excuse from me."

"If you had pleased, you might certainly have taken a recompense for it."

"If thou hadst wished, thou couldst have taken payment for it."

"If thou hastad wished, thou couldst have taken payment for it."

"You could have demanded a wage for that!"

"You should have received some money for your labor."

"If thou hadst wished, surely thou couldst have exacted some recompense for it."

"If thou hadst wished, surely thou couldst have exacted some recompense for it."

"If I ask thee the interpretation of that thou couldst not bear with patience."

"If I ask you anything after this, keep me not in your company; you have received an excuse from me."
018:081
018:081 Khan  "So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy.
018:081 Maulana So We intended that their Lord might give them in his place one better in purity and nearer to mercy.
018:081 Pickthal And we intended that their Lord should change him for them for one better in purity and nearer to mercy.
018:081 Rashad "We willed that your Lord substitute in his place another son; one who is better in righteousness and kindness.
018:081 Sarwar so We decided that their Lord should replace him by a better and more virtuous son.
018:081 Sherali So we desired that their Lord might give them in his place one better than he in purity and nearer to having compassion.
018:081 Sherawi So we desired that their Lord should give them in exchange one better than he in purity and closer in filial affection;
018:081 Yusufali "So we desired that their Lord would give them in exchange (a son) better in purity (of conduct) and closer in affection.

018:082
018:082 Khan "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) over which you could not hold patience."
018:082 Maulana And so for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father had been a righteous man. So thy Lord intended that they should attain their maturity and take out their treasure -- a mercy from thy Lord -- and I did not do it of my own accord. This is the significance of that with which you could not have patience.
018:082 Pickthal And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father had been righteous, and thy Lord intended that they should come to their full strength and should bring forth their treasure as a mercy from their Lord; and I did it not upon my own command. Such is the interpretation of that wherewith thou couldst not bear.
018:082 Rashad "As for the wall, it belonged to two orphan boys in the city. Under it, there was a treasure that belonged to them. Because their father was a righteous man, your Lord wanted them to grow up and attain full strength, then extract their treasure. Such is mercy from your Lord. I did none of that of my own volition. This is the explanation of the things you could not stand."
018:082 Sarwar "The tumbling wall belonged to two orphans in the town whose father was a righteous person. Underneath the wall there was a treasure that belonged to them. Your Lord wanted the orphans to find the treasure through the mercy of your Lord when they mature. I did not repair the wall out of my own desire. These were the explanations of my deeds about which you could not remain patient."
018:082 Shakir And as for the wall, it belonged to two orphan boys in the city, and there was beneath it a treasure belonging to them, and their father was a righteous man; so your Lord desired that they should attain their maturity and take out their treasure, a mercy from your Lord, and I did not do it of my own accord. This is the significance of that with which you could not have patience.
018:082 Sherali And as for the wall, it belonged to two orphan boys in the town, and beneath it was a treasure belonging to them, and their father had been a righteous man, so thy Lord desired that they should reach their age of full strength and take out their treasure, as a mercy from thy Lord and I did it not of my own accord. This is the explanation of that which thou couldst not bear with patience."
018:082 Yusufali "As for the wall, it belonged to two youths, orphans, in the Town; there was, beneath it, a buried treasure, to which they were entitled: their father had been a righteous man: So thy Lord desired that they should attain their age of full strength and get out their treasure - a mercy (and favour) from thy Lord. I did it not of my own accord. Such is the interpretation of (those things) over which thou wast unable to hold patience."

018:083
018:083 Khan And they ask you about Dhuqarnain. Say: I will recite to you something of his story.
018:083 Maulana And they ask thee about Dhu'l-Qarnain. Say: I will recite to you something of his story.
018:083 Pickthal They will ask thee of Dhu'l-Qarnayn. Say: I will recite unto you a remembrance of him.
018:083 Rashad They ask you about Zul-Qarnain. Say, "I will narrate to you some of his history."
018:083 Sarwar (Muhammad), they will ask you about Dhu'l-Qarnayn. Say, 'I shall tell you something about him'.
018:083 Shakir And they ask you about Zulqarnain. Say: I will recite to you an account of him.
018:083 Sherali And they ask thee concerning Dhu'l Qarnain. Say, 'I will recite to you something of his account.'
018:083 Yusufali They ask thee concerning Zul-qarnain. Say, 'I will rehearse to you something of his story.'
018:084
018:084 Khan Verily, We established him in the earth, and We gave him the means of everything.
018:084 Maulana Truly We established him in the land and granted him means of access to everything;
018:084 Pickthal Lo! We made him strong in the land and gave him unto every thing a road.
018:084 Rashad We granted him authority on earth, and provided him with all kinds of means.
018:084 Sarwar We had given him great power in the land and all kinds of resources.
018:084 Shakir Surely We established him in the land and granted him means of access to every thing.
018:084 Sherali WE established him in the earth and gave him the means to achieve everything.
018:084 Yusufali Verily We established his power on earth, and We gave him the ways and the means to all ends.

018:085
018:085 Khan So he followed a way.
018:085 Maulana So he followed a course.
018:085 Pickthal And he followed a road
018:085 Rashad Then, he pursued one way.
018:085 Sarwar With these he traveled
018:085 Shakir So he followed a course.
018:085 Sherali The he followed a certain way.
018:085 Yusufali One (such) way he followed,
018:086 Khan
Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allah) said (by inspiration): "O Dhu'l-Qarnain! Either you punish them, or treat them with kindness."

018:086 Maulana
Until, when he reached the setting-place of the sun, he found it going down into a black sea, and found by it a people. We said: O Dhu'l-Qarnain, either punish them or do them a benefit.

018:086 Pickthall
Till, when he reached the setting-place of the sun, he found it setting in a muddy spring, and found a people thereabout. We said: O Dhu'l-Qarnayn! Either punish or show them kindness.

018:086 Rashad
When he reached the far west, he found the sun setting in a vast ocean, and found people there. We said, "O Zul-Qarnain, you can rule as you wish; either punish, or be kind to them."

018:086 Sarwar
To the West where he found the sun setting into a warm source (spring) of water and a people living near by. We asked him, "Dhu'l-Qarnayn, you may punish them, or treat them with kindness?"

018:086 Shakir
Until when he reached the place where the sun set, he found it going down into a black sea, and found by it a people. We said: O Zul-Qarnain! either give them chastisement or do them a benefit.

018:086 Sherali
Until he reached the setting-place of the sun, he found it setting as if in a pool of murky water, and near it he found a people. WE said, 'O Dhu'l-Qarnain, you may punish them, or treat them with kindness.'

018:086 Yusufali
Until, he reached the setting of the sun, he found it set in a spring of murky water: Near it he found a People: We said: "O Zul-qarnain! (thou hast authority,) either to punish them, or to treat them with kindness."

018:087
018:087 Khan
He said: "As for him (a disbeliever in the Oneness of Allah) who does wrong, we shall punish him; and then he will be brought back unto his Lord; Who will punish him with a terrible torment (Hell).

018:087 Maulana
He said: As for him who is unjust, we shall chastise him, then he will be returned to his Lord, and He will chastise him with an exemplary chastisement.

018:087 Pickthall
He said: As for him who doeth wrong, we shall punish him, and then he will be brought back unto his Lord, Who will punish him with awful punishment!

018:087 Rashad
He said, "As for those who transgress, we will punish them; then, when they return to their Lord, He will commit them to more retribution.

018:087 Sarwar
He replied, 'I shall punish the unjust ones among them and then they will return to their Lord, who will punish them more sternly'.

018:087 Shakir
He said: As to him who is unjust, we will chastise him, then shall he be returned to his Lord, and He will chastise him with an exemplary chastisement;

018:087 Sherali
He said: 'As for him who does wrong, we shall certainly punish him; then shall he be brought back to his Lord, who will punish him with a dreadful punishment;

018:087 Yusufali
He said: 'Whoever doth wrong, him shall we punish; then shall he be sent back to his Lord; and He will punish him with a punishment unheard-of (before).

018:088
018:088 Khan
"But as for him who believes (in Allah's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak unto him mild words (as instructions)."

018:088 Maulana
And as for him who believes and does good, for him is a good reward, and We shall speak to him an easy word of Our command.

018:088 Pickthall
But as for him who believevth and doeth right, good will be his reward, and We shall speak unto him a mild command.

018:088 Rashad
"As for those who believe and lead a righteous life, they receive a good reward; we will treat them kindly."

018:088 Sarwar
As for those who believe and do good, they will receive virtuous rewards and We will tell them to do only what they can.

018:088 Shakir
And as for him who believes and does good, he shall have greatly rewarded, and We will speak to him an easy word of Our command.

018:088 Sherali
'But as for him who believes and acts righteousy, he will have a good reward with his Lord, and We too shall speak to him easy words of Our command.'

018:088 Yusufali
"But whoever believes, and works righteousness,- he shall have a greatly rewarded, and easy will be his task as We order it by our Command."

018:089
018:089 Khan
Then he followed another way,

018:089 Maulana
Then he followed a course.

018:089 Pickthall
Then he followed a road

018:089 Rashad
Then he pursued another way.

018:089 Sarwar
He travelled again

018:089 Shakir
Then he followed (another) course.

018:089 Sherali
Then indeed he followed another way.

018:089 Yusufali
Then followed he (another) way,

018:090
018:090 Khan
Until, when he came to the rising place of the sun, he found it rising on a people for whom We (Allah) had provided no shelter against the sun.

018:090 Maulana
Until, when he reached the (land of) the rising sun, he found it rising on a people to whom We had given no shelter from it --

018:090 Pickthall
Till, when he reached the rising-place of the sun, he found it rising on a people for whom We had appointed no shelter therefrom.

018:090 Rashad
When he reached the far east, he found the sun rising on people who had nothing to shelter them from it.

018:090 Sarwar
to the East where he found the sun rising upon a people whom We had exposed to its rays.

018:090 Shakir
Until when he reached the land of the rising of the sun, he found it rising on a people to whom We had given no shelter from It;

018:090 Sherali
Until he reached the rising-place of the sun, he found it rising on a people for whom WE had made no shelter against it.

018:090 Yusufali
Until, when he came to the rising of the sun, he found it rising on a people for whom We had provided no covering protection against the sun.

018:091
018:091 Khan
So (it was)! And We knew all about him (Dhu- Qarnain).

018:091 Maulana
So it was. And We had full knowledge of what he had.

018:091 Pickthall
So (it was). And We knew all concerning him.

018:091 Rashad
Naturally, we were fully aware of everything he found out.

018:091 Sarwar
This indeed was true. We knew all that he did there.

018:091 Shakir
Even so! and We had a full knowledge of what he had.

018:091 Sherali
Thus indeed it was. Verily, WE had full knowledge of all that he had with him.

018:091 Yusufali
(He left them) as they were: We completely understood what was before him.
Then he followed (another) way, till when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word.

On until when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a world.

Till, when he came between the two mountains, he found upon their hither side a folk that scarce could understand a saying.

After this to the middle of two mountains where he found a people who could hardly understand a single word.

Until when he reached (a place) between the two mountains, he found on that side of them a people who could hardly understand a word.

Until when he reached the open place between the two mountain mountains, he found, beneath them a people who could scarcely understand a word of what he said.

Until, when he reached (a tract) between two mountains, he found, beneath them, a people who scarcely understood a word.

They said: "O Dhu'l-Qarnain! Verily! Ya'juj and Ma'juj (Gog and Magog) are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"

They said: O Dhu'l-Qarnain, Gog and Magog do mischief in the land. May we then pay thee tribute on condition that thou raise a barrier between us and them?

They said: O Dhu'l-Qarnain! Lo! Gog and Magog are spoiling the land. So may we pay thee tribute on condition that thou set a barrier between us and them?

They said, "O Zul-Qarnain, Gog and Magog are ravaging this land. Would you establish a barrier between us and them if you pay me a certain tax?"

They said: O Zulqarnain! surely Gog and Magog do mischief in the land. Shall we then pay you a tribute on condition that you should raise a barrier between us and them?

They said, "O Dhu'l-Qarnayn, Gog and Magog are creating disorder in the earth; shall we then pay tribute on condition that thou set up a barrier between us and them?"

They said: O Zulqarnain! the Gog and Magog (People) do great mischief on earth: shall we then render thee tribute in order that thou mightest erect a barrier between us and them?

He said: "That (wealth, authority and power) in which my Lord has established me is better (than your tribute). Do help me with strength (of men), I will make a fortified barrier between you and them;"

He said: That wherein my Lord has established me is better, so if only you help me with strength (of men), I will set between you and them a barrier.

He said, "My Lord has given me great bounties. If you cooperate with me, I will build a dam between you and them."

He replied, "The power that my Lord has granted me is better (than your tax). Help me with your man-power and I shall construct a barrier between you and Gog and Magog."

He said: That wherein my Lord has established me is better, therefore you only help me with workers, I will make a fortified barrier between you and them;

He replied, 'The power with which my Lord has endowed me about this is better than the resources of my enemies but you may help me with strength of labourers, I will set up a rampart between you and them;"

He said: '(The power) in which my Lord has established me is better (than tribute): Help me therefore with strength (and labour): I will erect a strong barrier between you and them:'

"Give me pieces (blocks) of iron," then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow," till when he had made it (red as) fire, he said: "Bring me molten copper to pour over it."

"Bring me blocks of iron. At length, when he had filled up the space between the two steep mountain-sides, He said, "Blow (with your bellows)" Then, when he had made it (red) as fire, he said: "Bring me, that I may pour over it, molten lead."
So they [Ya’ujj and Ma’ujj (Gog and Magog)] were made powerless to scale it or dig through it.

And (Gog and Magog) were not able to surmount, nor could they pierce (it).

Thus, they could not climb it, nor could they bore holes in it.

(Thus he constructed the barrier which) neither Gog nor Magog were able to climb nor were they able to dig a tunnel through the iron and brass barrier.

So they were not able to scale it nor could they make a hole in it.

Thus were they made powerless to scale it or to dig through it.

This is a mercy from my Lord, but when the Promise of my Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true.

He said: This is a mercy from my Lord, but when the promise of my Lord comes to pass He will crumble it, and the promise of my Lord is ever true.

He said: This is a mercy from my Lord; when the promise of my Lord comes to pass, He will lay it low, for the promise of my Lord is true.

This is a mercy from my Lord. When the prophecy of my Lord comes to pass, He will cause the dam to crumble. The prophecy of my Lord is true.

Dhu-l-Qarnain said, "This barrier is a blessing from my Lord but when His promise comes to pass HE will break it into pieces. And the promise of my Lord is certainly true.'

He said: 'This is a mercy from my Lord: But when the promise of my Lord comes to pass, He will make it level with the ground, and the promise of my Lord is ever true.

Thereupon he said, 'This is a mercy from my Lord. But when the promise of my Lord shall come to pass, HE will break it into pieces. And the promise of my Lord is certainly true.'

This is a mercy from my Lord: But when the promise of my Lord comes to pass, He will make it into dust; and the promise of my Lord is true.

And that Day [i.e. the Day Ya’ujj and Ma’ujj (Gog and Magog) will come out], We shall leave them to surge like waves on one another, and the Trumpet will be blown, and We shall collect them all together.

And on that day we shall let some of them surge against others and the Trumpet will be blown, then We shall gather them all together, and the Trumpet will be blown. Then We shall gather them together in one gathering.

At that time, we will let them invade with one another, then the horn will be blown, and we will summon them all together.

On the day when the barrier is demolished, We will leave human beings in chaos. We will leave them like the waves of the sea striking against each other. Then the trumpet will be sounded and We will bring them all together.

On that day We will leave a part of them in conflict with another part, and the Trumpet will be blown, so We will gather them all together;

And on that day WE shall leave some of them to surge against others, and the Trumpet will be blown. Then shall WE gather them all together.

And on that day WE shall leave them to surge like waves on one another: the trumpet will be blown, and We shall collect them all together.

And on that Day We shall present Hell to the disbelievers, plain to view,

And We shall bring forth hell, exposed to view, on that day before the disbelievers,

And on that day we shall let some of them surge against others and the trumpet will be blown. Then We shall gather them all together, and the Trumpet will be blown.

And We will bring forth hell, exposed to view, on that day before the unbelievers.

And We shall present Hell to the disbelievers.

And We will bring forth hell, exposed to view, on that day before the disbelievers.

And We shall leave them to surge like waves on one another: the trumpet will be blown, and We shall collect them all together.

And We shall bring forth hell, exposed to view, on that day before the disbelievers.

And We shall present Hell to the disbelievers, plain to view,

And We shall bring forth hell, exposed to view, on that day before the disbelievers.

And We shall let some of them surge against others, and the Trumpet will be blown. Then We shall gather them all together.

And We will bring forth hell, exposed to view, on that day before the unbelievers.

And We will bring forth hell, exposed to view, on that day before the disbelievers.

And We shall present Hell to the disbelievers, plain to view,

And We shall bring forth hell, exposed to view, on that day before the disbelievers.

And We shall present Hell that day for Unbelievers to see, all spread out,-

(To) Those whose eyes had been under a covering from My Reminder (this Qur'an), and who could not bear to hear (it).

Whose eyes were under a cover from My Reminder, and they could not bear to hear.

Those whose eyes were hoodwinked from My reminder, and who could not bear to hear.

They are the ones whose eyes were too veiled to see My message. Nor could they hear.

Whose eyes had been veiled against Our Quran and who were not able to hear (its recitation).

They were under a cover from My reminder and they could not even hear.

Whose eyes were under a veil, not heeding MY reminder and they could not even afford to hear.

(Unbelievers) whose eyes had been under a veil from remembrance of Me, and who had been unable even to hear.

Section 12: Christian Nations

Do those who disbelieve think that they can take My servants as protectors besides Me? Surely We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allah Islamic Monotheism).

Do those who disbelieve think that they can take My servants to be friends besides Me? Surely We have prepared Hell as an entertainment for the disbelievers.

Do the disbelievers reckon that they can choose My bondmen as protecting friends beside Me? Lo! We have prepared hell as a welcome for the disbelievers.

Do those who disbelieve think that they can get away with setting up My servants as gods beside Me? We have prepared for the disbelievers Hell as an eternal abode.

Do the unbelievers think that they can make My servants as their guardians instead of Me? We have prepared hell as a dwelling place for the disbelievers.

What! Do then those who disbelieve think that they can take My servants to be guardians besides Me? Surely We have prepared hell for the entertainment of the unbelievers.

Do the disbelievers think that they can take MY servants as protectors instead of ME? Surely, WE have prepared Hell as an entertainment for the disbelievers.

Do the Unbelievers think that they can take My servants as protectors besides Me? Verily We have prepared Hell for the Unbelievers for (their) entertainment.
Wherein they shall dwell (forever). No desire will they have to be removed therefrom.

Surely, those who believe and do good deeds, their place of entertainment shall be the gardens of paradise.

As for those who believe and do good works, theirs are the Gardens of Paradise for welcome,

As for those who believe and lead a righteous life, they have deserved a blissful Paradise as their abode.

The righteously striving believers will have the gardens of Paradise as their dwelling place and therein they will live forever.

Surely, those who believe and do good deeds, their place of entertainment shall be the gardens of paradise.

As to those who believe and work righteous deeds, they have, for their entertainment, the Gardens of Paradise.

Wherein they shall dwell (forever), No desire will they have to be removed therefrom.
018:109 Khan Say (O Muhammad SAW to mankind), "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid."

018:109 Maulana Say: If the sea were ink for the words of my Lord, the sea would surely be exhausted before the words of my Lord were exhausted, though We brought the like of it to add (thereto).

018:109 Pickthtal Say: Though the sea became ink for the Words of my Lord, verily the sea would be used up before the words of my Lord were exhausted, even though We brought the like thereof to help.

018:109 Rashad Say, "If the ocean were ink for the words of my Lord, the ocean would run out, before the words of my Lord run out, even if we double the ink supply."

018:109 Sarwar (Muhammad), tell them, "Had the seas been used as ink to write down the words of my Lord, they would have all been consumed before the words of my Lord could have been recorded, even though replenished with a like quantity of ink.

018:109 Shakir Say: If the sea were ink for the words of my Lord, the sea would surely be consumed before the words of my Lord are exhausted, though We were to bring the like of that (sea) to add

018:109 Sherali Say, 'If every ocean become ink for the words of my Lord, surely, the ocean would be exhausted before the words of my Lord were exhausted, even though WE brought the like thereof as further help.'

018:109 Yusufali Say: 'If the ocean were ink (whereewith to write out) the words of my Lord, sooner would the ocean be exhausted than would the words of my Lord, even if we added another ocean like it, for its aid.'

018:110

018:110 Khan Say (O Muhammad SAW): "I am only a man like you. It has been inspired to me that your Ilah (God) is One Ilah (God i.e. Allah). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

018:110 Maulana Say: I am only a mortal like you -- it is revealed to me that God is one God. So whoever hopes to meet his Lord, he should do good deeds, and join no one in the service of his Lord.

018:110 Pickthtal Say: I am only a mortal like you. My Lord inspireth in me that your Allah is only One Allah. And whoever hopeth for the meeting with his Lord, let him do righteous work, and make none sharer of the worship due unto his Lord.

018:110 Rashad Say, "I am no more than a human like you, being inspired that your god is one god. Those who hope to meet their Lord shall work righteousness, and never worship any other god beside his Lord."

018:110 Sarwar Say, 'I am only a mortal like you but I have received revelation that there is only one Lord. Whoever desires to meet his Lord should strive righteously and should worship no one besides Him.

018:110 Shakir Say: I am only a mortal like you; it is revealed to me that your god is one Allah, therefore whoever hopes to meet his Lord, he should do good deeds, and not join any one in the service of his Lord.

018:110 Sherali Say, "I am a mortal like you, it is revealed to me that your God is One God. So let him who hopes to meet his Lord, do good deeds, and let him join no one in the worship of his Lord.

018:110 Yusufali Say: 'I am but a man like yourselves, (but) the inspiration has come to me, that your Allah is one Allah: whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner.

019:000

019:000 Translations of the Qur'an, Chapter 19: MARYAM (MARY). Total Verses: 98, Revealed At: MAKKA

019:000 In the name of God, Most Gracious, Most Merciful

019:001 Section 1: Zacharias and John

019:001 Khan Kaf- Ha-Ya- `Ain- Sad. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

019:001 Maulana Sufficient, Guide, Blessed, Knowing, Truthful God.


019:001 Shakir Kaf Ha Ya Ain Suad.


019:002

019:002 Khan (This is) a mention of the mercy of your Lord to His slave Zakariya (Zachariah).

019:002 Maulana A mention of the mercy of thy Lord to His servant Zacharias --

019:002 Pickthtal A mention of the mercy of thy Lord unto His servant Zachariah.

019:002 Rashad A narration about your Lord's mercy towards His servant Zachariah.

019:002 Sarwar This is the story of the blessing of your Lord to His servant Zachariah.

019:002 Shakir A mention of the mercy of your Lord to His servant Zakariya.

019:002 Sherali This is an account of the mercy of thy Lord shown to HIS servant Zachariah,

019:002 Yusufali (This is) a recital of the Mercy of thy Lord to His servant Zakariya.

019:003

019:003 Khan When he called out his Lord (Allah) a call in secret,

019:003 Maulana When he called upon his Lord, crying in secret.

019:003 Pickthtal When he cried unto his Lord a cry in secret,

019:003 Rashad He called his Lord, a secret call.

019:003 Sarwar When he quietly called his Lord

019:003 Shakir When he called upon his Lord in a low voice,

019:003 Sherali When he called upon his Lord in a low voice,

019:003 Yusufali Behold! he cried to his Lord in secret,
He said: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, and I have never been unblest in my invocation to You, O my Lord!"

He said: My Lord, my bones are weakened, and my head flares with hoariness, and I have never been unsuccessful in my prayer to Thee, my Lord.

Saying: My Lord! Lo! the bones of me wax feeble and my head is shining with grey hair, and I have never been unblest in prayer to Thee, my Lord.

He said: "My Lord, the bones have turned brittle in my body, and my hair is aflame with grey. As I implore You, my Lord, I never despair.

and said, "My Lord, my bones have become feeble and my hair has turned white with age. Yet I have never been deprived in receiving from You the answer to my prayers.

He said: My Lord! surely my bones are weakened and my head flares with hoariness, and, my Lord! I have never been unsuccessful in my prayer to Thee:

He said, 'My Lord, my bones have indeed become feeble and my head is all aflame with hoariness but never, my Lord, have I been unblessed in my prayer to Thee;

Praying: 'O my Lord! infirm indeed are my bones, and the hair of my head doth glisten with grey: but never am I unblest, O my Lord, in my prayer to Thee!'

"And Verily! I fear my relatives after me, since my wife is barren. So give me from Yourself an heir,

And I fear my kinsfolk after me, and my wife is barren, so grant me from Thyself an heir

Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successor

"I worry about my dependants after me, and my wife has been sterile. Grant me, from You, an heir.

I am afraid of what my kinsmen will do after (my death) and my wife is barren, Lord, grant me a son

And surely I fear my cousins after me, and my wife is barren, therefore grant me from Thyself an heir,

And I fear my relations after me, and my wife is barren. So grant me from Thyself a successor;

"Now I fear (what) my relatives (and colleagues) (will do) after me: but my wife is barren: so give me an heir as from Thyself,-

"Who shall inherit me, and inherit (also) the posterity of Ya`qub (Jacob) (inheritance of the religious knowledge and Prophethood, not the wealth, etc.). And make him, my Lord, one with whom You are Well-pleased!".}

O Zakariya! We give thee good news of a son: His name shall be Yahya: We have not made before anyone his equal.

God said, `O Zachariah, WE give you glad tidings of a son, His name will be Yahya (John). We have given that name to none before him.'

(Allah said) "O Zakariya (Zachariah)! Verily, We give you the glad tidings of a son, His name will be Yahya (John). We have given that name to none before (him),"

(Allah said) "O my Lord! one with whom You are Well-pleased."

We answered his prayers with the glad news of the birth of a son by the name of John and told him, "O Zachariah, we give you good news; a boy whose name shall be John (Yahya). We never created anyone like him before."

"To be my heir and the heir of the Blessings of the House of Jacob. And make him, my Lord, well-pleasing to Thee.

'(One that) will (truly) represent me, and represent the posterity of Jacob; and make him, O my Lord! one with whom Thou art well-pleased!'

(Allah said) "O my Lord! I have never been unsuccessful in receiving from You the answer to my prayers, my Lord."

and said, "My Lord, my bones are weakened and my head is all aflame with hoariness but never, my Lord, have I been unblessed in my prayer to Thee;

Lo! I fear my kinsfolk after me, since my wife is barren. Oh, give me from Thy presence a successor

"O my Lord! I have never been unsuccessful in my prayer to Thee, but my wife is barren: so give me an heir as from Thyself,-

He said, 'My Lord, how shall I have a son when my wife is barren, and I have reached indeed the extreme degree of old age?

And surely I fear my cousins after me, since my wife is barren. Oh, give me from Thyself a successor

He said: 'My Lord, my bones are weakened, and my head flares with hoariness, and, my Lord! I have never been unsuccessful in my prayer to Thee;

I am afraid of what my kinsmen will do after (my death) and my wife is barren, Lord, grant me a son

And surely I fear my cousins after me, and my wife is barren, therefore grant me from Thyself an heir,

And I fear my relations after me, and my wife is barren. So grant me from Thyself a successor;

He said, 'My Lord! when shall I have a son, and my wife is barren, and I myself have reached indeed the extreme degree of old age?

He said: 'My Lord! how shall I have a son when my wife is barren, and I have reached the extreme limit of old age?

He said: 'My Lord! when shall I have a son, and my wife is barren, and I myself have reached indeed the extreme degree of old age?

He said: 'O my Lord! how shall I have a son when my wife is barren, and I have reached the extreme limit of old age?

He said: 'O my Lord! how shall I have a son, when my wife is barren and I have grown quite decrepit from old age?"

He said: "So (it will be). Your Lord says; It is easy for Me. Certainly I have created you before, when you had been nothing!"

He said: So (it will be). Thy Lord says: It is easy for Me, and indeed I created thee before, when thou wast nothing.

He said: 'So shall it be, your Lord says: It is easy to Me, and indeed I created you before, when you were nothing.

The angel bearing the revelation said, 'So shall it be.' But thy Lord says, 'It is easy for ME, and indeed I created thee before, when thou wast nothing.'

He said: "So (it will be) thy Lord saith, 'that is easy for Me: I did indeed create thee before, when thou hadst been nothing!'"
Mention in the scripture Mary. She isolated herself from her family, into an eastern location.

And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East.

Zakariya (Zachariah) said: "My Lord! Appoint for me a sign." He said: "Your sign is that you shall not speak unto mankind for three nights, though having no bodily defect."

He said: My Lord! Give me a sign. He said: Thy sign is that thou speak not to people three nights, being in sound health.

He said: My Lord! Appoint for me some token. He said: Thy token is that thou, with no bodily defect, shalt not speak unto mankind three nights.

He said, "My Lord, give me a sign." He said, "Your sign is that you will not speak to the people for three consecutive nights."

Zakariya asked, " Lord, show me evidence (if this is a heavenly news)." The Lord said, "The evidence for it is that you must not speak (to any mortal) though you are in good health for three nights (and days).

Mention in the Book (the Qur'an, O Muhammad SAW, the story of) Maryam

So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!

And peace on him on the day he was born, and on the day he died, and on the day he is raised to life!

Peace be upon him the day he was born, and the day that he died, and the day that he will be raised up to life.

And peace be upon him the day he was born, the day he dies, and the day that he will be raised up to life again.

And peace be upon him the day he was born, the day he dies, and the day that he will be raised up to life.

And peace be upon him the day he was born, and the day he dies, and the day that he will be raised up to life.

And peace be upon him the day he was born, the day he dies, and the day that he will be raised up to life.

And peace be upon him the day he was born, and the day that he will be raised up to life (again)!

And peace on him the day he was born, and the day that he dies, and the day that he will be raised up to life (again)!

And peace be upon him the day he was born, the day he dies, and the day that he will be raised up to life.

And peace be upon him the day he was born, the day that he dies, and the day that he will be raised up to life again.

So peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!

Section 2: Mary and Jesus

And mention in the Book (the Qur'an, O Muhammad SAW, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.

And mention Mary in the Book. When she drew aside from her family to an eastern place:

And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East, and

Mention in the scripture Mary. She isolated herself from her family, into an eastern location.

(Muhammad), mention in the Book (the Quran) the story of Mary how she left her family and started living in a solitary place to the East

And mention Mariam in the Book when she drew aside from her family to an eastern place;

And relate the story of Mary as mentioned in the Book, when she withdrew from her people to an eastern place;

Relate in the Book (the story of) Mary, when she withdrew from her family to a place in the East.
019:017 Khan
She placed a screen (to screen herself) from them; then We sent to her Our Ruh [angel Jibrael (Gabriel)], and he appeared before her in the form of a man in all respects.

019:017 Maulana
So she screened herself from them. Then We sent to her Our spirit and it appeared to her as a well-made man.

019:017 Pickthall
And had chosen seclusion from them. Then We sent unto her Our Spirit and it assumed for her the likeness of a perfect man.

019:017 Rashad
While a barrier separated her from them, we sent to her our Spirit. He went to her in the form of a human being.

019:017 Sarwar
out of her people's sight. We sent Our Spirit to her, who stood before her in the shape of a well formed human being.

019:017 Shakir
So she took a veil (to screen herself) from them; then We sent to her Our Spirit, and there appeared to her a well-made man.

019:017 Sherali
And screened herself off from them. Then WE sent OUR angel to her and he appeared to her in the form of a well proportioned man.

019:017 Yusufali
She placed a screen (to screen herself) from them; then We sent her our angel, and he appeared before her as a man in all respects.

019:018
She said: "Verily! I seek refuge with the Most Beneficent (Allah) from you, if you do fear Allah."

019:018 Maulana
She said: I flee for refuge from thee to the Beneficent, if thou art one guarding against evil.

019:018 Pickthall
She said: Lo! I seek refuge in the Beneficent One from thee, if thou art Allah-fearing.

019:018 Rashad
She said, "I seek refuge in the Most Gracious, that you may be righteous."

019:018 Sarwar
Mary said, "Would that the Beneficent God would protect me from you. Leave me alone if you are a God fearing person".

019:018 Shakir
She said: Surely I fly for refuge from you to the Beneficent Allah, if you are one guarding (against evil).

019:018 Sherali
She said: 'I seek refuge with the Gracious God from thee if indeed thou dost fear HIM.'

019:018 Yusufali
She said: 'I seek refuge from thee to (Allah) Most Gracious: (come not near) if thou dost fear Allah.'

019:019
He said: "I am only a Messenger from your Lord, (to announce) to you the gift of a righteous son."

019:019 Maulana
He said: I am only bearer of a message of thy Lord: That I will give thee a pure boy.

019:019 Pickthall
He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son.

019:019 Rashad
He said: 'I am the messenger of your Lord, to grant you a pure son.'

019:019 Sarwar
He said, 'I am the Messengers of your Lord. I have come to give you a purified son'.

019:019 Shakir
He said: I am only a messenger of your Lord: That I will give you a pure boy.

019:019 Sherali
The angel said, 'I am only a messenger of thy Lord, that I may give thee glad tidings of a righteous son.'

019:019 Yusufali
He said: 'Nay, I am only a messenger from thy Lord, (to announce) to thee the gift of a holy son.

019:020
She said: "How can I have a son, when no man has touched me, nor am I unchaste?"

019:020 Maulana
She said: How can I have a son and no mortal has yet touched me, nor have I been unchaste?

019:020 Pickthall
She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?

019:020 Rashad
She said, "How can I have a son, when no man has touched me; I have never been unchaste."

019:020 Sarwar
She said, "How can I have a son when no mortal has touched me nor am I an unchaste woman".

019:020 Shakir
When shall I have a boy and no mortal has yet touched me, nor have I been unchaste?

019:020 Sherali
She said, 'How can I have a son when no man has touched me, neither have I been unchaste?'

019:020 Yusufali
She said: "How shall I have a son, seeing that no man has touched me, and I am not unchaste?"

019:021
Mary said, "I seek refuge in the Most Gracious, that you may be righteous." He said: "So (it will be), your Lord said: 'That is easy for Me (Allah): And (We wish) to appoint him as a revelation for mankind and a mercy from Us, and it is a thing decreed.'"

019:021 Maulana
He said: So (it will be), your Lord said: 'That is easy for Me (Allah): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allah), and it is a matter (already) decreed, (by Allah):'

019:021 Pickthall
He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained.

019:021 Rashad
He said, "This is true but your Lord says, 'It is very easy for Me. We have decided to give you a son as evidence (of Our existence) for human beings and a mercy from Us. This is a decree already ordained."

019:021 Shakir
He said: Even so; your Lord says: It is easy to Me: and that We may make him a sign to men and a mercy from Us, and it is a matter which has been decreed.

019:021 Sherali
The angel said, 'Thus it shall be.' But says thy Lord, 'It is easy for ME; and WE shall do so that WE may make him a Sign unto men, and a mercy from US, and it is a thing decreed.'

019:021 Yusufali
He said: "So (it will be): Thy Lord saith, 'that is easy for Me: and (We wish) to appoint him as a Sign unto men and a Mercy from Us'. It is a matter (so) decreed."

019:022
She said: When shall I have a boy and no mortal has yet touched me, nor have I been unchaste? Then he appeared before her in the form of a man in all respects.

019:022 Maulana
Then she conceived him; and withdrew with him to a remote place.

019:022 Pickthall
And she conceived him, and withdrew with him to a far place.

019:022 Rashad
When she bore him, she isolated herself to a faraway place.

019:022 Sarwar
She conceived the child and retreated with him to a distant and solitary place.

019:022 Shakir
So she conceived him; then withdrew herself with him to a remote place.

019:022 Sherali
So she conceived him, and she withdrew with him to a remote place.
019:023 Khan
And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"

019:023 Maulana
And the throes of childbirth drove her to the trunk of a palm-tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten!

019:023 Pickthtal
And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten!

019:023 Rashad
The birth process came to her by the trunk of a palm tree. She said, "(I am so ashamed;) I wish I were dead before this happened, and completely forgotten."

019:023 Sarwar
When she started to experience (the pain of) childbirth labor, by the trunk of a palm tree in sadness she said, "Would that I had died long before and passed into oblivion."

019:023 Shakir
And the throes (of childbirth) compelled her to betake herself to the trunk of a palm tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten!

019:023 Sherali
And the pains of child-birth drove her unto the trunk of a palm-tree. She said, 'O, would that I had died before this and had become a thing quite forgotten!'

019:023 Yusufali
And the pains of childbirth drove her to the trunk of a palm-tree: She cried (in her anguish): "Ah! would that I had died before this! would that I had been a thing forgotten and out of sight!"

019:024

019:024 Khan
Then [the babe Iesa (Jesus) or Jibrail (Gabriel)] cried unto her from below her, saying: 'Grieve not! Your Lord has provided a water stream under you;

019:024 Maulana
So a voice came to her from beneath her: Grieve not, surely thy Lord has provided a stream beneath thee.

019:024 Pickthtal
Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee,

019:024 Rashad
(The infant) called her from beneath her, saying, 'Do not grieve. Your Lord has provided you with a stream."

019:024 Sarwar
Then she heard the baby say, "Do not be sad. Your Lord has caused a stream to run at your feet.

019:024 Shakir
Then (the child) called out to her from beneath her: Grieve not, surely your Lord has made a stream to flow beneath you;

019:024 SHERALI
Then the angel called her from beneath her, saying, 'Grieve not. Thy Lord has placed a rivulet below thee;

019:024 Yusufali
But (a voice) cried to her from beneath the (palm-tree): 'Grieve not! for thy Lord hath provided a rivulet beneath thee;

019:025

019:025 Khan
"And shake the trunk of date-palm towards you, it will let fall fresh ripe-dates upon you."

019:025 Maulana
And shake towards thee the trunk of the palm-tree, it will drop on thee fresh ripe dates.

019:025 Pickthtal
And shake the trunk of the palm-tree toward thee, then will cause ripe dates to fall upon thee.

019:025 Rashad
"If you shake the trunk of this palm tree, it will drop ripe dates for you.

019:025 Sarwar
If you shake the trunk of the palm tree, it will provide you with fresh ripe dates.

019:025 Shakir
And shake towards you the trunk of the palm-tree, it will drop on you fresh ripe dates:

019:025 SHERALI
'And shake towards thyself the trunk of the palm-tree; it will drop upon thee fresh ripe dates;

019:025 Yusufali
"And shake towards thyself the trunk of the palm-tree: It will let fall fresh ripe dates upon thee.

019:026

019:026 Khan
"So eat and drink and be glad, and if you see any human being, say: Verily! I have vowed a fast unto the Most Beneficent (Allah) so I shall not speak to any human being this day."

019:026 Maulana
So eat and drink and cool the eye. Then if thou seest any mortal, say: Surely I have vowed a fast to the Beneficent, so I will not speak to any man to-day.

019:026 Pickthtal
So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal.

019:026 Rashad
'Eat and drink, and be happy. When you see anyone, say, 'I have made a vow of silence; I am not talking today to anyone.'"

019:026 Sarwar
Eat, drink, and rejoice. Should you see a person going by, tell him that on this day you have promised the Beneficent God to fast and never talk to any human being."

019:026 Shakir
So eat and drink and refresh the eye. Then if you see any mortal, say: Surely I have vowed a fast to the Beneficent Allah, so I shall not speak to any man today.

019:026 SHERALI
'So, eat and drink and cool thine eye. And if thou seest any man, say, 'I have vowed a fast to the Gracious God; I will, therefore, not speak this day to any human being."

019:026 Yusufali
"So eat and drink and cool (thine) eye. And if thou dost see any man, say, 'I have vowed a fast to (Allah) Most Gracious, and this day will I enter into not talk with any human being'"

019:027

019:027 Khan
Then she brought him (the baby) to her people, carrying him. They said: 'O Mary! Indeed you have brought a thing Fariya (an unheard mighty thing).

019:027 Maulana
Then she came to her people with him, carrying him. They said: O Mary, thou hast indeed brought a strange thing!

019:027 Pickthtal
Then she brought him to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing.

019:027 Rashad
She came to her family, carrying him. They said, 'O Mary, you have committed something that is totally unexpected.

019:027 Sarwar
She took him to her people with him, carrying him (with her). They said: O Mariim! surely you have done a strange thing.

019:027 Shakir
And she came to her people with him, carrying him (with her). They said: O Maria! surely you have done a strange thing.

019:027 SHERALI
Then she heard the baby say, "Do not be sad. Your Lord has caused a stream to run at your feet.

019:027 Yusufali
At length she brought him to her people, mounted. They said, 'O Mary, surely, thou hast committed a monstrous thing!'

019:028

019:028 Khan
"O sister (i.e. the like) of Harun (Aaron) [not the brother of Musa (Moses), but he was another pious man at the time of Maryam (Mary)! Your father was not a man who used to commit adultery, nor your mother was an unchaste woman.

019:028 Maulana
O sister of Aaron, thy father was not a wicked man, nor was thy mother an unchaste woman!

019:028 Pickthtal
O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.

019:028 Rashad
'O descendant of Aaron, your father was not a bad man, nor was your mother unchaste.'

019:028 Sarwar
Aaron's sister, your father was not a bad man nor was your mother unchaste".

019:028 Shakir
O sister of Haroun! your father was not a bad man, nor, was your mother an unchaste woman.

019:028 SHERALI
'O sister of Aaron, thy father was not a wicked man, nor was thy mother an unchaste woman !'

019:028 Yusufali
"O sister of Aaron! Thy father was not a man of evil, nor thy mother a woman unchaste!!"
19:029 Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"

19:030 But she pointed to him. They said: How should we speak to one who is a child in the cradle?

19:031 She pointed to him. They said: How can we talk with an infant in the crib?

19:032 She pointed to the baby (and referred them to him for their answer). They said, "How can we talk to a baby in the cradle?"

19:033 She pointed to him. They said: How should we speak to one who was a child in the cradle?

19:034 She pointed to the baby. They said: "How can we talk to one who is a child in the cradle?"

19:035 But she pointed to the babe. They said: "How can we talk to one who is a child in the cradle?"

19:036 "He ['Iesa (Jesus)'] said: Verily! I am a slave of Allah, He has given me the Scripture and made me a Prophet;

19:037 He said: I am indeed a servant of Allah. He has given me the Book and made me a prophet;

19:038 He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet,

19:039 (The infant spoke and) said, "I am a servant of GOD. He has given me the scripture, and has appointed me a prophet.

19:040 He said, 'I am the servant of God. He has given me the Book and has appointed me to be a Prophet.

19:041 He said: Surely I am a servant of Allah; He has given me the Book and made me a prophet;

19:042 Jesus said, 'I am a servant of ALLAH, HE has given me the Book, and has made me a Prophet;

19:043 He said: 'I am indeed a servant of Allah: He hath given me revelation and made me a prophet;
When he said to his father: O my father! why do you worship that which heareth not, sees not, nor can profit thee nothing?

When he said to his father, why do you worship what neither hears nor sees, nor does it avail you in the least:

who asked his father, "Father, why do you worship something that can neither hear nor see nor help you?

When he said unto his father: O my father! Why worshippest thou that which heareth not nor seeth, nor can in aught a

And make mention (O Muhammad) in the Scripture of Abraham. Lo! he was a saint, a prophet.

And mention in the Book (the story of) Abraham: He was a man of Truth, a prophet.

And warn them of the day of intense regret, when the matter shall have been decided; and they are (now) in negligence and they do not believe.

And warn them of the Day of anguish when the case hath been decided, while (now) they are in a state of

carelessness, and they belie

How clearly will they see and hear, the Day t

And warn them (O Muhammad SAW) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of

carelessness, and they belie

How plainly will they see and hear, the Day that they will appear before Us! but the unjust today are in manifest error.

And warn them of the woeful day when the final decree will be issued; they are

careless, and they belie

Will they appear before Us! but the unjust this day are in manifest error.

But parties from among them disagreed with each other, so woe to those who disbelieve, because of presence on a great
day.

But the sects differ among themselves: and woe to those who disbelieve, because of their presence on a grievous day!

And warn them of the Day of grief and regrets, when the case hath been decided, while (now) they are in a state of

carelessness, and they belie

And warn them of the day of Regret, when the matter is decided. And they are (now) in negligence and they believe not.

And warn them of the day when they come to Us; but the wrongdoers are to-day in manifest error.

And warn them of the Day of anguish when the case hath been decided. Now they are in a state of carelessness, and they believe not.

And warn them of the day of sorrow when the matter will be decided. But now they are in a state of heedlessness, so they do not believe.

And warn them of the Day of Distress, when the matter will be determined: for (behind,) they are negligent and they do not believe!

And warn them (O Muhammad SAW) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of

carelessness, and they belie not.

And warn them of the Day of Regret, when the matter is decided. And they are (now) in negligence and they believe not.

And warn them of the Day of anguish when the case hath been decided. Now they are in a state of carelessness, and they believe not.

And warn them of the day of sorrow when the matter will be decided. But now they are in a state of heedlessness, so they do not believe.

And warn them of the Day of Distress, when the matter will be determined: for (behind,) they are negligent and they do not believe!

Verily! We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,

Surely We inherit the earth and those thereon, and to Us they are returned.

Lo! We, only We, inherit the earth and all who are thereon, and unto Us they are returned.

We are the ones who inherit the earth and everyone on it; to us everyone will be returned.

We are the heirs of the earth and those living in it will all return to Us.

Surely We inherit the earth and all those who are on it, and to Us they shall be returned.

It is WE who shall inherit the earth and all who are thereon, and to US will they all be returned.

It is WE Who will inherit the earth, and all beings thereon: to Us will they all be returned.

Verily! He was a man of truth, a Prophet.

And mention Abraham in the Book. Surely he was a truthful man, a prophet.

And mention Abraham in the Book. Surely he was a truthful man, a prophet.

And mention in the Book (the Qur'an) Ibrahim (Abraham). Verily! He was a man of truth, a Prophet.

And mention Abraham in the Book. Surely he was a truthful man, a prophet.

And mention Abraham in the Book. Surely he was a truthful man, a prophet.

And mention Abraham in the Book. Surely he was a truthful man, a prophet.

And make mention (O Muhammad) in the Scripture of Abraham. Lo! he was a saint, a prophet.

Mention in the scripture Abraham; he was a saint, a prophet.

Mention the story of Abraham, the truthful Prophet, in the Book (the Quran)

Mention the story of Abraham, the truthful Prophet, in the Book (the Quran)

Mention Ibrahim in the Book, surely he was a truthful man, a prophet.

And relate the story of Abraham as mentioned in the Book. He was a truthful man and a Prophet.

Also mention in the Book (the story of) Abraham: He was a man of Truth, a prophet.

when he said to his father: O my father! why do you worship that which hears not, sees not and cannot avail you in anything?

when he said to his sire: O my sire, why worshippest thou that which hears not, or sees, or can it avail thee aught?

when he said unto his father: O my father! Why worshipsst thou that which heareth not nor seeth, nor can in aught avail thee aught?

He said to his father, "O my father, why do you worship what can neither hear, nor see, nor help you in any way?

who asked his father, "Father, why do you worship something that can neither hear nor see nor help you at all?

When he said to his father; O my father! why do you worship what neither hears nor sees, nor does it avail you in the least:

When he said to his father, why dost thou worship that which neither hears nor sees, nor can avail thee aught?

Behold, he said to his father: "O my father! why worship that which heareth not and seeth not, and can profit thee nothing?
And I will withdraw from you and what
unto which ye pray beside Allah, and I
shall pray unto my Lord. It may be that, in
prayer unto my Lord, I shall not remain unab-
listed in calling upon my Lord.

O my father! Worship not Satan (Satan).
Verily! Satan (Satan) has been a rebel against
the Most Beneficent (Allah).

O my sire, serve not the devil. Surely the
devil is disobedient to the Beneficient.

O my father! Serve not the devil. Lo! the
devil is a rebel unto the Beneficient.

O my father, I fear lest a punishment from
the Beneficent God's torment will strike
you and you will become a friend of Satan.

He said: Do you reject my gods, O Ibrahim
(Abraham)? If you stop not (this), I will indeed
stone you. So get away from me safely
before I punish you.

O my sire, serve not the devil. Surely the
devil is a rebel unto the Beneficient.

O my father, do not worship the devil. The
devil has rebelled against the Most Gracious.

O my father, do not worship Satan; he has
disobeyed the Beneficent God.

O my father! Serve not the Shaitan, surely
the Shaitan is disobedient to the Beneficient Allah;

O my father, I will abandon you and what
unto which ye pray beside Allah. I will worship
only my Lord. By imploring my Lord alone,
I cannot go wrong.

He said: Peace be on thee! I will pray my Lord
to forgive thee. Surely He is ever Kind to me.

He said: Peace be to thee! I shall pray my
Lord to forgive thee. Surely He is ever Kind to me.

He said: Peace be to thee! I will pray my
Lord to forgive thee; He has been Most Kind to me.

He said: Peace be upon thee. I will implore
my Lord to forgive you; He has been Most Kind to me.

He said: Peace be upon thee. I shall ask
my Lord to forgive you; He has been gracious
to me.

He said: Peace be upon thee. I shall ask
forgiveness of my Lord for thee. Lo! He was ever gracious unto me.

He said: Peace be upon thee. I will pray
my Lord to forgive thee; surely He is ever Affectionate to me:

He said: Peace be upon thee. I will ask
forgiveness of my Lord for thee. Verily! He is unto me, Ever Most Gracious.

He said: Peace be to thee! I will pray my
Lord to forgive thee. Surely He is ever Kind to me.

He said: Peace be upon you. I will implore
my Lord to forgive you; He has been Most Kind to me.

He said: Peace be upon you. I shall ask
my Lord to forgive you; surely He is ever Affectionate to me:

He said: Peace be upon thee. I will ask
go forgiveness of my Lord for thee. HE is indeed gracious to me;

He said: Peace be on thee: I will pray to my Lord for thy forgiveness: for He is to me Most Gracious.

He said: Do you dislike my gods, O Ibrahim?
If you do not desist I will certainly revile you,
and leave me for a time.

He said: Do you dislike my gods, O Ibrahim?
If you do not desist I will certainly revile you,
and leave me for a time.

I will abandon you and the gods you worship
beside GOD. I will worship only my Lord. By
imploring my Lord alone, I cannot go wrong.

I shall stay away from you and what you
worship instead of God. I worship my Lord
and hope that my prayers will not be ignored.

And I will withdraw from you and what you
call on besides Allah, and I will call upon
my Lord; may be I shall not remain unablisted in calling
upon my Lord.

And I shall keep away from you and
from that which you call upon beside
ALLAH; and I will pray unto my Lord. Maybe that in praying to
my Lord I shall not be disappointed.'

And I will turn away from you (all) and from those whom ye invoke besides Allah: I will call on my Lord: perhaps, by my prayer to my Lord, I
shall be not unblest:}
So when he had turned away from them and from those whom they worshipped besides Allah, We bestowed upon him Ishaq (Isaac) and Ya'qub (Jacob), and each one of them We made a Prophet.

So, when he withdrew from them and that which they worshipped besides Allah, We gave him Isaac and Jacob. And each (of them) We made a prophet.

Because he abandoned them and the gods they worshipped beside GOD, we granted him Isaac and Jacob, and we made each of them a prophet.

When (Abraham) rejected his people and what they worshipped instead of God, We gave him Isaac and Jacob and made both of them Prophets.

So when he withdrew from them and what they worshipped besides Allah, We gave to him Isqaq and Yaqoub, and each one of them We made a prophet.

So when he had separated himself from them and from that which they worshipped beside ALLAH, WE bestowed upon him Isaac and Jacob and each of them WE made a prophet.

When he had turned away from them and from those whom they worshipped besides Allah, We bestowed on him Isaac and Jacob, and each one of them We made a prophet.

And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e everybody remembers them with a good praise).

And We gave them of Our mercy, and We granted them a truthful mention of eminence.

And We showered them with Our blessing and high renown.

And we granted them Our blessing and high renown.

And we showered them with our mercy, and we granted them an honorable position in history.

And We bestowed upon him, out of OUR mercy, his brother Aaron whom WE made a prophet.

And we granted them abundantly of OUR mercy, and WE bestowed upon them true and lasting renown.

And we made both of them Prophets.

So when he had turned away from them and from those whom they worshipped besides Allah, We gave him Ishaq and Ya'qub, and each one of them WE made a prophet.

And We bestowed of Our Mercy on them, and We granted them lofty honour on the tongue of truth.

And mention in the Book (the Qur'an) Musa (Moses). Verily! He was chosen and he was a Messenger (and) a Prophet.

And mention in the Book the story of Moses. Moses was a sincere person, a Messengers and a Prophet.

And mention the story of Musa (Moses). Lo! he was chosen, and he was a messenger (of Allah), a prophet.

And mention the story of) Isma'il: He was (strictly) true to what he promised, and he was a messenger, a prophet.

We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Musa (Moses)].

And called him from the right slope of the Mount Sinai, and brought him nigh in communion.

And called him from the right side of Mount Sinai and drew him close for communication.

And WE gave him, out of Our Mercy (a good provision in plenty), and We granted them an honorable position in history.

And We bestowed upon him, out of OUR mercy, his brother Aaron whom WE made a prophet.

And WE bestowed upon them true and lasting renown.

So when he withdrew from them and what they worshipped beside ALLAH, WE bestowed upon him Isaac and Ya'qub, and each one of them WE made a prophet.

And WE bestowed upon them true and lasting renown.

And We called him from the right side of the Mount, and he was acceptable in the sight of his Lord.

And We called him from the right side of Mount Sinai, and made him draw near to Us for special communion.

And We called him from the right side of Mount (Sinai), and made him draw near to Us, for mystic (converse).

And We called him from the right side of the Mount Sinai and made him draw near to Us for special communion.

So, when he withdrew from them and what they worshipped beside ALLAH, WE bestowed upon him Isaac and Jacob and each of them WE made a prophet.

And WE gave them of OUR mercy, and WE left (behind them) a truthful mention of eminence for them.

We called him from the blessed side of the mountain, and We made him draw nigh in communion.

And relate the story of Moses as mentioned in the Book. He was, indeed, a chosen one; and he was a Messenger, a Prophet.

And mention in the Book (the story of) Moses: for he was specially chosen, and he was a messenger (and) a prophet.

And mention in the Book (the Qur'an) Isma'il (Ishmael). Verily! He was truthful in (his) promise, and he was a messenger, a prophet.

And We granted them abundantly of OUR mercy; and we assigned to them a high and true renown.

And WE bestowed upon them true and lasting renown.

And mention in the Book (th
Except those who repent and believe, and work righteousness: for these will enter the Garden and will not be wronged in the least,
And we (angels) descend not except by the Command of your Lord (O Muhammad SAW). To Him belongs what is before us and what is behind us, and what is between these, and thy Lord is never forgetful.

They shall not hear therein (in Paradise) any Laghw (dirty, false, evil vain talk), but only Salam (salutations of peace). And they will have therein their sustenance, morning and evening.

We (angels) come not down save by commandment of thy Lord. Unto Him belongeth all that is before us and all that is behind us and all that is between those two, and thy Lord was never forgetful.

They will be admitted to the garden of Eden which is the unseen promise of the Beneficent God to His servants. Verily! His promise shall come to pass.
Section 5: How the Opponents were Dealt with

And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"

And says man: When I am dead, shall I truly be brought forth alive?

The human being asks, "After I die, do I come back to life?"

The human being says, "Shall I be brought to life again after I will die?".

And says man: What! when I am dead shall I truly be brought forth alive?

Man says: "What! When I am dead, shall I then be raised up alive?"

But does not man remember that We created him before, while he was nothing?

Does not man remember that We created him before, when he was nothing?

Did the human being forget that we created him already, and he was nothing?

Does he not remember that We created him when he did not exist?!

Does not man remember that We created him before, when he was nothing?

But does not man call to mind that We created him before out of nothing?

So by thy Lord, surely, We shall gather them together, and (also) the Shayatin (devils) (with them), then We shall bring them round Hell on their knees.

So by thy Lord! We shall certainly gather them together and the devils, then shall We bring them around hell on their knees.

By your Lord, we will bring them back to life with satan and gather them around hell in large groups.

So by your Lord! We will most certainly gather them together and the Shaitans, then shall We certainly cause them to be present round hell on their knees.

And, by thy Lord, WE shall assuredly gather them together, and the satans too; then shall WE bring them on their knees around Hell.

So, by thy Lord, without doubt, We shall gather them together, and (also) the Evil Ones (with them); then shall WE bring them forth on their knees round about Hell;

Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Beneficent (Allah).

Then We shall draw forth from every sect those most rebellious against the Beneficent.

Then We will separate from every group those who were strongly rebellious against the Beneficient God.

Then We will most certainly draw forth from every sect of them him who is most exorbitantly rebellious against the Beneficient Allah.

Then We shall certainly pick out, from every group, those of them who were most stubborn in rebellion against the Gracious God.

Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against (Allah) Most Gracious.

Then, verily, We know best those who are most worthy of being burnt therein.

Again We certainly know best those who deserve most to be burned therein.

And surely We are Best Aware of those most worthy to be burnt.

We know best who deserves greater suffering in hell fire.

Again We do certainly know best those who deserve most to be burnt therein.

And surely, WE know best those deserving to be burnt therein.

And certainly We know best those who are most worthy of being burned therein.

There is not one of you but will pass over it (Hell); this is with your Lord; a Decree which must be accomplished.

And there is not one of you but shall come to it. This is an unavoidable decree of thy Lord.

Every single one of you must see it; this is an irrevocable decision of your Lord.

It is the inevitable decree of your Lord that every one of you will be taken to hell.

And there is not one of you but shall come to it; this is an unavoidable decree of your Lord.

And there is not one of you but will come to it. This is an absolute decree of thy Lord.

Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished.

Then We shall save those who use to fear Allah and were devout to Him. And We shall leave the Zalimun (polytheists and wrongdoers, etc.) therein (humbled) to their knees (in Hell).

And We shall deliver those who guard against evil, and leave the wrongdoers therein on their knees.

Then We shall rescue those who kept from evil, and leave the evil-doers crouching there.

Then we rescue the righteous, and leave the transgressors in it, humiliated.

We will save the pious ones from the hell fire and leave the unjust people therein in crowded groups.

And We shall deliver those who guarded (against evil), and We will leave the unjust therein on their knees.

And WE shall save the righteous, and shall leave the wrongdoers therein, on their knees.
Hast thou then seen the (sort of) man who rejects Our Signs, yet says: "I shall certainly be given wealth and children?!

Have you, then, seen him who disbelieves in Our communications and says: I shall certainly be given wealth and children?!

Note the words of the disbeliever: Which of us is in the majority?"

Hast thou seen him who disbelieves in Our messages and says: I shall certainly be given wealth and children?

And Allah increases in guidance those who follow guidance. And the good works that endure are best in the sight of thy Lord in respect of position and are more impressive in respect of companions?

When Our Clear Signs are rehearsed to them, the Unbelievers say to those who believe, "Which of the two sides is best in point of position? Which makes the best show in council?"

And how many a generation have We destroyed before them, who were better off than these in wealth and better in outward show?

And how many a generation have We destroyed before them, who were more imposing in respect of gear and outward seeming!

And how many of the generations have We destroyed before them, who were better in wealth, goods and outward appearance?

And where Our clear revelations are recited to them, the unbelievers say to the believers, 'Tell us, which of the two parties is better in respect of position and which is more impressive in respect of companions?'

When Our manifest Signs are recited unto them, the disbelievers say to the believers, 'Tell us, which of the two parties is better in respect of position and which is more impressive in respect of companions?'

When Our clear communications are recited to them, those who disbelieve say to those who believe: Which of the two parties is better in position and better in assembly?

When Our revelations are recited to them, clearly, those who disbelieve say to those who believe, "Which of us is more prosperous? Which of us is in the majority?"

When our revelations are recited to them, the disbelievers say to the believers: Which of the two parties is better in abiding and best in assembly?

And when Our manifest Signs are recited unto them, the disbelievers say to the believers, 'Tell us, which of the two parties is better in respect of position and which is more impressive in respect of companions?'

When Our Clear Signs are rehearsed to them, the Unbelievers say to those who believe, "Which of the two sides is best in point of position? Which makes the best show in council?"

And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?

And how many a generation have We destroyed before them, who had better possessions and appearance!

And how many a generation have We destroyed before them, who were more imposing in respect of gear and outward seeming!

And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!

But how many (countless) generations before them have we destroyed, who were even better in equipment and in glitter to the eye?

Say (O Muhammad SAW) whoever is in error, the Most Beneficent (Allah) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come to know who is worst in position, and who is weaker in forces. [This is the answer for the Verse No.19:73]

And how many a generation (past nations) have We destroyed before them, who were better off than these in wealth and better in outward show?

And how many a generation have We destroyed before them, who were more powerful, and more prosperous.

And how many generations of greater prosperity and splendor have We destroyed before them?

And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!

And how many a generation have WE destroyed before them, who were better off than these in wealth and better in outward show.

And how many a generation have We destroyed before them, who were more imposing in respect of gear and outward seeming!

And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!

And how many a generation (past nations) have We destroyed before them, who were better off than these in wealth and better in outward show?

And how many a generation have We destroyed before them, who were more powerful, and more prosperous.

And how many generations of greater prosperity and splendor have We destroyed before them?

And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!

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And how many a generation (past nations) have We destroyed before them, who were better off than these in wealth and better in outward show?

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And how many generations of greater prosperity and splendor have We destroyed before them?

And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!

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And how many a generation (past nations) have We destroyed before them, who were better off than these in wealth and better in outward show?

And how many a generation have We destroyed before them, who were more powerful, and more prosperous.

And how many generations of greater prosperity and splendor have We destroyed before them?

And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!

And how many a generation have WE destroyed before them, who were better off than these in wealth and better in outward show.

And how many a generation (past nations) have We destroyed before them, who were better off than these in wealth and better in outward show?

And how many a generation have We destroyed before them, who were more powerful, and more prosperous.

And how many generations of greater prosperity and splendor have We destroyed before them?

And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!

And how many a generation have WE destroyed before them, who were better off than these in wealth and better in outward show.

And how many a generation (past nations) have We destroyed before them, who were better off than these in wealth and better in outward show?

And how many a generation have We destroyed before them, who were more powerful, and more prosperous.

And how many generations of greater prosperity and splendor have We destroyed before them?

And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!

And how many a generation have WE destroyed before them, who were better off than these in wealth and better in outward show.

And how many a generation (past nations) have We destroyed before them, who were better off than these in wealth and better in outward show?

And how many a generation have We destroyed before them, who were more powerful, and more prosperous.

And how many generations of greater prosperity and splendor have We destroyed before them?

And how many of the generations have We destroyed before them who were better in respect of goods and outward appearance!

And how many a generation have WE destroyed before them, who were better off than these in wealth and better in outward show.
So make no haste against them, for We but count out to them a (limited) number (of days).

So be not in haste against them; We have given them respite only for an appointed time.

Do not be impatient; we are preparing for them some preparation.

So make no haste against them (O Muhammad). We do but number unto them a sum (of days).

Seest thou not that We have sent the devils against the unbelievers to push them to do evil.

Seest thou not that We have sent out the devils upon the disbelievers to stir them up?

Do not be impatient; we are preparing for them some preparation.

Therefore be not in haste against them, We only number out to them a number (of days).

So be thou not in haste against them; WE are keeping full account of their doings.

So make no haste against them, for WE but count out to them a (limited) number (of days).
The Day We shall gather the Muttaqun (pious - see V.2:2) unto the Most Beneficent (Allah), like a delegate (presented before a king for honour).

The day when We gather the dutiful to the Beneficent to receive honours,

On the day when We shall gather the righteous unto the Beneficent, a goodly company.

The day will come when We summon those who guard (against evil) to the Beneficent Allah to receive honors

Remember the day when WE shall gather the righteous before the Gracious God as honoured guest;

The day We shall gather the righteous to (Allah) Most Gracious, like a band presented before a king for honours,

And We shall drive the Mujrimun (polytheists, sinners, criminals, disbelievers in the Oneness of Allah, etc.) to Hell, in a thirsty state (like a thirsty herd driven down to water),

And drive the guilty to hell, as thirstiest beasts.

And drive the guilty unto hell, a weary herd,

And we will herd the guilty to Hell, to be their eternal abode.

and the criminals will be driven and thrown into hell,

And WE shall drive the guilty to Hell like a herd of thirsty camels,

And We shall drive the sinners to Hell, like thirsty cattle driven down to water.

None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Beneficent (Allah),

They have no power of intercession, save him who has made a covenant with the Beneficent.

They will have no power of intercession, save him who hath made a covenant with his Lord.

No one will possess the power to intercede, except those who conform to the laws of the Most Gracious.

They shall not control intercession, save he who has made a covenant with the Beneficent Allah.

None will have the power of intercession save he who has received a promise from the Gracious God.

None shall have the power of intercession, but such a one as has received permission (or promise) from (Allah) Most Gracious.

And they say: "The Most Beneficent (Allah) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say that He has begotten a son ['Iesa (Christ)], and the pagan Arabs say that He has begotten daughters (angels, etc.)]."

And they say: The Beneficent has taken to Himself a son.

They said, 'The Most Gracious has begotten a son'!

They have said that the Beneficent God has given birth to a son.

And they say: The Beneficent Allah has taken (to Himself) a son.

And they say: The Gracious God has taken unto Himself a son.'

They say: '(Allah) Most Gracious has begotten a son!'

Indeed you have brought forth (said) a terrible evil thing.

Certainly you make an abominable assertion!

Assuredly ye utter a disastrous thing

You have uttered a gross blasphemy.

This is certainly a monstrous lie!

Certainly you have made an abominable assertion

Assuredly, you have indeed uttered a most hideous thing.

Indeed ye have put forth a thing most monstrous!

Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,

Whereby the heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in pieces,

Whereby the heavens are torn, and the earth is split asunder and the mountains fall in ruins,

The heavens are about to shatter, the earth is about to tear asunder, and the mountains are about to crumble.

The heavens may almost be rent thereat, and the earth cleave asunder, and the mountains fall down in fragments,

The heavens might well-nigh burst thereof, and the earth cleave asunder, and the mountains fall down in pieces.

At it the skies are ready to burst, the earth to split asunder, and the mountains to fall down in utter ruin,
019:093 Khan
There is none in the heavens and the earth but comes unto the Most Beneficent (Allah) as a slave.

019:093 Maulana
There is none in the heavens and the earth but cometh unto the Beneficent as a servant.

019:093 Pickthald
There is none in the heavens and the earth but cometh unto the Beneficent as a slave.

019:093 Rashad
Every single one in the heavens and the earth is a servant of the Most Gracious.

019:093 Sarwar
All that is in the heavens and the earth will return to the Beneficent God as His submissive servants.

019:093 Shakird
There is none in the heavens and the earth but will come to the Beneficent Allah as a servant.

019:093 Sherali
There is none in the heavens and the earth but he shall come to the Gracious God as a bondman.

019:093 Yusufalit
Not one of the beings in the heavens and the earth but must come to (Allah) Most Gracious as a servant.

019:094
Verily, He knows each one of them, and has counted them a full counting.

019:094 Maulana
Certainly He comprehends them, as has numbered them all.

019:094 Pickthald
Verily He knoweth them and numbereth them with (right) numbering.

019:094 Rashad
He has encompassed them, and has counted them one by one.

019:094 Sarwar
He has counted and enumerated them one by one.

019:094 Shakird
Certainly He has a comprehensive knowledge of them and He has numbered them a (comprehensive) numbering.

019:094 Sherali
Verily, HE comprehends them by HIS knowledge and has numbered them all fully.

019:094 Yusufalit
He does take an account of them (all), and hath numbered them (all) exactly.

019:095
And every one of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).

019:095 Maulana
And every one of them will come to Him on the day of Resurrection, alone.

019:095 Pickthald
And each one of them will come unto Him on the Day of Resurrection, alone.

019:095 Rashad
All of them will come before Him on the Day of Resurrection as individuals.

019:095 Sarwar
Everyone on the Day of Judgment will individually come into the presence of God.

019:095 Shakird
And every one of them will come to Him on the day of resurrection alone.

019:095 Sherali
And each of them shall come to HIM on the Day of Resurrection, all alone.

019:095 Yusufalit
And everyone of them will come to Him singly on the Day of Judgment.

019:096
Verily, those who believe [in the Oneness of Allah and in His Messenger (Muhammad SAW)] and work deeds of righteousness, the Most Beneficent (Allah) will bestow love for them (in the hearts of the believers).

019:096 Maulana
Those who believe and do good deeds, for them the Beneficient will surely bring about love.

019:096 Pickthald
Lo! those who believe and do good works, the Beneficent will appoint for them love.

019:096 Rashad
Surely, those who believe and lead a righteous life, the Most Gracious will shower them with love.

019:096 Sarwar
To the righteous striving believers God will grant love.

019:096 Shakird
Surely (as for) those who believe and do good deeds for t hem will Allah bring about love.

019:096 Sherali
Those who believe and do good deeds - The Gracious God will create deep love for them.

019:096 Yusufalit
On those who believe and work deeds of righteousness, will (Allah) Most Gracious bestow love.

019:097
So We have made this (the Qur'an) easy in your own tongue (O Muhammad SAW), only that you may give glad tidings to the Muttaqun (pious and righteous persons - See V.2:2), and warn with it the Ludda (most quarrelsome) people.

019:097 Maulana
So We have made it easy in thy tongue only that thou shouldst give good news thereby to those who guard against evil, and shouldst warn thereby a contentious people.

019:097 Pickthald
And We make (this Scripture) easy in thy tongue, (O Muhammad) only that thou mayst bear good tidings therewith unto those who ward off (evil), and warn therewith the froward folk.

019:097 Rashad
We thus made this (Quran) elucidated in your tongue, in order to deliver good news to the righteous, and to warn with it the opponents.

019:097 Sarwar
(Muhammad), We have given you the Book (the Quran) in your own language so that you could easily give the glad news to the pious ones and warn the quarrelsome ones.

019:097 Shakird
So We have only made it easy in your tongue that you may give good news thereby to those who guard (against evil) and warn thereby a vehemently contentious people.

019:097 Sherali
So WE have made the Qur'an easy in thy tongue that thou mayest give thereby glad tidings to the righteous, and warn thereby a contentious people.

019:097 Yusufalit
So have We made the (Qur'an) easy in thine own tongue, that with it thou mayest give Glad Tidings to the righteous, and warnings to people given to contention.

019:098
And how many a generation before them have We destroyed! Can you (O Muhammad SAW) find a single one of them or hear even a whisper of them?

019:098 Maulana
And how many a generation before them have We destroyed! Canst thou see any of them or hear a sound of them?

019:098 Pickthald
And how many a generation before them have We destroyed! Canst thou (Muhammad) see a single man of them, or hear from them the slightest sound?

019:098 Rashad
Many a generation before them we annihilated: can you perceive any of them, or hear from them any sound?

019:098 Sarwar
How many generations living before them did We destroy? Do you find anyone of them around or do you even hear any word from them?

019:098 Shakird
And how many a generation have WE destroyed before them! Do you see any one of them or hear a sound of them?

019:098 Sherali
And how many a generation have WE destroyed before them! Canst thou perceive a single one of them, or hear even a whisper of them?

019:098 Yusufalit
But how many (countless) generations before them have We destroyed? Canst thou find a single one of them (now) or hear (so much as) a whisper of them?
02:000 Translations of the Qur'an, Chapter 20: TA-HA (TA-HA). Total Verses: 135. Revealed At: MAKKA

02:000 In the name of God, Most Gracious, Most Merciful

02:001 Section 1: Moses is Called

02:001 Khan Ta-Ha. [These letters are one of the miracles of the Qur'an, and none but Allah ( Alone) knows their meanings.]
02:001 Maulana O man,
02:001 Pickthall Ta. Ha.
02:001 Rashad T. H.
02:001 Sarwar Ta Ha.
02:001 Shakir Ta Ha.
02:001 Sherali Ta Há.
02:001 Yusufali Ta Ha.

02:002 We have not sent down the Qur'an unto you (O Muhammad SAW) to cause you distress,
02:002 Maulana We have not revealed the Qur'an to thee that thou mayest be unsuccessful;
02:002 Pickthall We have not revealed unto thee (Muhammad) this Qur'an that thou shouldst be distressed,
02:002 Rashad We did not reveal the Quran to you, to cause you any hardship.
02:002 Sarwar We have sent the Quran only as reminder
02:002 Shakir We have not revealed the Quran to you that you may be unsuccessful.
02:002 Sherali We have not sent down the Qur'an to thee that thou shouldst be distressed;
02:002 Yusufali We have not sent down the Qur'an to thee to be (an occasion) for thy distress,

02:003 But only as a Reminder to those who fear (Allah).
02:003 Maulana But it is a reminder to him who fears:
02:003 Pickthall But as a reminder unto him who feareth,
02:003 Rashad Only to remind the reverent.
02:003 Sarwar for those who have fear (of disobeying God), not to make you, (Muhammad), miserable.
02:003 Shakir Nay, it is a reminder to him who fears:
02:003 Sherali But as a reminder to him who fears God;
02:003 Yusufali But only as an admonition to those who fear (Allah),-

02:004 A revelation from Him (Allah) Who has created the earth and high heavens.
02:004 Maulana A revelation from Him Who created the earth and the high heavens,
02:004 Pickthall A revelation from Him Who created the earth and the high heavens,
02:004 Rashad A revelation from the Creator of the earth and the high heavens.
02:004 Sarwar It is a revelation from the Creator of the earth and the high heavens.
02:004 Shakir A revelation from Him Who created the earth and the high heavens.
02:004 Sherali And a revelation from HIM Who created the earth and the high heavens.
02:004 Yusufali A revelation from Him Who created the earth and the heavens on high.

02:005 The Most Beneficent (Allah) Istawa (rose over) the (Mighty) Throne (in a manner that suits His Majesty).
02:005 Maulana The Beneficent is established on the Throne of Power.
02:005 Pickthall The Beneficent One, Who is established on the Throne.
02:005 Rashad The Most Gracious; He has assumed all authority.
02:005 Sarwar The Beneficent God is dominant over the Throne (of the realm).
02:005 Shakir The Beneficent Allah is firm in power.
02:005 Sherali HE is the Gracious God Who has settled Himself firmly on the throne.
02:005 Yusufali (Allah) Most Gracious is firmly established on the throne (of authority).

02:006 To Him belongs all that is in the heavens and all that is on the earth, and all that is under the soil.
02:006 Maulana To Him belongs whatever is in the heavens and whatever is in the earth and whatever is beneath the soil.
02:006 Pickthall Unto Him belongeth whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatever is beneath the sod.
02:006 Rashad To Him belongs everything in the heavens, and the earth, and everything between them, and everything beneath the ground.
02:006 Sarwar To Him belongs all that is in the heavens and the earth, all that lies between them, and lies below the earth.
02:006 Shakir His is what is in the heavens and what is in the earth and what is between them two and what is beneath the ground.
02:006 Sherali To HIM belongs whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the moist sub-soil.
02:006 Yusufali To Him belongs what is in the heavens and on earth, and all between them, and all beneath the soil.

02:007 And if you (O Muhammad SAW) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.
02:007 Maulana And if thou utter the saying aloud, surely He knows the secret, and what is yet more hidden.
02:007 Pickthall And if thou speakest aloud, then lo! He knoweth the secret (thought) and (that which is yet) more hidden.
02:007 Rashad Whether you declare your convictions (or not) He knows the secret, and what is every more hidden.
02:007 Sarwar Whether or not you express (your thoughts) in words, God certainly knows all unspoken thoughts and all that is even more difficult to find.
02:007 Shakir And if you utter the saying aloud, then surely He knows the secret, and what is yet more hidden.
02:007 Sherali And if thou speakest aloud, HE hears it and also if thou speakest in a low voice, For HE knows the secret thoughts of man and what is yet more hidden.
02:007 Yusufali If thou pronounce the word aloud, (it is no matter): for verily He knoweth what is secret and what is yet more hidden.
Verily! I am Allah: There is no God but He. His are the most beautiful names.

Ve! Assuredly I am Allah, there is no God but I, therefore serve Me and keep up prayer for My remembrance:

I Am the only Lord and to Him belong all the exalted Names.

Allah-- there is no God but He; His are the very best names.

Verily! Allah-- there is no God but He. His are the most beautiful names.

Verily! Allah! there is no god but He! To Him belong the most Beautiful Names.

And has there come to you the story of Musa (Moses)?

And the story of Moses come to thee?

And has the story of Musa come to you?

And has the story of Moses come to thee?

And has the story of Moses come to thee?

And has the story of Moses come to thee?

And has the story of Moses come to thee?

And has the story of Musa (Moses) come to me?

And the story of Moses come to thee?

And has the story of Musa come to thee?

And has the story of Moses come to thee?

And has the story of Moses come to thee?

And has the story of Moses come to thee?

And has the story of Moses come to thee?

And has the story of Moses come to thee?

And has the story of Musa come to thee?

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And has the story of Moses come to thee?
020:015 Khan
"Verily, the Hour is coming and My Will is to keep it hidden so that every person may be rewarded for that which he strives.

020:015 Maulana
Surely the Hour is coming -- I am about to make it manifest -- so that every soul may be rewarded as it strives.

020:015 Pickthal
Lo! the Hour is surely coming. But I will to keep it hidden, that every soul may be rewarded for that which it striveth (to achieve).

020:015 Rashad
"The Hour (end of the world) is surely coming; I will keep it almost hidden, for each soul must be paid for its works.

020:015 Sarwar
Although it is certain that the Day of Judgment will come, I prefer to keep it almost a secret so that every soul will receive the recompense for what it has done (on its own).

020:015 Shakir
Surely the hour is coming-- I am about to make it manifest-- so that every soul may be rewarded as it strives;

020:015 Sherali
020:015 Yusufali
"Verily the Hour is coming - My design is to keep it hidden - for every soul to receive its reward by the measure of its Endeavour.

020:016 Khan
"Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell, etc.), but follows his own lusts, divert you therefrom, lest you perish.

020:016 Maulana
So let him not, who believes not in it and follows his low desire, turn thee away from it, lest thou perish.

020:016 Pickthal
Therefore, let not him turn thee aside from (the thought of) it who believeth not therein but followeth his own desire, lest thou perish.

020:016 Rashad
"Do not be diverted therefrom by those who do not believe in it - those who pursue their own opinions - lest you fall.

020:016 Sarwar
Let not the unbelievers who follow their vain desires make you forget the Day of Judgment, lest you perish.

020:016 Shakir
Therefore let not him who believes not in it and follows his low desires turn you away from it so that you should perish;

020:016 Sherali
'So let not him, who believes not therein and follows his own low desires, turn thee away therefrom, lest thou perish;

020:016 Yusufali
"Therefore let not such as believe not therein but follow their own lusts, divert thee therefrom, lest thou perish!"..

020:017 Khan
"And what is that in your right hand, O Musa (Moses)?"

020:017 Maulana
And what is this in thy right hand, O Moses?

020:017 Pickthal
And what is that in thy right hand, O Moses?

020:017 Rashad
"What is this in your right hand, Moses?"

020:017 Sarwar
The Lord asked, "Moses, what is in your right hand?".

020:017 Shakir
And what is this in your right hand, O Musa!

020:017 Sherali
'And what is that in thy right hand, O Moses?'

020:017 Yusufali
"And what is that in the right hand, O Moses?"

020:018 Khan
He said: 'This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.'

020:018 Maulana
He said: This is my staff -- I lean on it, and beat the leaves with it for my sheep, and I have other uses for it.

020:018 Pickthal
He said: This is my staff whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses.

020:018 Rashad
He said, "This is my staff. I lean on it, and hered my sheep with it, and I use it for other purposes."

020:018 Sarwar
He replied, 'It is my staff. I lean on it, bring down leaves for my sheep with it and I need it for other reasons.

020:018 Shakir
He said: This is my staff: I recline on it and I beat the leaves with it to make them fall upon my sheep, and I have other uses for it.

020:018 Sherali
Moyses said,'This is my rod, I lean on it and beat down therewith leaves for my sheep and other uses also I find in it.'

020:018 Yusufali
He said, "It is my rod: on it I lean; with it I beat down fodder for my flocks; and in it I find other uses."

020:019 Khan
(Allah) said: 'Cast it down, O Musa (Moses)!'

020:019 Maulana
He said: Cast it down, O Moses.

020:019 Pickthal
He said: Cast it down, O Moses!

020:019 Rashad
He said, "Throw it down, Moses."

020:019 Sarwar
The Lord said, 'Moses, throw it on the ground'.

020:019 Shakir
He said: Cast it down, O Musa!

020:019 Sherali
God said, 'Cast it down, O Moses.'

020:019 Yusufali
(Allah) said, "Throw it, O Moses!"

020:020 Khan
He cast it down, and behold! It was a snake, moving quickly.

020:020 Maulana
So he cast it down, and lo! it was a serpent, gliding.

020:020 Pickthal
So he cast it down, and lo! it was a serpent, gliding.

020:020 Rashad
He threw it down, whereupon it turned into a moving serpent.

020:020 Sarwar
Moses threw it on the ground and suddenly he saw that it was a moving serpent.

020:020 Shakir
He said: Cast it down, O Musa!

020:020 Sherali
So he cast it down, and behold! it was a serpent running.

020:020 Yusufali
He threw it, and behold! It was a snake, active in motion.

020:021 Khan
Allah said:"Grasp it, and fear not, We shall return it to its original state,

020:021 Maulana
He said: Seize it and fear not. We shall return it to its former state.

020:021 Pickthal
He said: Grasp it and fear not. We shall return it to its former state.

020:021 Rashad
He said, "Pick it up; do not be afraid. We will return it to its original state.

020:021 Sarwar
The Lord said, "Hold the serpent and do not be afraid; We will bring it back to its original form."

020:021 Shakir
He said: Take hold of it and fear not; We will restore it to its former state:

020:021 Sherali
God said, 'Take hold of it, and fear not. We shall restore it to its former state.

020:021 Yusufali
(Allah) said, "Seize it, and fear not; We shall return it at once to its former condition"..

020:022 Khan
"And press your (right) hand to your (left) side, it will come forth white (and shining), without any disease as another sign,

020:022 Maulana
And press thy hand to thy side, it will come out white without evil -- another sign:

020:022 Pickthal
And thrust thy hand within thine armpit, it will come forth white without hurt. (That will be) another token.

020:022 Rashad
"And hold your hand under your wing; it will come out white without a blemish; another proof.

020:022 Sarwar
"Now - as another Sign - place your hand under your arm and it will come out sheer white without harm (or stain).

020:022 Shakir
And press your hand to your side, it shall come out white without evil: another sign:

020:022 Sherali
And draw thy hand closer under thy arm-pit, it shall come forth white, without any disease - another Sign.

020:022 Yusufali
"Now draw thy hand close to thy side: It shall come forth white (and shining), without harm (or stain), - as another Sign,-
020:023 Khan  "That We may show you (some) of Our Greater Signs.
020:023 Maulana  That We may show thee of Our greater signs.
020:023 Pickthal  That We may show thee (some) of Our greater portents,
020:023 Rashad  "We thus show you some of our great portents.
020:023 Sarwar  This We have done to show you some of Our greater miracles.
020:023 Shakir  That We may show you (some) of Our greater signs:
020:023 Sherali  `That WE may show thee some of OUR greater Signs;
020:023 Yusufali  "In order that We may show thee (two) of our Greater Signs.
020:024 Khan  "Go to Fir'aun (Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant, and as a tyrant)."
020:024 Maulana  Go to Pharaoh, surely he has exceeded the limits.
020:024 Pickthal  Go thou unto Pharaoh! Lo! he hath transgressed (the bounds).
020:024 Rashad  "Go to Pharaoh, for he has transgressed."
020:024 Sarwar  Go to the Pharaoh; he has become a rebel.
020:024 Shakir  Go to Pharaoh, surely he has exceeded all bounds.
020:024 Sherali  `Go thou to Pharaoh; he has indeed exceeded all bounds.’
020:024 Yusufali  "Go thou to Pharaoh, for he has indeed transgressed all bounds."
020:025 Section 2: Moses and Aaron go to Pharaoh
020:025 Khan  [Musa (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).
020:025 Maulana  He said: My Lord, expand my breast for me:
020:025 Pickthal  (Moses) said: My Lord! relieve my mind
020:025 Rashad  He said, "My Lord, cool my temper.
020:025 Sarwar  Moses said, "Lord, grant me courage.
020:025 Shakir  He said: O my Lord! Expand my breast for me,
020:025 Sherali  `And make my task easy for me;
020:025 Yusufali  "Ease my task for me;
020:026 Khan  "And make loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Musa (Moses) put in his mouth when he was an infant].
020:026 Maulana  And loose the knot from my tongue,
020:026 Pickthal  And loose a knot from my tongue,
020:026 Rashad  "And untie a knot from my tongue.
020:026 Sarwar  and my tongue fluent
020:026 Shakir  `And make my task easy to me,
020:027 Khan  "And make loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Musa (Moses) put in his mouth when he was an infant].
020:027 Maulana  And loose the knot from my tongue,
020:027 Pickthal  And loose a knot from my tongue,
020:027 Rashad  "And untie a knot from my tongue.
020:027 Sarwar  and my tongue fluent
020:027 Shakir  `And make my task easy to me,
020:027 Sherali  `And loose the knot from my tongue,
020:027 Yusufali  "And remove the impediment from my speech,
020:028 Khan  "That they understand my speech,
020:028 Maulana  (That) they may understand my word.
020:028 Pickthal  That they may understand my saying.
020:028 Rashad  "So they can understand my speech.
020:028 Sarwar  so that they may understand me.
020:028 Shakir  (That) they may understand my word;
020:028 Sherali  'That they may understand my speech;
020:028 Yusufali  "So they may understand what I say:
020:029 Khan  "And appoint for me a helper from my family,
020:029 Maulana  And give to me an aider from my family:
020:029 Pickthal  Appoint for me a henchman from my folk,
020:029 Rashad  "And appoint an assistant for me from my family.
020:029 Sarwar  Appoint a deputy (for me) from my own people.
020:029 Shakir  And give to me an aider from my family:
020:029 Sherali  `And grant me an assistant from my family -
020:029 Yusufali  "And give me a Minister from my family,
020:030 Khan  "Harun (Aaron), my brother;
020:030 Maulana  Aaron, my brother;
020:030 Pickthal  Aaron, my brother.
020:030 Rashad  "My brother Aaron.
020:030 Sarwar  Let it be my brother Aaron
020:030 Shakir  Haroun, my brother,
020:030 Sherali  Aaron, my brother;
020:030 Yusufali  "Aaron, my brother;
"Increase my strength with him,
Add to my strength by him,
"Strengthen me with him.
Confirm my strength with him
"Strengthen me with him.
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"Strengthen me with him.
"Go, both of you, to Pharaoh, for he has transgressed all bounds; Go both to Firon, surely he has become inordinate; Go both of you to the Pharaoh; he has become a rebel."

"Go to Pharaoh, for he transgressed. Go, both of you, unto Pharaoh. Lo! he hath transgressed (the bounds). Go both of you to Pharaoh, surely he is inordinate; Tyant.

"Go, thou and thy brother, with MY Signs, and slacken not, either of you, in keeping Me in remembrance."

"Go with your brother, supported by My signs, and do not waver in remembering Me."

"Go thou and thy brother with My message; and do not waver in My Remembrance."

"And I have chosen thee for Myself; And I have chosen you for Myself: And I have attached the ways. Then didst thou bring them forth in the way, and thou didst say, 'Return ye to your homes that the generations may be cooled and she might not grieve. And thou didst slay a man, then We delivered you from the grief, and We tried you with (a severe) trying."

"When your sister went and said: Shall I show you about a nursing mother who can take good care of him?' We thus returned you to your mother, that your eye might be cooled and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Musa (Moses)!

"When thy sister went and said: Shall I direct you to one who will take charge of him? So We brought thee back to thy mother that her eye might be cooled and she should not grieve. And thou didst kill a man, then We delivered thee from grief, and tried thee with (many) trials. Then thou didst stay for years among the people of Madyan. Then thou camest hither as ordained, O Moses."

"When thy sister went and said: Shall I show you one who will nurse him? and we restored thee to thy mother that her eyes might be refreshed and thou might not sorrow. And thou didst kill a man and We delivered thee from great distress, and tried thee with a heavy trial. And thou didst tarry years among the folk of Madyan. Then camest thou (hither) by (My) providence, O Moses."

"You sister walked to them and said, 'I can tell you about a nursing mother who can take good care of him.' We thus returned you to your mother, that she might be happy and stop worrying. And when you killed a person, we saved you from the grievous consequences; indeed we tested you thoroughly. You stayed years with the people of Midyan, and now you have come back in accordance with a precise plan."

"Your sister went to them and said, 'May I show you someone who will take care of this child?' We thus returned you to your mother that her eye might be cooled and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with (many) trials. Then you stayed some years with the people of Midyan (Shu'ayb and his family) and after that you came back to Egypt as was ordained.

"When thy sister went and said: Shall I direct you to one who will take charge of him? So We brought you back to your mother, that her eye might be cooled and she should not grieve. And thou didst slay a man, but We delivered you from grief, and We tried you with (a severe) trying. Then thou didst tarry several years among the people of Midyan. Then thou camest up to the required standard, O Moses; Behold! thy sister goeth forth and saith, 'Shall I show you one who will nurse and rear the (child)?' So We brought thee back to thy mother, that her eye might be cooled and she should not grieve. Then thou didst slay a man, but We saved thee from trouble, and We tried thee in various ways. Then didst thou tarry a number of years with the people of Midyan. Then didst thou come hither as ordained, O Moses!

"And I have Isa'tuka, for Myself."

"And I have chosen thee for Myself."

"And I have chosen thee for Myself."

"And I have prepared thee for Myself (for service)"..
Moses said, `Our Lord is He Who gave unto everything its nature, then guided it aright.'

They replied, "Our Lord is the One who granted everything its existence, and its guidance."

He said, "Our Lord, we fear lest he commit some excess against us, or exceed all bounds in persecuting us.'

They replied, "Our Lord, we fear lest he commit some excess against us, or exceed all bounds in persecuting us."

The Pharaoh asked them, "Who, then, O Moses, is the Lord of you two?"

Pharaoh said, `Who then is the Lord of you twain, O Moses?'

The Pharaoh replied them, "Do not be afraid; I Am with you all the time, listening and seeing."

He said: Fear not, surely I am with you both: I do hear and see.

He said: Fear not, I am with you both, hearing and seeing.

Pharaoh said, `Our Lord is the One Who has created all things and has given guidance"
Parallel English Quran

He said: "Hast thou come to drive us out of our land with thy magic, O Moses?

He said, `Has thou come to us, O Moses, to drive us out of our land by thy magic?

He said to Moses, "Have you come to expel us from our land through your magic?"

He said: Hast come to drive us out from our land by thy magic, O Moses?

And truly We showed him Our signs, all of them, but he rejected and refused.

And We verily did show him all Our tokens, but he denied them and refused.

From the earth did We create you, and into it We shall return you, and from it We shall bring you out once again.

Thereof We created you, and into it We shall return you, and from it raise you a second time.

Eat (for yourselves) and pasture your cattle: verily, in this are Signs for men endued with understanding.

Eat and pasture your cattle; most surely there are signs in this for those endowed with intelligence.

Eat and raise your livestock. These are sufficient proofs for those who possess intelligence.

Eat and raise your livestock. These are sufficient proofs for those who possess intelligence.

Consuming them as food or for grazing your cattle.

Thereof We created you, and into it We shall return you, and from it We shall bring you forth a second time.

Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.

From the earth have WE have created you, and into it shall WE cause you to return, and from it shall WE bring you forth a second time.

It is HE WHO has made the earth for you a bed and has caused pathways for you to travel. He has sent water from the sky to produce various pairs of plants.

It is God who has made the earth as a cradle for you with roads for you to travel. He has sent water from the sky to produce various pairs of plants.

It is HE WHO has made the earth for you a bed and has caused pathways for you to run through it; and WHO sends down rain from the sky and thereby WE bring forth various kinds of vegetation in pairs.

"He Who has, made for you the earth like a carpet spread out; has enabled you to go about therein by roads (and channels); and has sent down water from the sky."

With it have We produced diverse pairs of plants each separate from the others.

Eat and pasture your cattle, (therein); verily, in this are proofs and signs for men of understanding.

Eat and pasture your cattle. Surely there are signs in this for men of understanding.

(Saying): Eat ye and feed your cattle. Lo! herein verily are portents for men of thought.

Eat and raise your livestock. These are sufficient proofs for those who possess intelligence.

Eat and raise your livestock. These are sufficient proofs for those who possess intelligence.

Consume them as food or for grazing your cattle. In this there is evidence (of the existence of God) for the people of reason".

"Eat ye and pasture your cattle. Verily, in this are Signs for those endowed with reason."

Eat (for yourselves) and pasture your cattle: verily, in this are Signs for men endowed with understanding.

Eat and pasture your cattle. Surely there are signs in this for men of understanding.

Eat and pasture your cattle. Surely there are signs in this for men of understanding.

Thereof is in my Lord a record. My Lord neither erreth nor forgetteth, nor doth He slumber.

He is the One who made the earth habitable for you, and paved in it roads for you. And He sends down from the sky water with which we produce many different kinds of plants.

Who made the earth for you an expanse and made for you therein paths and sent down water from the clouds. Then thereby We bring forth pairs of various herbs.

And truly We showed him Our signs, all of them, but he rejected and refused.

And We verily did show him all Our tokens, but he denied them and refused.

It is God who has made the earth for you an expanse and made for you therein paths and sent down water from the cloud; then thereby We have brought forth many species of various herbs.

We showed the Pharaoh all of Our miracles, but he called them lies and turned away from them.

Thereof We created you, and into it We shall return you, and from it We shall bring you out once again.

He [Fir'aun (Pharaoh)] said: "The knowledge thereof is with my Lord, in a Record. My Lord is neither unaware nor He forgets,"

He said: The knowledge thereof is with my Lord in a book; my Lord neither errs nor forgets --

Moses replied, "The knowledge about it is with my Lord in the Book. My Lord is free from error and forgetfulness.

He said: The knowledge thereof is with my Lord in a book, my Lord errs not, nor does He forget;

He [Fir'aun (Pharaoh)] said: "What will be the fate of the former generations?"

Pharaoh said, 'What will be the fate of the former generations?'

Pharaoh said, 'What will be the fate of the former generations?'

Moses said: "The knowledge thereof is with my Lord preserved in a Book. My Lord neither errs nor forgets;

He replied: 'The knowledge of that is with my Lord, duly recorded: my Lord never errs, nor forgets,-

And truly We showed him Our signs, all of them, but he rejected and refused.

And We verily did show him all Our tokens, but he denied them and refused.

And truly We showed him Our signs, all of them, but he rejected and refused.

And We did show Pharaoh Our Signs, all of them; but he rejected them and refused to believe.

And We showed Pharaoh all Our Signs, but he did reject and refuse.

And We showed him [Fir'aun (Pharaoh)] all Our Signs and Evidences, but he denied and refused.

And We verily did show him all Our tokens, but he denied them and refused.

And We showed him all Our proofs, but he disbelieved and refused.

And We showed him the Pharaoh all of Our miracles, but he called them lies and turned away from them.

And We showed him Our signs, all of them, but he rejected and refused.

And We did show Pharaoh Our Signs, all of them; but he rejected them and refused to believe.

And We showed Pharaoh all Our Signs, but he did reject and refuse.

He [Fir'aun (Pharaoh)] said: 'Have you come to drive us out of our land with your magic, O Musa (Moses)?

He [Fir'aun (Pharaoh)] said: 'Have you come to drive us out of our land by your enchantment, O Moses?

He said: Hast thou come to us to turn us out of our land by thy enchantment, O Moses?

He then asked, 'What do you know about the past generations?'

He [Fir'aun (Pharaoh)] said: 'Have you come to drive us out from our land by thy magic? O Moses?"
Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we, nor you shall fail to keep, in an open wide place where both shall have a just and equal chance (and beholders could witness the competition).

We too can bring to thee enchantment like it, so make an appointment between us and thee, which we break not, (neither) we nor thou, (in) a central place.

But we surely can produce for thee magic the like thereof; so appoint a tryst between us and you, which neither we nor thou shall fail to keep, at a place convenient (to us both).

We will surely show you similar magic. Therefore, set an appointment that neither we, nor you will violate; in a neutral place."

We shall also answer you by magic. Let us make an appointment for a contest among us and let each of us be present at a certain time in the appointed place.

So we too will produce before you magic like it, therefore make between us and you an appointment, which we should not break, (neither) we nor you, (in) a central place.

But we shall assuredly bring thee magic the like thereof; so make an appointment between us and thyself which we shall not fail to keep - neither we nor thou - at a place alike for us both.

"But we can surely produce magic to match thine! So make a tryst between us and thee, which we shall not fail to keep - neither we nor thou - in a place where both shall have even chances."

[parallel text from other translations]

So Pharaoh withdrew: He concerted his plan, and then came back.

So Pharaoh went back and settled his plan, then came.

Then Pharaoh went and gathered his strength, then came (to the appointed tryst).

Pharaoh summoned his forces, then came.

The Pharaoh returned to organize his plans and then attended the appointment.

So Firon turned his back and settled his plan, then came.

Then Pharaoh withdrew and concerted his plan and then came to the place of appointment.

So Pharaoh withdrew: He concerted his plan, and then came (back).

Musa (Moses) said to them: "Woe unto you! Invent not a lie against Allah, lest He destroy you completely by a torment. And surely, he who invents a lie (against Allah) will fail miserably."

Moses said unto them: Woe unto you! Invent not a lie against Allah, lest He destroy you by punishment, and he fails indeed who forges (a lie).

Moses said to them: Woe to you! Forge not a lie against Allah, lest He destroy you by punishment, and he fails indeed who forges (a lie).

Moses said to them, "Woe to you. Do you fabricate lies to fight GOD and thus incur His retribution? Such fabricators will surely fail."

Moses told them, (the magicians) "Woe to you if you invent falsehood against God; you will be destroyed by the torment. Whoever invents falsehood against God will certainly be lost."

Musa said to them: Woe to you! do not forge a lie against Allah, lest He destroy you by a punishment, and he who forges (a lie) indeed fails to attain (his desire).

Moses said to them, 'Woe to you, forge not a lie against ALLAH, lest HE destroy you utterly by some punishment and, surely, he who forges a lie shall perish.'

Moses said to him: Woe to you! Forge not ye a lie against Allah, lest He destroy you utterly by chastisement: the forger must suffer frustration!"
Then the realization of truth made the sorcerers fall down prostrate. They said, `We believe in the Lord of Aaron and Moses.'

And the magicians were cast down making obeisance; they said: We believe in the Lord of Harun (Aaron) and Musa (Moses).

So the magicians fell down prostrate. They said: "O Musa (Moses)! Either you throw first or we be the first to throw?"

Then the wizards were (all) flung down prostrate, crying: We believe in the Lord of Aaron and

So Moses conceived in his mind a (sort of) fear. Moses felt afraid within himself.

And cast down what is in thy right hand! It will eat up that which they have made. Lo!

Then the realization of truth made the sorcerers fall down prostrate. They said, 'We believe in the Lord of Aaron and Moses.'

So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful.

And throw that which is in your right hand! It will swallow up that which they have fabricated what they have fabricated is but a magician's artifice, and a wizard shall not be successful to whatever point (of skill) he may attain.

Therefore settle your plan, then come standing in ranks and he will prosper indeed this day who overcomes.

Concert, therefore, your plan; and then come forward in a body. And, surely, he who gains ascendency this day shall prosper.

Feare not, for thou wilt have the upper hand;

Therefore settle your plan, then come in ranks, and he will suceed indeed this day who is uppermost.

And throw what you hold in your right hand, and it will swallow what they fabricated. What they fabricated is only a magician's trick, and a sorcerer shall not be successful wheresoever he may come from.

So Musa (Moses) conceived a fear in himself.

Moses, would you be the first to show your skill or should we be the first to throw down our devices?".

We said, 'Fear not, surely you will have the upper hand;

And cast down making obeisance; they said: We believe in the Lord of Harun (Aaron) and Musa (Moses)."

He said: Nay! Cast you down. Then lo! their cords and their rods -- it appeared to him by their enchantment as if they ran.

And Moses conceived a fear in his mind.

So Moses conceived fear in his mind.

So Musa conceived a fear in his mind.

So Moses harbored some fear.

So Musa conceived in his mind a fear.

And Moses conceived a fear in his mind.

So Moses conceived in his mind a (sort of) fear.

We said: 'Fear not, surely thou are the uppermost.

We said: 'Fear not! Lo! thou art the higher.

Then the realization of truth made the sorcerers fall down prostrate. They said, 'We believe in the Lord of Aaron and Moses.'

So the enchanters fell down prostrate, saying: We believe in the Lord of Aaron and Moses.

So the magicians were cast down making obeisance; they said: We believe in the Lord of Aaron and Haroun and Musa.

But the sorcerers were (all) flung down prostrate, crying: We believe in the Lord of Aaron and Moses.

The magicians bowed down in prostration saying, 'We believe in the Lord of Moses and Aaron'.

And the magicians were cast down making obeisance; they said: We believe in the Lord of Haroun and Musa.

And the magicians were (all) flung down prostrate, crying: We believe in the Lord of Aaron and Moses.

And the magicians were cast down making obeisance; they said: We believe in the Lord of Aaron and Musa.
Verily he who comes to his Lord as a sinner (at Judgment),
Verily, he who comes to his Lord a sinner
Whoever comes to his Lord (being) guilty, for him is surely hell; he shall neither die therein nor live.
Lo! whoso cometh guilty unto his Lord, verily for him is hell. There he will neither die nor live.
Verily! Whoever comes to his Lord guilty, for him is surely hell; he shall neither die therein nor live.

"For us, we have believed in our Lord: may He forgive us our faults, and the magic to which thou didst compel us: for Allah is Best and Most Abiding.'

'Surely, we have believed in our Lord, that HE may forgive us our sins, and forgive us the magic which you forced us to perform. GOD is better than all things regarding punishment in comparison to your punishment)."

'They said: we prefer you over the clear proofs that have come to us, and to Him (Allah) Who created us. Therefore, issue whatever judgment you wish to issue. You can only rule in this lowly life.

'They said: for a short time.

'They said: Ye put faith in him before I give you leave. Lo! he is your chief who taught you magic. Now surely I shall cut off your hands and your feet on alternate sides, and I will surely crucify you on the trunks of palm-trees; and you shall certainly know which of us can impose severer and more abiding punishment.'

"Surely, we have believed in our Lord that HE may forgive us our sins and forgive us the magic which you forced us to perform. GOD is better than all things regarding punishment in comparison to your punishment)."

"Verily! We have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allah is better as regards reward in comparison to your [Pharaoh's] reward, and more lasting (as regards punishment in comparison to your punishment)."

"Verily, whoever comes to his Lord as a sinner (at Judgment), for him is Hell; he will neither die nor live.

"Verily! We believe in our Lord, that he may forgive us our sins and the magic unto which thou didst force us. Allah is better and more lasting."

"We have believed in our Lord, that He may forgive us our sins, and the magic that you forced us to perform. GOD is far better and Everlasting."

"Surely, we have believed in our Lord that HE may forgive us our sins and forgive us the magic which you forced us to perform. And ALLAH is the Best and the Most Abiding.'

"For us, we have believed in our Lord: may He forgive us our faults, and the magic to which thou didst compel us: for Allah is Best and Most Abiding."
020:075 Khan But whoever comes to Him (Allah) as a believer (in the Oneness of Allah, etc.), and has done righteous good deeds, for such are the high ranks (in the Hereafter).

020:075 Maulana And who comes to Him a believer, having done good deeds, for them are high ranks --

020:075 Pickthall But whoso cometh unto Him a believer, having done good works, for such are the high stations;

020:075 Rashad As for those who come to Him as believers who had led a righteous life, they attain the high ranks.

020:075 Sarwar One who comes into the presence of his Lord with faith and righteous deeds

020:075 Shakir And whoever comes to Him a believer (and) he has done good deeds indeed, these it is who shall have the high ranks,

020:075 Sherali But he who comes to him a believer, having done good deeds, for such are the highest ranks

020:075 Yusufali But such as come to Him as Believers who have worked righteous deeds,- for them are ranks exalted,-

020:076 020:076 Khan 'Adn (Edn) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves [(by abstaining from all kinds of sins and evil deeds) which Allah has forbidden and by doing all that which Allah has ordained]).

020:076 Maulana Gardens of perpetuity, wherein flow rivers, to abide therein. And such is the reward of him who purifies himself.

020:076 Pickthall Gardens of Eden underneath which rivers flow, wherein they will abide for ever. That is the reward of him who groweth.

020:076 Rashad The gardens of Eden, beneath which rivers flow, will be their abode forever. Such is the reward for those who purify themselves.

020:076 Sarwar will be rewarded by high status in the gardens of Eden wherein streams flow. Such will be the reward of those who purify themselves.

020:076 Shakir The gardens of perpetuity, beneath which rivers flow, to abide therein; and this is the reward of him who has purified himself.

020:076 Sherali Gardens of Eternity, beneath which streams flow; they will abide therein for ever. And that is the recompense of those who keep themselves pure.

020:076 Yusufali Gardens of Eternity, beneath which flow rivers: they will dwell therein for age: such is the reward of those who purify themselves (from evil).

020:077 020:077 Khan Section 4: The Israelites worship the Calf

020:077 Maulana And indeed We inspired Musa (Moses) (saying): "Travel by night with Ibadi (My slaves) and strike a dry path in the sea, fearing neither to be overtaken [by Pharaoh (Pharaoh)] nor being afraid (of drowning in the sea)."

020:077 Pickthall And verily We inspired Moses, saying: Take away My slaves by night and strike for them a dry path in the sea, fearing not to be overtaken, neither being afraid (of the sea).

020:077 Rashad We inspired Moses: "Lead My servants out, and strike for them a dry road across the sea. You shall not fear that you may get caught, nor shall you worry."

020:077 Sarwar We sent revelations to Moses telling him, "Travel with My servants during the night and strike a dry road across the sea (for them). Have no fear of being overtaken (by the Pharaoh) nor of anything else".

020:077 Shakir And certainly We revealed to Musa, saying: Travel by night with My servants, then make for them a dry path in the sea, not fearing to be overtaken, nor being afraid.

020:077 Sherali And WE directed Moses by revelation: 'Take away MY servants by night, and strike for them a dry path through the sea, fearing not to be overtaken, nor having any other fear.'

020:077 Yusufali We sent an inspiration to Moses: "Travel by night with My servants, and strike a dry path for them through the sea, without fear of being overtaken (by Pharaoh) and without (any other) fear." 020:078

020:078 020:078 Khan Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up.

020:078 Maulana So Pharaoh followed them with his armies, then there covered them of the sea which covered them.

020:078 Pickthall Then Pharaoh followed them with his hosts and there covered them that which did cover them of the sea.

020:078 Rashad Pharaoh pursued them with his troops, but the sea overwhelmed them, as it was destined to overwhelm them.

020:078 Sarwar The Pharaoh and his army chased Moses and his people but were drowned by the sea.

020:078 Shakir And Firon followed them with his armies, so there came upon them of the sea that which came upon them.

020:078 Sherali Then Pharaoh pursued them with his hosts, and the waters of the sea completely covered them.

020:078 Yusufali Then Pharaoh pursued them with his forces, but the waters completely overwhelmed them and covered them up.

020:079 020:079 Khan And Fir'aun (Pharaoh) led his people astray, and he did not guide them.

020:079 Maulana And Pharaoh led his people astray and he guided not aright.

020:079 Pickthall And Pharaoh led his folk astray, he did not guide them.

020:079 Rashad Thus, Pharaoh misled his people; he did not guide them.

020:079 Sarwar The Pharaoh and his people had gone away from guidance.

020:079 Shakir And Firon led astray his people and he did not guide (them) aright.

020:079 Sherali And Pharaoh led his people astray and did not guide them aright.

020:079 Yusufali Pharaoh led his people astray instead of leading them aright.

020:080 020:080 Khan O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you Manna and quails.

020:080 Maulana O Children of Israel, We truly delivered you from your enemy, and made a covenant with you on the blessed side of the mountain, and sent to you the manna and the quails.

020:080 Pickthall O Children of Israel! We delivered you from your enemy, and we made a covenant with you on the holy mountain's side, and sent down on you the manna and the quails,

020:080 Rashad O Children of Israel, we delivered you from your enemy, summoned you to the right side of Mount Sinai, and we sent down to you manna and quails.

020:080 Sarwar Children of Israel, We saved you from your enemy and promised to settle you on the right side of the peaceful Mount Tur (Sinai)

020:080 Shakir O children of Israel! indeed We delivered you from your enemy, and We made a covenant with you on the blessed side of the mountain, and We sent to you the manna and the quails.

020:080 Sherali O Children of Israel, WE delivered you from your enemy, and WE made a covenant with you on the right side of the Mount, and sent down on you Manna and Salwá.

020:080 Yusufali O ye Children of Israel! We delivered you from your enemy, and We made a Covenant with you on the right side of Mount (Sinai), and We sent down to you Manna and quails:
020:081 020:081 Khan  (Saying): Eat of the Taiyibat (good lawful things) wherewith We have provided you, and commit no oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished.

020:081 Maulana  Eat of the good things We have provided for you, and be not inordinate in respect thereof, lest My wrath come upon you; and he on whom My wrath comes, he perishes indeed.

020:081 Pickthad  (Saying): Eat of the good things wherewith We have provided you, and transgress not in respect thereof lest My wrath come upon you: and he on whom My wrath cometh, he is lost indeed.

020:081 Rashad  Eat from the good things we provided for you, and do not transgress, lest you incur My wrath. Whoever incurs My wrath has fallen.

020:081 Sarwar  and We sent you manna and quails.

020:081 Shakir  Eat of the good things We have given you for sustenance, and be not inordinate with respect to them, lest My wrath should be due to you, and to whomsoever My wrath is due be shall perish indeed.

020:081 Sherali  And admonished you, 'Eat of the good things that WE have provided for you, and transgress not therein, lest MY wrath descend upon you; and he, on whom MY wrath descends, shall perish;'

020:081 Yusufali  (Saying): 'Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath Do perish indeed!'

020:082 020:082 Khan  And verily, I am indeed Forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).

020:082 Maulana  And surely I am Forgiving toward him who repents and believes and does good, then walks aright.

020:082 Pickthad  And lo! verily I am Forgiving toward him who repenteth and believeth and doeth good, and afterward walketh aright.

020:082 Rashad  I am surely Forgiving for those who repent, believe, lead a righteous life, and steadfastly remain guided.

020:082 Sarwar  I allowed you to consume the pure sustenance which We had given you but not to become rebels, lest you become subject to My wrath. Whoever becomes subject to My wrath will certainly be destroyed. I am All-forgiving to the righteously striving believers who repent and follow the right guidance.

020:082 Shakir  And most surely I am most Forgiving to him who repents and believes and does good, then continues to follow the right direction.

020:082 Sherali  ‘But, surely, I am All-Forgiving to him who repents and believes and does righteous deeds, then sticks to guidance.’

020:082 Yusufali  "But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who,- in fine, are ready to receive true guidance."

020:083 020:083 Khan  "And what made you hasten from your people, O Musa (Moses)?"

020:083 Maulana  And what made thee hasten from thy people, O Moses?

020:083 Pickthad  And (it was said): What hath made thee hasten from thy folk, O Moses?

020:083 Rashad  "Why did you rush away from your people, O Moses?"

020:083 Sarwar  The Lord asked, 'Moses, what made you attend your appointment with Me before your people?'.

020:083 Shakir  And what caused you to hasten from your people, O Musa?

020:083 Sherali  When Moses arrived for his tryst with his Lord HE said, 'And what has made thee hasten away from thy people, O Moses?'

020:083 Yusufali  (When Moses was up on the Mount, Allah said:) 'What made thee hasten in advance of thy people, O Moses?'

020:084 020:084 Khan  He said: "They are close on my footsteps, and I hastened to You, O my Lord, that You might be pleased."

020:084 Maulana  He said: They are here on my track, and I hasten on to Thee, my Lord, that Thou mightest be pleased.

020:084 Pickthad  He said: They are close upon my footsteps. I hastened unto Thee, my Lord, that Thou mightest be well pleased.

020:084 Rashad  He said, "They are close behind me. I have rushed to You my Lord, that You may be pleased."

020:084 Sarwar  Moses replied, "They are just behind me. I came earlier to seek Your pleasure."

020:084 Shakir  He said: They are here on my track and I hastened on to Thee, my Lord, that Thou mightest be pleased.

020:084 Sherali  He said: "They are closely following in my footsteps and I have hastened to Thee, my Lord, that Thou mightest be pleased."

020:084 Yusufali  He replied: 'Behold, they are close on my footsteps; I hastened to thee, O my Lord, to please thee.'

020:085 020:085 Khan  (Allah) said: 'Verily! We have tried thy people in thy absence, and As-Samiri has led them astray.'

020:085 Maulana  He said: Surely We have tried thy people in thy absence, and the Samiri has led them astray.

020:085 Pickthad  He said: Lo! We have tried thy folk in thine absence, and As-Samiri hath misled them.

020:085 Rashad  He said, "We have put your people to the test after you left, but the Samarian misled them."

020:085 Sarwar  The Lord said, 'We tested your people after you left them and the Samiri made them go astray.'

020:085 Shakir  He said: So surely We have tried your people after you, and the Samiri has led them astray.

020:085 Sherali  God said, 'WE have tried thy people in thy absence, and the Samari has led them astray.'

020:085 Yusufali  (Allah) said: 'We have tested thy people in thy absence: the Samiri has led them astray.'

020:086 020:086 Khan  Then Musa (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, so you broke your promise to me (i.e disbelieving in Allah and worshipping the calf)?"

020:086 Maulana  So Moses returned to his angry, sorrowing. He said: O my people, did not your Lord promise you a goodly promise? Did the promised time, then seem long to you, or did you wish that displeasure from your Lord should come upon you, so that you broke your (promise) to me?'

020:086 Pickthad  Then Moses went back unto his folk, angry and sad. He said: O my people! Hath not your Lord promised you a fair promise? Did the time appointed then appear too long for you, or did ye wish that wrath from your Lord should come upon you, that ye break tryst with me?

020:086 Rashad  Moses returned to his people, angry and disappointed, saying, "O my people, did your Lord not promise you a good promise? Could you not wait? Did you want to incur wrath from your Lord? Is this why you broke your agreement with me?"

020:086 Sarwar  Moses, sad and angry, returned to his people saying, "Did your Lord not make the people a gracious promise? Why did you disregard your appointment with me? Was it because of the long time or did you want to become subject to the wrath of your Lord?"

020:086 Shakir  So Moses returned to his people wrathful, sorrowing. Said he: O my people! did not your Lord promise you a goodly promise: did then the time seem long to you, or did you wish that displeasure from your Lord should be due to you, so that you broke (your) promise to me?

020:086 Sherali  So Moses returned to his people, angry and sad, and he said, 'O my people, did not your Lord promise you a gracious promise? Did, then, the time of its fulfillment appear too long to you, or did you desire that wrath should descend upon you from your Lord, that you broke your promise to me?"
Moses (Musa) said: O Aaron! What kept thee back when thou sawest them going astray? Then Moses asked Aaron, ‘What made you not follow me when you saw them in error?’

He (Moses) said: O Aaron! What held thee back when thou didst see them gone astray, me and obey my command.

And certainly Haroun had said to them beforehand: O my people! you have only been tried by means of the calf. And, surely, the Gracious God is your Lord, so follow me and obey my command.

Then he brought forth (of the fire) for them a statue of a calf which seemed to low. They said: This is your ilah (god), and the ilah (god) of Musa (Moses), but [Musa (Moses)] has forgotten (his god).’"

Then he produced for them a (mere) body, which had a mooing sound. They said, ‘This is your god and the god of Moses.’ Thus, he forgot.

They said: We will continue to worship it, until Moses returns to us.

They replied, ‘We did not go against our promise with you out of our own accord. We were forced to carry people’s ornaments. We threw them away and so did the Samiri.

They said: We did not break (our) promise to you of our own accord, but we were made to bear the burdens of the ornaments of the people, then we made a casting of them, and thus did the Samiri suggest.

They said, ‘We did not break our agreement with you on purpose. But we were loaded down with jewelry, and decided to throw our loads in.

They replied, ‘We shall by no means cease to be its votaries till Moses return unto us.

They said: We will by no means cease to keep its worship until Musa returns to us.

Aaron had already, before this said to them: O my people! ye are being tested in this: for verily your Lord is (Allah) Most Gracious; so follow me and obey my command.

And Aaron had said to them before the return of Moses, ‘O my people, you have only been tried by means of the calf. And, surely, the Gracious God is your Lord, so follow me and obey my command.’

And Aaron indeed had said to them before: O my people, you are only tried by it, and surely your Lord is the Beneficent God, so follow me and obey my order.

And Aaron had told them beforehand: O my people! Ye are but being seduced therewith, for lo! your Lord is the Beneficent, so follow me and obey my order.

And Aaron had told them, ‘O my people, this is a test for you. Your only Lord is the Most Gracious, so follow me, and obey my commands.’

And Aaron had told them before, ‘My people, you are deceived by the calf. Your Lord is the Beneficent God. Follow me and obey my orders’

And certainly Haroun had said to them before: O my people! you are only tried by it, and surely your Lord is the Beneficent Allah, therefore follow me and obey my order.

Then he produced for them a calf - a mere body which emitted a lowing sound. Then he and his companions said, ‘This is your god, and the god of Moses but he has forgotten it and left it behind.’

Then he brought forth (of the fire) for them a calf which seemed to low. They said: This is your ilah (god), and the ilah (god) of Musa (Moses), but [Musa (Moses)] has forgotten (his god).’"

Then the Samiri forged the body of a motionless calf which gave out a hollow sound. The people said, ‘This is your Lord and the Lord of Moses whom he (Moses) forgot to mention’.

Then he brought forth for them a calf, a body, which had a hollow sound, so they said: This is your god and the god of Moses; but he forgot.

They replied, ‘We did not go against our promise with you out of our own accord. We were forced to carry people’s ornaments. We threw them away and so did the Samiri.

They said: We shall by no means cease to be its votaries till Moses return unto us.

They said: We will by no means cease to keep its worship until Musa returns to us.

Then he brought forth for them a calf, a body, which had a hollow sound, so they said: This is your god and the god of Musa, but he forgot.

He produced for them for a motionless calf which gave out a hollow sound. They said: This is your Lord and the Lord of Moses whom he (Moses) forgot to mention’.

They said: We will by no means cease to keep its worship until Musa returns to us.

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Then he brought forth for them a calf, a body, which had a hollow sound, so they said: This is your god and the god of Musa, but he forgot.

They said: We will by no means cease to be its votaries till Moses return unto us.

They replied, ‘We shall not cease to worship it, until Moses returns to us.’

They said: We will by no means cease to keep its worship until Musa returns to us.

They said: We will by no means cease to keep its worship until Musa returns to us.

They said: We will by no means cease to keep its worship until Musa returns to us.

And Aaron indeed had said to them beforehand: O my people! You are being tried in this, and verily, your Lord is (Allah) the Most Beneficent, so follow me and obey my order.

Then he brought forth for them a calf, a body, which had a hollow sound, so they said: This is your god and the god of Moses; but he forgot.

They said: We will by no means cease to keep its worship until Musa returns to us.

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They said: We will by no means cease to keep its worship until Musa returns to us.

Then he brought forth for them a calf, a body, which had a hollow sound, so they said: This is your god and the god of Musa, but he forgot.

They said: We will by no means cease to be its votaries till Moses return unto us.

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Then he brought forth for them a calf, a body, which had a hollow sound, so they said: This is your god and the god of Musa, but he forgot.

They said: We will by no means cease to be its votaries till Moses return unto us.
"That you followed me not (according to my advice to you)? Have you then disobeyed my order?"

He [Harun (Aaron)] said: "O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: 'You have caused a division among the Children of Israel, and you have not respected my word!
"

He said: O son of my mother, seize me not by my beard, nor by my head. Surely I was afraid lest thou shouldst say: Thou hast caused division among the Children of Israel and not waited for my word.

He said: O son of my mother! Clutch not my beard nor my head! I feared lest thou shouldst say: Thou hast caused division among the Children of Israel, and hast not waited for my word.

He said: O son of my mother; do not pull me by my beard and my head. I was afraid that you might say, 'You have divided the Children of Israel, and disobeyed my orders.'

Aaron replied, "Son of my mother, do not seize me by my beard or head. I was afraid that you might consider me responsible for causing discord among the children of Israel and would not pay attention to my words."

Aaron answered, 'Son of my mother, seize me not by my beard, nor by the hair of my head. I feared lest thou shouldst say: 'Thou hast caused a division among the Children of Israel, and didst not wait for your word."

(Aaron) replied: 'O son of my mother! Seize (me) not by my beard nor by (the hair of) my head! Truly I feared lest thou shouldst say, 'Thou has caused a division among the children of Israel, and thou didst not respect my word!'"

[Musa (Moses)] said: "And what is the matter with you, O Samiri? (i.e. why did you do so?)"

(Moses) said: What was thy object, O Samiri?

(Moses) said: And what hast thou to say, O Samiri?

He said, "What is the matter with you, O Samaritan?

Moses asked, 'Samaritan, what were your motives?'

He said: What was then your object, O Samaritan?

Moses said, 'And what then is thy plea, O Samaritan?'

(Moses) said: "What then is thy case, O Samaritan?"

He said: I saw what they saw not, so I took a handful (of dust) from the hoof print of the messenger [Jibrael's (Gabriel) horse] and threw it into the fire in which were put the ornaments of the Fir'aun's (Pharaoh) people, or into the calf. Thus my inner self suggested to me."

He said: I perceived what they perceived not, so I took a handful from the footprints of the messenger then I cast it away. Thus did my soul embellish (it) to me.

He said: I perceived what they perceive not, so I seized a handful from the footsteps of the messenger, and then threw it in. Thus my soul commended to me."

He said, "I saw what they could not see. I grabbed a fistful (of dust) from the place where the messenger stood, and used it (to mix into the golden calf). This is what my mind inspired me to do."

Thou hast caused a division among the Children of Israel, and thou didst not wait for my word.

Thus, my soul prompted me (to carve a calf with an artificial hollow sound).

He said: I saw (Jibreel) what they did not see, so I took a handful (of dust) from the footsteps of the messenger, then I threw it in the casting; thus did my soul commend to me

He said, 'I perceived what they perceived not. I had only adopted part of what the Messenger (Moses) inculcated, but I threw even that away. Thus it is that my mind commend to me."

He replied: 'I saw what they saw not: so I took a handful (of dust) from the footprint of the Messenger, and threw it (into the calf); thus did my soul suggest to me."

Musa (Moses) said: "Then go away! And verily, your (punishment) in this life will be that you will say: 'Touch me not (i.e.you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at thy lord (god), to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."
We know best what they will say, when their leader most eminent in conduct will say: "Ye tarried not longer than a day!"

They will talk to one another in a low tone saying, `You tarried only ten days.'

They shall consult together secretly: You did tarry but a day on earth.

Whispering among themselves, they will say, "You have stayed (in the first life) no more than ten days!"

On the day when the Trumpet shall be blown, and We will gather the guilty, blue-eyed, on that day...

They will abide in this (state): and grievous will the burden be to them on that Day.

Whoever disregards (the Quran) will be heavily burdened with sin on the Day of Judgment.

Thus we relate to thee some stories of what happened before: for We have sent thee a Message from Our own Presence.

But the god of you all is the One Allah: there is no god but He: He comprehends all things in (His) knowledge.

The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the Mujrimun (criminals, polytheists, sinners, disbelievers in the Oneness of Allah, etc.) Zurqa: (blue or blind eyed with black faces).

Whoever turns away from it, he will surely bear a burden on the Day of Resurrection.

Thus We relate to thee the tidings of what has happened before. And We have given thee from Us a Reminder (this Qur'an).

Thus We tell you, (Muhammad), the stories of the past and We have given you the Quran.

Thus do WE relate to thee the tidings of what has happened before. And WE have given thee from US a Reminder.

Thus do We relate to thee some stories of what happened before: for We have sent thee a Message from Our own Presence.

The Day when the Trumpet is blown; and We shall gather the guilty, blue-eyed.

The day when the horn is blown, and we summon the guilty on that day blue.

Abiding therein. And evil will be their burden on the day of Resurrection.

Abiding in this (state), and evil will it be for them to bear on the day of resurrection;

They will abide in this (state): and grievous will the burden be to them on that Day.

The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the Mujrimun (criminals, polytheists, sinners, disbelievers in the Oneness of Allah, etc.) Zurqa: (blue or blind eyed with black faces).

The day when the trumpet is blown; and We shall gather the guilty, blue-eyed, on that day.

The day when the Trumpet shall be blown, and We will gather the criminals from their graves and their eyes will be turned blue and blind.

The day when the horn is blown, and we summon the guilty on that day blue.

The day when the Trumpet will be sounded: that Day, We shall gather the sinful together, blue-eyed.
020:105 Section 6: The Prophet’s Opponents

020:106 And they ask you concerning the mountains, say; “My Lord will blast them and scatter them as particles of dust.

020:107 Then He shall leave it as a level smooth plain.

020:108 On that Day mankind will follow strictly (the voice of) Allah’s caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allah's caller). And all voices will be humbled for the Most Beneficent (Allah), and nothing shall you hear but the low voice of their footsteps.

020:109 On that day no intercession shall avail, except the one for whom the Most Beneficent (Allah) has given permission and whose word is acceptable to Him.

020:110 He (Allah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), and they will never compass anything of His Knowledge.

020:105 They will ask thee about the mountains. Say: My Lord will scatter them, as scattered dust,

020:106 They will ask thee concerning the mountains; tell them, “My Lord will grind them to powder

020:107 He will leave them as a level smooth plain.

020:108 On that day they will follow the Caller in whose teaching is no crookedness; and all sounds shall be hushed before the Most Gracious; you will hear nothing but whispers.

020:109 On that day no intercession shall avail except of him whom the Beneficent Allah allows and whose word He is pleased with.

020:110 He knows what (appears to His creatures as) before or after or behind them: but they shall not compass it with their knowledge.

020:106 He knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter), and they shall not compass it with their knowledge.

020:107 He knows their past and their future, while none encompasses His Knowledge.

020:108 He knows (all) that is before them and (all) that is behind them, while they cannot compass it in knowledge.

020:109 On that day shall no intercession avail except to those for whom permission has been granted by (Allah) Most Gracious and whose word is acceptable to Him.
And remember when WE said to the angels, `Submit and verily, WE had made a covenant with Adam before, but he forgot, and WE found in him no determination.

We tested Adam in the past, but he forgot, and we found him indecisive.

And verily WE made a covenant of old with Adam, but he forgot, and WE did not find in him any determination.

High above all is Allah, the King, the Truth! Be not in haste with the Qur'an before its revelation is completed, but say, `O my Lord! increase me in knowledge.'

Exalted then is ALLAH, the True King. And make no haste to recite the Qur'an ere its revelation is completed unto thee, but only say, `Lord, increase my knowledge.'

Then High above all be Allah, the True King. And be not in haste (O Muhammad) with the Qur'an, and hasten not (O Muhammad) with the Qur'an before its revelation is made complete unto you, and say: "O my Lord! increase me in knowledge."
Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you be distressed in misery.

We said: O Adam, this is an enemy to thee and to thy wife; so let him not drive you both out of the garden so that you art unhappy.

Therefore We said: O Adam! This is an enemy unto thee and unto thy wife, so let him not drive you both out of the Garden so that you come to toil.

We then said, 'O Adam, this is an enemy of you and your wife. Do not let him evict you from Paradise, lest you become miserable.

We said, 'Adam, this (satan) is your enemy and the enemy of your spouse. Let him not expel you and your spouse from Paradise lest you plunge into misery.

So We said: O Adam! This is an enemy to you and to your wife; therefore let him not drive you both forth from the garden so that you should be unhappy;

Then WE said, 'O Adam, this is an enemy to thee and to thy wife; so let him not drive you both out of the garden, lest thou come to grief;

Then We said: 'O Adam! verily, this is an enemy to thee and thy wife: so let him not get you both out of the Garden, so that thou art landed in misery.

Verily, you have (a promise from Us) that you will never be hungry therein nor naked.

Surely it is granted to thee therein that thou art not hungry, nor naked.

"You are guaranteed never to hunger therein, nor go unsheltered.

In Paradise you will experience no hunger, nakedness,

Surely it is (ordained) for you that you shall not be hungry therein nor bare of clothing;

"It is decreed for thee that thou shalt not hunger therein nor shalt thou be naked;

"There is therein (enough provision) for thee not to go hungry nor to go naked,

And you (will) not suffer from thirst thither nor from the sun's heat.

And that thou are not thirst therein nor exposed to the sun's heat.

And that thou thirstest not therein nor art exposed to heat.

"Nor will you thirst therein, nor suffer from any heat."

thirst, or exposure to the hot Sun."

And that you shall not be thirsty therein nor shall you feel the heat of the sun.

And thou shalt not thirst therein, nor shalt thou be exposed to the sun."

"Nor to suffer from thirst, nor from the sun's heat."

Then Shaitan (Satan) whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom which decays not?"

But the devil made an evil suggestion to him; he said: O Adam, shall I lead thee to the tree of immortality and a kingdom which decays not?

But the devil whispered to him, saying: O Adam, let me show you the tree of eternity and unending kingship."

But the devil whispered to him, saying, "O Adam, let me show you the tree of eternity and unending kingship."

But the devil made an evil suggestion to him; he said: O Adam, shall I lead thee to the Tree of Eternity and to a kingdom which decays not?

But Satan whispered evil suggestions to him. He said, 'O Adam, shall I direct thee to the tree of eternity, and to a kingdom that never decays?"

But Satan whispered evil to him: he said, "O Adam! shall I lead thee to the Tree of Eternity and to a kingdom that never decays?"

Then they both ate of the tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.

So they both ate of it, then their evil inclinations became manifest to them, and they began to cover themselves with the leaves of the garden. And Adam disobeyed his Lord, and was disappointed.

Then they twain ate thereof, so that their shame became apparent unto them, and they began to hide by heaping on themselves some of the leaves of the Garden. And Adam disobeyed his Lord, and was disappointed.

They ate from it, whereupon their bodies became visible to them, and they tried to cover themselves with the leaves of Paradise. Adam thus disobeyed his Lord, and fell.

Adam and his wife ate (fruits) from the tree and found themselves naked. Then they started to cover themselves with the leaves from the garden. Adam disobeyed his Lord and went astray.

Then they both ate of it, so their evil inclinations became manifest to them, and they both began to cover themselves with leaves of the garden, and Adam disobeyed his Lord, so his life became evil (to him).

Then they both ate thereof, so that their nakedness became manifest to them, and they began to cover themselves with the leaves of the garden. And Adam observed not the commandment of his Lord, so his life became miserable.

In the result, they both ate of the tree, and so their nakedness appeared to them: they began to sew together, for their covering, leaves from the Garden: thus did Adam disobey his Lord, and allow himself to be seduced.

Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.

Then his Lord chose him, so He turned to him and guided (him).

Then his Lord chose him, and relented toward him, and guided him.

Subsequently, his Lord chose him, redeemed him, and guided him.

His Lord forgave him, accepted his repentance, and gave him guidance.

Then his Lord chose him, so He turned to him and guided (him).

Then his Lord chose him for HIS grace, and turned to him with mercy and guided him.

But his Lord chose him (for His Grace): He turned to him, and gave him Guidance.
020:123 Khan (Allah) said: "Get you down (from the Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whosoever follows My Guidance shall neither go astray, nor fall into distress and misery.

020:123 Maulana He said: Go forth here from both -- all (of you) -- one of you (is) enemy to another. So there will surely come to you guidance from Me; then whoever follows My guidance, he will not go astray nor will he be unhappy.

020:123 Pickthall He said: Go down hence, both of you, one of you a foe unto the other. But when there come unto you from Me a guidance, then whoso followeth My guidance, he will not go astray nor come to grief.

020:123 Rashad He said, 'Go down therefrom, all of you. You are enemies of one another. When guidance comes to you from Me, anyone who follows My guidance will not go astray, nor suffer any misery.

020:123 Sarwar God then told them, "Get out of here all of you; you are each other's enemies. When My guidance comes to you, those who follow it will not go astray nor will they endure any misery.

020:123 Shakir He said: Get forth you two therefrom, all (of you), one of you (is) enemy to another. So there will surely come to you guidance from Me, then whoever follows My guidance, he shall not go astray nor be unhappy;

020:123 Sherali God said, 'Go forth both of you from here; some of you will be enemies of others. And if there comes to you guidance from ME, then whoso will follow MY guidance, will not go astray, nor will he come to grief;

020:123 Yusufali He said: 'Get ye down, both of you, all together, from the Garden, with enmity one to another: but if, as is sure, there comes to you Guidance from Me, whosoever follows My Guidance, will not lose his way, nor fall into misery.

020:124 "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'an nor acts on its orders, etc.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection.

020:124 Maulana And whoever turns away from My Reminder, for him is surely a straitened life, and We shall raise him up blind on the day of Resurrection.

020:124 Pickthall But he who turns away from remembrance of Me, his will be a narrow life, and I shall bring him blind to the assembly on the Day of Resurrection.

020:124 Rashad "As for the one who disregards My message, he will have a miserable life, and we resurrect him, on the Day of Resurrection, blind."

020:124 Sarwar Whoever ignores My guidance will live a woeful life and will be brought in Our presence blind on the Day of Judgment.

020:124 Shakir And whosoever turns away from My reminder, his shall be a straitened life, and We will raise him on the day of resurrection, blind.

020:124 Sherali 'But whosoever will turn away from MY remembrance, his will be a straitened life, and on the Day of Resurrection WE shall raise him up blind.'

020:124 Yusufali "But whosoever turns away from My Message, verily for him is a life narrowed down, and We shall raise him up blind on the Day of Judgment."

020:125 "My Lord! Why hast Thou raised me up blind, while I had sight (before)?"

020:125 Khan He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."

020:125 Maulana He will say: My Lord, why hast Thou raised me up blind, while I used to see?

020:125 Pickthall He will say: My Lord! Wherefor hast Thou gathered me (hither) blind, when I was wont to see?

020:125 Rashad He will say, "My Lord, why did you summon me blind, when I used to be a seer?"

020:125 Sarwar He will say, 'My Lord, why have you brought me back to life blind; before I could see?'

020:125 Shakir He shall say: My Lord! why hast Thou raised me blind and I was a seeing one indeed?

020:125 Sherali He will say, 'My Lord, why hast Thou raised me up blind, while I possessed sight before?'

020:125 Yusufali He will say: 'O my Lord! why hast Thou raised me up blind, while I had sight (before)?'

020:126 (Allah) will say: "Like this, Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) came unto you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allah's Mercy)."

020:126 Maulana He will say: Thus did Our messages come to thee, but thou didst neglect them. And thus art thou forsaken this day.

020:126 Pickthall He will say: So (it must be). Our revelations came unto thee but thou didst forget them. In like manner thou art forgotten this Day.

020:126 Rashad He will say: "Because you forgot our revelations when they came to you, you are now forgotten."

020:126 Sarwar The Lord will say, "This is true. But just as you forgot Our revelations that had come to you, so, too, are you forgotten on this day."

020:126 Shakir He will say: Even so. Our communications came to you but you neglected them; even thus shall you be forsaken this day.

020:126 Sherali God will say, 'Thus did OUR Signs come to thee and thou didst ignore them and in like manner wilt thou be ignored this day.'

020:126 Yusufali (Allah) will say: "Thus didst Thou, when Our Signs came unto thee, disregard them: so wilt thou, this day, be disregarded."

020:127 And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allah) and believes not in His Messengers, and His revealed Books, like this Qur'an, etc.], and believes not in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, and the torment of the Hereafter is far more severe and more lasting.

020:127 Maulana And thus do We recompense him who is extravagant and believes not in the messages of his Lord. And certainly the chastisement of the Hereafter is severer and more lasting.

020:127 Pickthall Thus do We reward him who is prodigal and believeth not the revelations of his Lord; and verily the doom of the Hereafter will be sterner and more lasting.

020:127 Rashad We thus requite those who transgress and refuse to believe in the revelations of their Lord. The retribution in the Hereafter is far worse and everlasting.

020:127 Sarwar Thus We recompense those who are unjust and have no faith in Our revelations. The torment in the life to come will be more severe and last longer.

020:127 Shakir And thus do We recompense him who is extravagant and does not believe in the communications of his Lord, and certainly the chastisement of the hereafter is severer and more

020:127 Sherali And thus do WE recompense him who transgresses the limits of Divine Law and believes not in the Signs of his Lord; and the punishment of the Hereafter is even severer and more lasting.

020:127 Yusufali And thus do We recompense him who transgresses beyond bounds and believes not in the Signs of his Lord: and the Penalty of the Hereafter is far more grievous and more enduring.
And do not stretch your eyes after that with which We have provided different classes of them, (of) the splendor of this world's life, that We may reward that you will receive from your Lord will be far better and everlasting.

And do not be envious of what We have given to some people as means of enjoyment and worldly delight. Such means are a trial for them, but the provision of thy Lord is better and more enduring.

And do not strain your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allah), the splendor of the life of this world, through which We test them: but the provision of thy Lord is better and more enduring.

Therefore be patient with what they say, and glorify your Lord, and always praise Him before sunrise, sunset, in some hours of the night and at the sides of the day, so that perhaps you will please your Lord thereby.

And had not been for a word already gone forth from thy Lord, and a term already fixed, their punishment will inevitably come. For had there no been for a word already gone forth from thy Lord and an appointed term, they would have been judged immediately.

Section 8: Punishment is certain

And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).

And had not a word gone forth from thy Lord, and a term been fixed, it would surely have overtaken them.

And had there not been a word (that had) already gone forth from thy Lord and an appointed term, it would surely have been made to cleave (to them).

And had it not been for a Word that went forth before from thy Lord, (their punishment) must necessarily have come; but there is a Term appointed (for respite).

And had not been for a word already gone forth from thy Lord and a term already fixed, their punishment would have been abiding.

And had there not been a word (that had) already gone forth from thy Lord and an appointed term, it would surely have been made to cleave (to them).

And had not a word gone forth from thy Lord, and a term been fixed, it would surely have overtaken them.

And had there not been a word (that had) already gone forth from thy Lord and an appointed term, it would surely have been made to cleave (to them).

And had it not been for a Word that went forth before from thy Lord, and a term determined, (their punishment) must necessarily have come (in this world).

And had not a word gone forth from thy Lord, and a term been fixed, it would surely have overtaken them.

And had there not been a word (that had) already gone forth from thy Lord and an appointed term, it would surely have been made to cleave (to them).

And had it not been for a Word that went forth before from thy Lord, (their punishment) must necessarily have come; but there is a Term appointed (for respite).

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And had it not been for a Word that went forth before from thy Lord, (their punishment) must necessarily have come; but there is a Term appointed (for respite).

And had not been for a word already gone forth from thy Lord and a term already fixed, their punishment would have been abiding.

And had it not been for a Word that went forth before from thy Lord, (their punishment) must necessarily have come; but there is a Term appointed (for respite).

And had there not been a word (that had) already gone forth from thy Lord and an appointed term, it would surely have been made to cleave (to them).

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And had not been for a word already gone forth from thy Lord and a term already fixed, their punishment would have been abiding.

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And had it not been for a Word that went forth before from thy Lord, (their punishment) must necessarily have come; but there is a Term appointed (for respite).

And had there not been a word (that had) already gone forth from thy Lord and an appointed term, it would surely have been made to cleave (to them).

And did not strain your eyes in longing for the things We have given for enjoyment to parties of them, the splendor of the life of this world, through which We test them; but the provision of thy Lord is better and more enduring.
020:132
020:132 Khan  And enjoin As-Salat (the prayer) on your family, and be patient in offering them [i.e. the Salat (prayers)]. We ask not of you a provision (i.e. to give Us something: money, etc.); We provide for you. And the good end (i.e. Paradise) is for the Muttaqun (pious - see V.2:2).

020:132 Maulana  And enjoin prayer on thy people, and steadily adhere to it. We ask not of thee a sustenance. We provide for thee. And the (good) end is for guarding against evil.

020:132 Pickthad  And enjoin upon thy people worship, and be constant therein. We ask not of thee a provision; We provided for thee. And the sequel is for righteousness.

020:132 Rashad  You shall enjoin your family to observe the contact prayers (Salat), and steadfastly persevere in doing so. We do not ask you for any provisions; we are the ones who provide for you. The ultimate triumph belongs to the righteous.

020:132 Sarwar  Instruct your family to pray and to be steadfast in their worship. We do not ask any sustenance from you; it is We who give you sustenance.

020:132 Shakir  Know that piety will have a happy end.

020:132 Sherali  And enjoin prayer on your followers, and steadily adhere to it; We do not ask you for subsistence; We do give you subsistence, and the (good) end is for guarding (against evil).

020:132 Yusufali  Enjoin prayer on thy people, and be constant therein. We ask thee not for provision; it is WE who provide for thee. And the good end is for those who guard against evil.

020:133
020:133 Khan  They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the Taurat (Torah), and the Injeel (Gospel), etc. about the coming of the Prophet Muhammad SAW].

020:133 Maulana  And they say: Why does he not bring us a sign from his Lord? Has not there come to them a clear evidence of what is in the previous Books?

020:133 Pickthad  And they say: If only he would bring us a miracle from his Lord! Hath there not come unto them the proof of what is in the former scriptures?

020:133 Rashad  They said, "If he could only show us a miracle from his Lord!" Did they not receive sufficient miracles with the previous messages?

020:133 Sarwar  They have said, "Why has he, (Muhammad), not brought some miracle from his Lord?" Have they not received the previously revealed heavenly Books as the evidence of the Truth.

020:133 Shakir  And they say: Why does he not bring us a sign from his Lord? Has not there come to them a clear evidence of what is m the previous books?

020:133 Sherali  And they say, 'Why does he not bring us a Sign from his Lord?' Has there not come to them clear evidence of what is contained in the former Books?

020:134
020:134 Khan  They say: "Why does he not bring us a sign from his Lord?" Has not a Clear Sign come to them of all that was in the former Books of revelation?

020:134 Maulana  And if We had destroyed them with a torment before this (i.e. Messenger Muhammad SAW and the Qur'an), they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced."

020:134 Pickthad  And if We had destroyed them with chastisement before it, they would have said: Our Lord, why didst Thou not send to us a messenger, so that we might have followed Thy messages before we met disgrace and shame?

020:134 Rashad  And if we had destroyed them with some punishment before it, they would assuredly have said: Our Lord! If only Thou hadst sent unto us a messenger, so that we might have followed Thy revelations before we were (thus) humbled and disgraced!

020:134 Sarwar  Had we annihilated them before this, they would have said, "Our Lord, had You sent a messenger to us, we would have followed Your revelations, and would have avoided this shame and humiliation."

020:134 Shakir  Had We destroyed them with a torment before the coming of Muhammad they would have said, "Lord, would that you had sent us a Messengers so that we could have followed Your revelations before being humiliated and disgraced."

020:134 Sherali  And had We destroyed them with chastisement before this, they would certainly have said: O our Lord! why didst Thou not send to us a messenger, for then we should have followed Thy communications before that we met disgrace and shame.

020:134 Yusufali  And they say: If only He had sent us a Messenger, we should certainly have followed Thy revelations before we were humiliated and disgraced.

020:135
020:135 Khan  Say (O Muhammad SAW): "Each one (believer and disbeliever, etc.) is waiting, so wait you too, and you shall know who are they that are on the Straight and Even Path (i.e. Allah's Religion of Islamic Monotheism), and who are they that have let themselves be guided (on the Right Path).

020:135 Maulana  Say: Every one (of us) is waiting, so wait, soon You will come to know who is the following of the even path and who goes aright.

020:135 Pickthad  Say: Each is awaiting; so await ye! Ye will come to know who are the owners of the path of equity, and who is right.

020:135 Rashad  Say, "All of us are waiting, so wait; you will surely find out who are on the correct path, and who are truly guided."

020:135 Sarwar  (Muhammad), tell them, 'Everyone is waiting. Wait and you shall know very soon who will be the followers of the right path with the right guidance.'

020:135 Shakir  Say: Every one (of us) is awaiting, therefore do await: So you will come to know who is the follower of the even path and who goes aright.

020:135 Sherali  Say, 'Each one is waiting; wait ye, therefore, and you will soon know who are the people of the right path and who follow true guidance, and who do not.

020:135 Yusufali  Say: "Each one (of us) is waiting: wait ye, therefore, and soon shall ye know who it is that is on the straight and even way, and who it is that has received Guidance."

020:000
020:000 Translations of the Qur'an, Chapter 21: AL-ANBIYA (THE PROPHETS). Total Verses: 112. Revealed At: MAKKA
020:000  In the name of God, Most Gracious, Most Merciful
020:001
020:001 Part 17.
020:001 1: Judgment approaches
020:001 1: Khan  Draws near for mankind their reckoning, while they turn away in heedlessness.
020:001 1: Maulana  Their reckoning draw nigh to men, and they turn away in heedlessness.
020:001 1: Pickthad  Their reckoning draweth nigh for mankind, while they turn away in heedlessness.
020:001 1: Rashad  Fast approaching is the reckoning for the people, but they are oblivious, averse.
020:001 1: Sarwar  The people's day of reckoning is drawing closer, yet they are heedlessly neglectful.
020:001 1: Shakir  Their reckoning has drawn near to men, and in heedlessness are they turning aside.
020:001 1: Sherali  Nigh unto men has drawn their reckoning, yet they heed not and they turn away.
020:001 1: Yusufali  Closer and closer to mankind comes their Reckoning: yet they heed not and they turn away.
Before thee, also, the messengers We sent were but men, to whom We granted inspiration: If ye realise this not, ask of those who possess the Scripture.

We did not send before you except men whom we inspired. Ask those who know the scripture, if you do not know.

And We sent no (as Our messengers) before thee other than men, whom We inspired, so ask the people of the Reminder [Scriptures] if ye know not?

And We sent before thee no Messengers save men to Whom We disclosed Our signs, so ask the people of the Book [Jews and Christians] if ye know not.

And before thee the messengers, We destroyed none of the cities save men to whom We disclosed Our signs and who believed therein, so ask the parties of the Book if ye know not.

The messengers that We had sent before you were only men to whom We had given revelation. Ask the People of the Book [Jews and Christians] if you do not know.

And before thee there came not to them a new reminder from their Lord but they hearkened with their eyes open.

And whenever a new revelation comes to them from their Lord, they listen to it in a playful manner, and whenever a new revelation comes to you, you will find them listening to it as in jest.

And never comes (aught) to them of a renewed Message from their Lord, but they listen to it as in jest.

Our Lord knows all that is spoken in the heavens and on earth. And He is the Hearer, the Knower.

And We sent not (as Our messengers) before thee any but men, to Whom We disclosed Our signs, so ask the followers of the Reminder [Scriptures] if ye do not know.

And before thee there came not to them any new admonition from their Lord, but they listened to it as in jest.

And whereon is the unbelief, when We have sent thee (O Muhammad SAW) with a Message manifest,

And We sent before thee no Messengers save men who were of your own people, so that they may lay their hands to their faces when they hear the word of Allah and say, 'We believe.'

And never comes (aught) to them of a renewed Message from their Lord, but they listen to it as in jest.

Our Lord knows all that is spoken in the heavens and on earth. And He is the Hearer, the Knower.

They have said, 'It, (the Quran), is only the result of some confused dreams. He is only a poet; let him bring us a portent even as those of old!'

Nay, they say: 'These (revelations of the Quran which are inspired to Muhammad SAW) are mixed up false dreams! Nay, he has invented it! Nay, he is a poet! Let him then bring us an Ayah (sign as a proof) like the ones (Prophets) that were sent before (with signs)!'

Nay, they say, 'These are but confused dreams! Nay, he has forged it! Nay, he is a poet! So let him then bring us a Sign just as the former (prophets) were sent with (witnesses)!'

Nay, they say, 'These are but confused dreams! Nay, he has forged it himself! Nay, he is but a poet. Let him then bring us a Sign just as the former Prophets were sent with Signs.'

Nay, they say, 'These are but confusions! Nay, he has forged it itself! Nay, he is but a poet. Let him then bring us a Sign just as the former Prophets were sent with (witnesses)!'

"Nay," they say, '(these are) medleys of dreams! - Nay, He forged it! - Nay, He is (but) a poet! Let him then bring us a Sign like the ones that were sent to (Prophets) of old!'

And We sent not before you (O Muhammad SAW) but men to whom We inspired, so ask the people of the Reminder [Scriptures - the Taurat (Torah), the Injeel (Gospel)] if ye do not know.

And We sent not before thee any but men to whom We sent revelation; so ask the followers of the Reminder if you know not.

And We sent not (as Our messengers) before thee other than men, whom We inspired. Ask the followers of the Reminder if ye know not?

And We did not send before you except men whom we inspired. Ask those who know the scripture, if you do not know.

The messengers that We had sent before you were only men to whom We had given revelation. Ask the People of the Book if you do not know.

And We did not send before you any but men to whom We sent revelation, so ask the followers of the reminder if you do not.

And WE sent none as Messengers before thee but men to whom WE sent revelations. So ask the people of the reminder, if you know not;

Before thee, also, the messengers We sent were but men, to whom We granted inspiration: If ye realise this not, ask of those who possess the Message.
021:008 Khan  And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals,
021:008 Maulana  Nor did We give them bodies not eating food, nor did they abide,
021:008 Pickthål  We gave them not bodies that would not eat food, nor were they immortals.
021:008 Rashad  We did not give them bodies that did not eat, nor were they immortal.
021:008 Sarwar  We had not made them such bodies that would not eat any food nor were they immortal.
021:008 Shakir  And We did not make them bodies not eating the food, and they were not to abide (forever).
021:008 Sherali  Nor did WE give them bodies that ate not food, neither were they to live forever.
021:008 Yusufali  Nor did We give them bodies that ate no food, nor were they exempt from death.
021:009 Khan  Then We fulfilled to them the promise, and We saved them and those whom We willed, but We destroyed Al-Musrifun (i.e. extravagants in oppression, polytheism and in sin).
021:009 Maulana  Then We made Our promise good to them; so We delivered them and whom We pleased, and We destroyed the extravagant.
021:009 Pickthål  Then we fulfilled the promise unto them. So we delivered them and whom We would, and We destroyed the prodigals.
021:009 Rashad  We fulfilled our promise to them; we saved them together with whomever we willed, and annihilated the transgressors.
021:009 Sarwar  Our promise to them came true and We saved them and those whom We wanted, but destroyed the unjust people.
021:009 Shakir  Then We made Our promise good to them, so We delivered them and those whom We pleased, and We destroyed the ex
021:009 Sherali  Then WE fulfilled to them Our promise; and WE saved them and those whom WE pleased; and WE destroyed the transgressors.
021:009 Yusufali  In the end WE fulfilled to them Our Promise, and WE saved them and those whom WE pleased, but WE destroyed those who transgressed beyond bounds.
021:010 Khan  Indeed, We have sent down for you (O mankind) a Book, (the Qur'an) in which there is Dhikrukum, (your Reminder or an honour for you i.e. honour for the one who follows the teaching of the Qur'an and acts on its orders). Will you not then understand?
021:010 Maulana  Certainly We have revealed to you a Book which will give you eminence. Do you not then understand?
021:010 Pickthål  Now We have revealed unto you a Scripture wherein is your eminence. Have ye then no sense?
021:010 Rashad  We have sent down to you a scripture containing your message. Do you not understand?
021:010 Sarwar  We have sent a Book, (the Quran), which is an honor for you. Will you then not understand?.
021:010 Shakir  Certainly We have revealed to you a Book in which is your good remembrance; what! do you not then understand?
021:010 Sherali  WE have now sent down to you a Book which makes provision for your eminence; will you not then understand?
021:010 Yusufali  We have revealed for you (O men!) a book in which is a Message for you: will ye not then understand?
021:011 Khan  How many a town (community), that were wrong- doers, have We destroyed, and raised up after them another people!
021:011 Maulana  And how many a town which was iniquitous did We demolish, and We raised up after it another people!
021:011 Pickthål  How many a community that dealt unjustly have We shattered, and raised up after them another folk!
021:011 Rashad  Many a community we terminated because of their transgression, and we substituted other people in their place.
021:011 Sarwar  How many unjust towns did We destroy and replace them with other nations?.
021:011 Shakir  And how many a town which was iniquitous did We demolish, and We raised up after it another people!
021:011 Sherali  And how many a township that acted wrongfully have WE utterly destroyed, and raised up after it another people.
021:011 Yusufali  How many were the populations We utterly destroyed because of their iniquities, setting up in their places other peoples?
021:012 Khan  Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it.
021:012 Maulana  So when they felt Our might, lo! they began to flee from it.
021:012 Pickthål  And, when they felt Our might, behold them fleeing from it!
021:012 Rashad  When our requital came to pass, they started to run.
021:012 Sarwar  When they found Our torment approaching them they started to run away from the town.
021:012 Shakir  So when they felt Our punishment, lo! they began to fly
021:012 Sherali  And when they perceived OUR punishment, lo ! they began to flee from it.
021:012 Yusufali  Yet, when they felt Our Punishment (coming), behold, they (tried to) flee from it.
021:013 Khan  Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.
021:013 Maulana  Flee not and return to the easy lives which you led, and to your dwellings, that you may be questioned.
021:013 Pickthål  (But it was said unto them): Flee not, but return to that (existence) which emasculated you and to your dwellings, that ye may be questioned.
021:013 Rashad  Do not run, and come back to your luxuries and your mansions, for you must be held accountable.
021:013 Sarwar  We told them, 'Do not run away. Come back to your luxuries and your houses so that you can be questioned'.
021:013 Shakir  Do not fly (now) and come back to what you were made to lead easy lives in and to your dwellings, haply you will be questioned.
021:013 Sherali  Thereupon WE said, 'Flee not, but return to the luxuries in which you exulted, and to your dwellings that you might be questioned about your conduct.'
021:013 Yusufali  Flee not, but return to the good things of this life which were given you, and to your homes in order that ye may be called to account.
021:014 Khan  They cried: 'Woe to us! Certainly! We have been Zalimun (polytheists, wrong-doers and disbelievers in the Oneness of Allah, etc.).'
021:014 Maulana  They said: O woe to us! Surely we were unjust.
021:014 Pickthål  They cried: Alas for us! we were wrong-doers.
021:014 Rashad  They said, "Woe to us. We were really wicked."
021:014 Sarwar  They said, 'Woe to us! We have been unjust'.
021:014 Shakir  They said: O woe to us! surely we were unjust.
021:014 Sherali  They said, 'Alas for us, we were indeed wrongdoers !'
021:014 Yusufali  They said: "Ah! woe to us! We were indeed wrong-doers!"
And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead).

We created not the heavens and the earth and all that is between them for play.

And that cry of theirs ceased not, till We made them as a field that is reaped, extinct.

So have they chosen deities from earth? Can such deities give life to anyone?

They glorify (Him) by night and day: they are never languid.

To Him belong all (creatures) in the heavens and on earth: Even those who are in His (very) Presence are not too proud to serve Him, nor do they weary.

Nay, We hurl the truth against falsehood, and it breaks its head, and lo! it vanishes. And woe to you for that which you ascribe to ALLAH.

And that cry of theirs ceased not, till We made them like a mown down field, extinct.

Him). Nay, We hurl the truth against falsehood, so it knocks out its brains, and lo! it vanishes. And woe to you for your way of thinking about God!

And to Him belongs whoever is in the heavens and the earth. Those who are closer to Him are not too arrogant to worship Him, nor do they weary.

And that cry of theirs ceased not, till We made them as a field that is mown, extinct.
021:022 Khan
Had there been therein (in the heavens and the earth) gods besides Allah, then verily both would have been ruined. Glorified be Allah, the Lord of the Throne, (High is He) above what they attribute to Him!

021:022 Maulana
If there were in them gods besides Allah, they would both have been in disorder. So glory be to Allah, the Lord of the Throne, being above what they describe!

021:022 Pickthale
If there were therein gods beside Allah, then verily both (the heavens and the earth) had been disordered. Glorified be Allah, the Lord of the Throne, from all that they ascribe (unto Him).

021:022 Rashad
If there were in them (the heavens and the earth) other gods beside GOD, there would have been chaos. Glory be to GOD; the Lord with absolute authority. He is high above their claims.

021:022 Sarwar
Had there been other deities in the heavens and the earth besides God, both the heavens and the earth would have been destroyed. God, the Lord of the Throne, is too Glorious to be as they think He is.

021:022 Sherali
If there had been in them any gods except Allah, they would both have certainly been in a state of disorder; therefore glory be to Allah, the Lord of the dominion, above what they attribute to (Him).

021:022 Yusufali
If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both! but glory to Allah, the Lord of the 'Throne' (High is He) above what they attribute to Him!

021:023 Khan
He cannot be questioned as to what He does, while they will be questioned.

021:023 Maulana
He cannot be questioned as to what He does, and they will be questioned.

021:023 Pickthale
He will not be questioned as to that which He doeth, but they will be questioned.

021:023 Rashad
He is never to be asked about anything He does, while all others are questioned.

021:023 Sarwar
He will not be questioned about anything He does, but all people will be questioned about their deeds.

021:023 Sherali
He cannot be questioned concerning what He does and they shall be questioned.

021:023 Yusufali
He cannot be questioned as to what He does, but they will be questioned.

021:024 Khan
Or have they taken for worship (other) alilah (gods) besides Him? Say: "Bring your proof." This (the Qur'an) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse.

021:024 Maulana
Or, have they taken gods besides Him? Say: Bring your proof. This is the reminder of those with me and the reminder of those before me. Nay, most of them know not the Truth, so they turn away.

021:024 Pickthale
Or have they chosen other gods besides Him? say: Bring your proof (of their godhead). This is the Reminder of those with me and those before me, but most of them know not the Truth and so they are averse.

021:024 Rashad
Have they found other gods beside Him? Say, "Show me your proof. This is the message to my generati, consummating all previous messages." Indeed, most of them do not recognize the truth; this is why they are so hostile.

021:024 Sarwar
Have they chosen other gods besides God? (Muhammad), ask them, "Show the proof (in support of such belief). This is (the Qur'an) which tells us about the (beliefs of the people) in my time and those who lived before me." Most of them do not know. Moreover, the truth is that they neglect (the question of belief altogether).

021:024 Sherali
Or, have they taken gods besides Him? Say: Bring your proof; this is the reminder of those with me and the reminder of those before me. Nay! most of them do not know the truth, so they turn aside.

021:024 Yusufali
Have they taken gods besides HIM? Say: 'Bring forth your proof. This Qur'an is a source of honour for those with me and a source of honour for those before me.' Nay, most of them know not the Truth, and so they turn away.

021:024 Khan
Or have they taken for worship (other) gods besides him? Say, "Bring your convincing proof: this is the Message of those with me and the Message of those before me." But most of them know not the Truth, and so turn away.

021:025 Khan
And We did not send any Messenger before you (O Muhammad SAW) but We inspired him (saying): La ilaha illa Ana [none has the right to be worshipped but I (Allah)], so worship Me (Alone and none else)."

021:025 Maulana
And We sent no messenger before thee to him that there is no God but Me, so serve Me.

021:025 Pickthale
And We sent no messenger before thee but We inspired him, (saying): There is no Allah save Me (Allah), so worship Me.

021:025 Rashad
We did not send any messenger before you except with the inspiration: "There is no god except Me; you shall worship Me alone."

021:025 Sarwar
To all the Messengers that were sent before you We revealed that I am the only God to be worshipped.

021:025 Sherali
And We did not send before you any messenger but We revealed to him that there is no god but Me, therefore serve Me.

021:025 Yusufali
Not a messenger did We send before thee without this inspiration sent by Us to him: that there is no god but I; therefore worship ME alone.'

021:026 Khan
And they say: "The Most Beneficent (Allah) has begotten a son (or children)." Glory to Him! They [whose they call children of Allah i.e. the angels, 'Isa (Jesus) son of Maryam (Mary), 'Uzair (Ezra), etc.], are but honoured slaves.

021:026 Maulana
And they say: The Beneficent has taken to Himself a son. Glory to Him! Nay, they are honoured servants --

021:026 Pickthale
And they say: The Beneficent hath taken unto Himself a son. Be He Glorified! Nay, but (those whom they call sons) are honoured slaves;

021:026 Rashad
Yet, they said: "The Most Gracious has begotten a son!" Glory be to Him. All (messengers) are (His) honored servants.

021:026 Sarwar
They said, "The Beneficent God has given birth to a son. He is too Exalted to give birth to a son." (Those whom they think are God's sons) are only His honorable servants.

021:026 Sherali
And they say: The Beneficent Allah has taken to Himself a ! son. Glory be to Him. Nay! they are honored servants

021:026 Yusufali
And they say: "(Allah) Most Gracious has begotten offspring." Glory to Him! they are (but) servants raised to honour.

021:027 Khan
They speak not until He has spoken, and they act on His Command.

021:027 Maulana
They speak not before He speaks, and according to his command they act.

021:027 Pickthale
They speak not until He hath spoken, and they act by His command.

021:027 Rashad
They never speak on their own, and they strictly follow His commands.

021:027 Sarwar
These servants do not speak before He speaks. They simply act according to His orders.

021:027 Sherali
They do not precede Him in speech and (only) according to His commandment do they act.

021:027 Yusufali
They speak not before He speaks, and they act (in all things) by His Command.

021:028 Khan
The sword is the right of Allah, and the right of the Messenger, to forbid evil and what is wrong, and to warn against sin and punish the wicked.

021:028 Maulana
The sword is the right of Allah, and the right of the Messenger, to forbid evil and what is wrong, and to warn against sin and punish the wicked.

021:028 Pickthale
The sword is the right of Allah, and the right of the Messenger, to forbid evil and what is wrong, and to warn against sin and punish the wicked.

021:028 Rashad
The sword is the right of Allah, and the right of the Messenger, to forbid evil and what is wrong, and to warn against sin and punish the wicked.

021:028 Sarwar
The sword is the right of Allah, and the right of the Messenger, to forbid evil and what is wrong, and to warn against sin and punish the wicked.

021:028 Sherali
The sword is the right of Allah, and the right of the Messenger, to forbid evil and what is wrong, and to warn against sin and punish the wicked.

021:028 Yusufali
The sword is the right of Allah, and the right of the Messenger, to forbid evil and what is wrong, and to warn against sin and punish the wicked.

021:029 Khan
And the Messenger is a witness, and those who believe are witnesses, and Allah witnesses that which He has created. And He knows what is in heaven and what is in earth. And He encompasses all things.

021:029 Maulana
And the Messenger is a witness, and those who believe are witnesses, and Allah witnesses that which He has created. And He knows what is in heaven and what is in earth. And He encompasses all things.

021:029 Pickthale
And the Messenger is a witness, and those who believe are witnesses, and Allah witnesses that which He has created. And He knows what is in heaven and what is in earth. And He encompasses all things.

021:029 Rashad
And the Messenger is a witness, and those who believe are witnesses, and Allah witnesses that which He has created. And He knows what is in heaven and what is in earth. And He encompasses all things.

021:029 Sarwar
And the Messenger is a witness, and those who believe are witnesses, and Allah witnesses that which He has created. And He knows what is in heaven and what is in earth. And He encompasses all things.

021:029 Sherali
And the Messenger is a witness, and those who believe are witnesses, and Allah witnesses that which He has created. And He knows what is in heaven and what is in earth. And He encompasses all things.

021:029 Yusufali
And the Messenger is a witness, and those who believe are witnesses, and Allah witnesses that which He has created. And He knows what is in heaven and what is in earth. And He encompasses all things.
And We have made the heavens as a canopy well guarded: yet do they turn away from the Signs which these things (point to)!

And We have made the sky above them as a well guarded ceiling. Yet they are totally oblivious to all the portents therein.

And we have made the sky a roof withheld (from them). Yet they turn away from its portents.

And We have made the heaven a guarded canopy; yet they turn away from its signs.

And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs.

And We have made the sky a guarded ceiling. Yet, they are totally oblivious to all the portents therein.

And We made the sky above them as a guarded ceiling. Yet they are totally oblivious to all the portents therein.

Do they not now see that the earth and the heavens were one piece; then We parted them, and We made from water everything living. Will they not then believe?

Have the unbelievers not considered that the heavens and the earth were one piece, then We parted them? We made of water everything living.

Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? They have no faith.

Do the unbelievers not realize that the heavens and the earth were one piece, then We parted them? We thus have created all living things. Will they not then believe?

Have the unbelievers not considered that the heavens and the earth were one piece, then We parted them, and We made every living thing of water? Will they then believe?

Do not those who disbelieve see that the heavens and the earth were joined together as one unit of creation, before we clove them asunder? We made of water everything living.

If any of them should say, "Verily, I am an ilah (a god) besides Him (Allah)," such a one We should recompense with Hell. Thus We recompense the Zalimun (polytheists and wrong-doers, etc.).

And whoever of them should say: Lo! I am a god besides Him, such a one We should repay with hell; thus do We recompense the unjust ones.

And whoever of them should say: Surely I am a god besides Him, such a one We should recompense with hell; thus do We recompense the unjust.

And whoever of them should say: 'I am a god beside HIM;' him shall WE requite with Hell: thus do WE requite the wrongdoers.

If any of them should say, "I am a god besides Him", such a one We should reward with Hell: thus do We reward those who do wrong.

And if any of them should say: "Verily, I am an ilah (a god) besides Him (Allah)," such a one We should recompense with Hell. Thus We recompense the Zalimun (polytheists and wrong-doers, etc.).

And whoever of them should say, Lo! I am a god besides Him, that one We should repay with hell. Thus We recompense the Zalimun (polytheists and wrong-doers).

And whoever of them should say: Surely I am a god besides Him, such a one do We recompense with hell; thus do, We recompense the unjust.

And whoever of them should say: 'I am a god beside HIM;' him shall WE requite with Hell. Thus do WE requite the wrongdoers.

If any of them should say, 'I am a god besides Him', such a one We should reward with Hell: thus do We reward those who do wrong.

And We made firm mountains in the earth lest it be convulsed with them, and We made in it wide ways that they may follow a right direction.

And We have placed in the earth firm mountains lest it should be convulsed with them, and We placed therein broad highways for them to pass through, that they may be guided.

And We have placed on earth stabilizers, lest it should shake with them, and We placed therein ravines as roads that haply they may find their way.

And We have placed in the earth firm mountains lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.

And We have placed in the earth firm mountains lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.

And We have placed in the earth firm mountains lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.

And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.

And We have made great mountains in the earth lest it might be convulsed with them, and We made of water everything living. Will they not then believe?

And We have made great mountains in the earth lest it might be convulsed with them, and We have made from water everything living. Will they not then believe?

And We knoweth what is before them and what is behind them, and they intercede not except for him whom HE approves, and for fear of Him they tremble.

He knows what is before them and what is behind them, and they intercede not except for him whom HE approves, and for fear of Him they tremble.

He knows what is before them and what is behind them, and they intercede not except for him whom HE approves, and for fear of Him they tremble.

He knows what is before them and what is behind them, and they intercede not except for him whom HE approves, and for fear of Him they tremble.

He knows what is before them and what is behind them, and they intercede not except for him whom HE approves, and for fear of Him they tremble.

He knows what is before them and what is behind them, and they intercede not except for him whom HE approves, and for fear of Him they tremble.

He knows what is before them and what is behind them, and they intercede not except for him whom HE approves, and for fear of Him they tremble.

He knows what is before them and what is behind them, and they intercede not except for him whom HE approves, and for fear of Him they tremble.

He knows what is before them and what is behind them, and they intercede not except for him whom HE approves, and for fear of Him they tremble.
And He is the One who created the night and the day, and the sun and the moon, each in an orbit floating. 

And He it is Who created the night and the day, and the sun and the moon. They float, each in an orbit. 

And He is Who created the night and the day, and the sun and the moon; each floating in its own orbit. 

It is God who has created the night, the day, the Sun, and Moon and has made them swim in a certain orbit. 

And He it is Who created the night and the day and the sun and the moon; all (orbs) travel along swiftly in their celestial spheres. 

It is He Who created the Night and the Day, and the sun and the moon: all (the celestial bodies) swim along, each in its rounded course. 

They say: "When will this promise be fulfilled, if you are truthful?" 

They say: "When shall the Day of Judgment come to pass, if you are true in your claim?" 

They say: "When will this promise (be fulfilled), if ye are truthful."

They challenge: "Where is that (retribution), if you are truthful?"

And they say: When will this promise (come to pass), if you are truthful. 

And they say: "When will this promise (come to pass), if you are truthful." 

And they say: "When will this promise be fulfilled, if ye are truthful?"

And they say, "When will this promise come to pass, if ye are telling the truth?"
021:039
If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs; and they will not be helped.

021:039 Maulana
If those who disbelieve but knew the time when they will not be able to ward off the fire from their faces, nor from their backs, and they will not be helped!

021:039 Pickthtal
If those who disbelieved but knew the time when they will not be able to drive off the fire from their faces and from their backs, and they will not be helped!

021:039 Rashad
If only those who disbelieve could envision themselves when they try to ward off the fire - off their faces and their backs! No one will help them then.

021:039 Sarwar
Would that the unbelievers knew that no one would protect their faces and backs against the fire, nor they would be helped.

021:039 Shakir
If only the disbelievers knew the time when they will not be able to ward off the fire from their faces, nor from their backs, and they will not be helped.

021:039 Yusufali
If only the Unbelievers knew (the time) when they will not be able to ward off the fire from their faces, nor yet from their backs, and (when) no help can reach them!

021:040
Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it, nor will they get respite.

021:040 Maulana
Nay, it will come to them all of a sudden and confound them, so they will not have the power to avert it, nor will they be respite.

021:040 Pickthtal
Nay, but it will come upon them unawares so that it will stupefy them, and they will be unable to repel it, neither will they be reprieved.

021:040 Rashad
Indeed, it will come to them suddenly, and they will be utterly stunned. They can neither avoid it, nor can they receive any respite.

021:040 Sarwar
The fire will suddenly strike and confound them. They will not be able to repel it, nor will they be given any respite.

021:040 Shakir
Nay, it shall come on them all of a sudden and cause them to become confounded, so they shall not have the power to avert it, nor shall they be respite.

021:040 Sherali
Nay, it will come upon them unawares so that it will utterly confound them; and they will not be able to repel it, nor will they be granted respite.

021:040 Yusufali
Nay, it may come to them all of a sudden and confound them: no power will they have then to avert it, nor will they (then) get respite.

021:041
Indeed (many) Messengers were mocked before you (O Muhammad SAW), but the scoffers were surrounded by that, whereat they used to mock.

021:041 Maulana
And messengers before thee were indeed mocked, so there befall those of them who scoffed, that whereat they scoffed.

021:041 Pickthtal
Messengers before thee, indeed, were mocked, but that whereat they mocked surrounded those who scoffed at them.

021:041 Rashad
Messengers before you have been ridiculed, and, consequently, those who ridiculed them incurred the retribution for their ridiculing.

021:041 Sarwar
They mocked the Messengers who were sent before you; thus, the torment which they had ridiculed encompassed them all.

021:041 Shakir
And certainly messengers before you were scoffed at, then there befall those of them who scoffed that at which they had scoffed.

021:041 Sherali
And the Messengers have indeed been mocked at before thee, but whereat they mocked encompassed those of them who scoffed.

021:041 Yusufali
Mocked were (many) messenger before thee; But their scoffers were hemmed in by the thing that they mocked.

021:042
Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it, nor will they get respite.

021:042 Maulana
Nay, it will come to them all of a sudden and confound them, so they will not have the power to avert it, nor will they be respite.

021:042 Pickthtal
Nay, but it will come upon them unawares so that it will stupefy them, and they will be unable to repel it, neither will they be reprieved.

021:042 Rashad
Indeed, it will come to them suddenly, and they will be utterly stunned. They can neither avoid it, nor can they receive any respite.

021:042 Sarwar
The fire will suddenly strike and confound them. They will not be able to repel it, nor will they be given any respite.

021:042 Shakir
Nay, it shall come on them all of a sudden and cause them to become confounded, so they shall not have the power to avert it, nor shall they be respite.

021:042 Sherali
Nay, it will come upon them unawares so that it will utterly confound them; and they will not be able to repel it, nor will they be granted respite.

021:042 Yusufali
Nay, it may come to them all of a sudden and confound them: no power will they have then to avert it, nor will they (then) get respite.

021:042
Section 4: Allah deals with Men mercifully

021:042 Khan
Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Beneficent (Allah)?" Nay, but they turn away from the remembrance of their Lord.

021:042 Maulana
Say: Who guards you by night and by day from the Beneficient? Nay, they turn away at the mention of their Lord.

021:042 Pickthtal
Say: Who guardeth you in the night or in the day from the Beneficient? Nay, but they turn away from mention of their Lord!

021:042 Rashad
Say, "Who can protect you from the Most Gracious during the night or during the day?" Indeed, they are totally oblivious to the message of their Lord.

021:042 Sarwar
Ask them, "Who can protect them from (the wrath of) the Beneficent God during the night and day?" Yet they are neglectful about their Lord.

021:042 Shakir
Say: Who guards you by night and by day from the Beneficent Allah? Nay, they turn aside at the mention of their Lord.

021:042 Sherali
Say, 'Who can protect you by night and by day from the Beneficent?' Yet they turn away from the remembrance of their Lord.

021:042 Yusufali
Say: 'Who can keep you safe by night and by day from the (wrath of the) Most Beneficent (Allah)?' Yet they turn away from the mention of their Lord.

021:043
Or have they alia (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment).

021:043 Maulana
Or, have they gods who can defend them against Us? They cannot help themselves, nor can they be defended from Us.

021:043 Pickthtal
Or have they gods who can shield them from Us? They cannot help themselves nor can they be defended from Us.

021:043 Rashad
Do they have gods who can protect them from us? They cannot even help themselves. Nor can they accompany one another when they are summoned to face us.

021:043 Sarwar
Can their gods protect them against Us? Their gods have no power even to help themselves, nor are they safe from Our retribution.

021:043 Shakir
Or, have they gods who can defend them against Us? They shall not be able to assist themselves, nor shall they be defended from Us.

021:043 Sherali
Have they any gods that can protect them against Us? They cannot help themselves, nor can they be befriended by anyone against Us.

021:043 Yusufali
Or have they gods that can guard them from Us? They have no power to aid themselves, nor can they be defended from Us.
021:044 Khan  Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?

021:044 Maulana  Nay, We gave provision to these and their fathers, until life was prolonged to them. See they not then that We are visiting the land, curtailing it of its sides? Can they then prevail?

021:044 Pickthal  Nay, but We gave these and their fathers ease until life grew long for them. See they not how we aim to the land, reducing it of its outlying parts? Can they then be the victors?

021:044 Rashad  We have provided for these people and their ancestors, up until an old age. Do they not see that every day on earth brings them closer to the end? Can they reverse this process?

021:044 Sarwar  We have been providing these men and their fathers with the means of enjoyment for a long time. Have they not ever considered that We populated the earth and then caused many of the inhabitants to pass away? Can they have any success (in their wickedness)?

021:044 Shakir  Nay, We provided provision to these and their fathers until life was prolonged to them. Do they not then see that We are visiting the land, curtailing it of its sides? Shall they then prevail?

021:044 Yusufali  Nay, We gave the good things of this life to these men and their fathers until the period grew long for them; See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will win?

021:045  Say (O Muhammad SAW): "I warn you only by the revelation (from Allah and not by the opinion of the religious scholars and others). But the deaf (who follow the religious scholars and others blindly) will not hear the call, (even) when they are warned [(i.e. one should follow only the Qur'an and the Sunnah (legal ways, orders, acts of worship, statements of Prophet Muhammad SAW, as the Companions of the Prophet SAW did)].

021:045 Maulana  Say: I warn you only by the revelation; and the deaf hear not the call when they are warned.

021:045 Pickthal  Say (O Muhammad, unto mankind): I warn you only by the Inspiration. But the deaf hear not the call when they are warned.

021:045 Rashad  Say, "I am warning you in accordance with divine inspiration." However, the deaf cannot hear the call, when they are warned.

021:045 Sarwar  (Muhammad), tell them, "I am warning you by revelation alone." The deaf do not hear any call when they are warned.

021:045 Shakir  Say: I warn you only by revelation; and the deaf do not hear the call whenever they are warned.

021:045 Sherari  Say, 'I warn you only according to Divine revelation.' But the deaf cannot hear the call when they are warned.

021:045 Yusufali  Say, "I do but warn you according to revelation": But the deaf will not hear the call, (even) when they are warned!

021:046  And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely cry: 'Woe unto us! Indeed we have been Zalimun (polytheists and wrong-doers, etc.),

021:046 Maulana  And if a blast of the chastisement of thy Lord were to touch them, they would say: O woe to us! Surely we were unjust.

021:046 Pickthal  And if a breath of thy Lord's punishment were to touch them, they assuredly would say: Alas for us! Lo! we were wrong-doers.

021:046 Rashad  When a sample of your Lord's retribution afflicts them, they readily say, "We were indeed wicked."

021:046 Sarwar  If a blast of the torment of your Lord strikes them, they will say, "Woe to us! We have been unjust people."

021:046 Shakir  And if a blast of the chastisement of your Lord were to touch them, they will certainly say: O woe to us! surely we were unjust.

021:046 Sherari  And even if a breath of Thy Lord's punishment touch them, they will surely cry out, 'Woe to us! we were indeed wrong-doers.'

021:046 Yusufali  If but a breath of the Wrath of thy Lord do touch them, they will then say, 'Woe to us! we did wrong indeed!'

021:047  And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.

021:047 Maulana  And We will set up a just balance on the day of Resurrection, so that no soul will be wronged in the least. And if there be the weight of a grain of mustard seed, We will bring it. And sufficient are We to take account.

021:047 Pickthal  And We shall set up just balances on the Day of Resurrection, so that no soul will be wronged in the least. For a deed even as small as a mustard seed one will be duly recompensed. We are efficient in maintaining the account.

021:047 Rashad  We will establish the scales of justice on the Day of Resurrection. No soul will suffer the least injustice. Even the equivalent of a mustard seed will be accounted for. We are the most efficient reckoners.

021:047 Sarwar  We shall maintain proper justice on the Day of Judgment. No soul will be wronged the least. For a deed even as small as a mustard seed one will be duly recompensed. We are efficient in maintaining the account.

021:047 Shakir  And We will set up a just balance on the day of resurrection, so no soul shall be dealt with unjustly in the least; and though there be the weight of a grain of mustard seed, (yet) will We bring it, and sufficient are We to take account.

021:047 Sherari  And We shall set up just balances on the Day of Resurrection, so that no soul will be wronged in the least. And even if it be the weight of a grain of mustard seed, WE would bring it forth. And sufficient are WE as Reckoners.

021:047 Yusufali  We shall set up scales of justice for the Day of Judgment, so that not a soul will be dealt with unjustly in the least, and if there be (no more than) the weight of a mustard seed, We will bring it (to account); and enough are WE to take account.

021:048  And indeed We granted to Musa (Moses) and Harun (Aaron) the criterion (of right and wrong), and a shining light [i.e. the Taurat (Torah)] and a Reminder for Al-Muttaqun (the pious - see V.2:2).

021:048 Maulana  And certainly We gave Moses and Aaron the criterion and a light and a reminder for those who keep from evil.

021:048 Pickthal  And We verily gave Moses and Aaron the Criterion (of right and wrong) and a light and a Reminder for those who keep from evil.

021:048 Rashad  We gave Moses and Aaron the Statute Book, a beacon, and a reminder for the righteous.

021:048 Sarwar  To Moses and Aaron We granted the criteria of discerning right from wrong, and We gave them the light and a reminder to the pious ones

021:048 Shakir  And certainly We gave to Musa and Haroun the Furqan and a light and a reminder for those who would guard (against evil).

021:048 Sherari  And WE gave Moses and Aaron the Discrimination and a Light and a Reminder for the righteous,

021:048 Yusufali  In the past We granted to Moses and Aaron the criterion (for judgment), and a Light and a Message for those who would do right,-

021:049  Those who fear their Lord without seeing Him, while they are afraid of the Hour.

021:049 Maulana  Who fear their Lord in secret and they are fearful of the Hour.

021:049 Pickthal  Those who fear their Lord in secret and who dread the Hour (of doom).

021:049 Rashad  The ones who reverence their Lord, even when alone in their privacy, and they worry about the Hour.

021:049 Sarwar  who fear their unseen Lord and are anxious about the Day of Judgment.

021:049 Shakir  (For) those who fear their Lord in secret and they are fearful of the hour.

021:049 Sherari  Those who fear their Lord in secret, and who dread the Hour of judgment.

021:049 Yusufali  Those who fear their Lord in their most secret thoughts, and who hold the Hour (of Judgment) in awe.
And this is a blessed Reminder (the Qur'an) which We have sent down, will you then (dare to) deny it?

And this is a blessed Reminder, which We have revealed. Will you then deny it?

This is a blessed Reminder that we have revealed: Will ye then reject it?

This too is a blessed reminder that we sent down. Are you denying it?

This (Quran) which We have revealed is a blessed reminder. Will you then deny it?

And this is a blessed Reminder which We have revealed; will you then deny it?

And this Qur'an which WE have sent down is a blessed Reminder; will you then reject it?

You have been in manifest error.

He said, "Your Lord is the Lord of the heavens and the earth. It was He who created them and I testify to this fact".

When he said to his father and his people, "What are these images to whose worship you cleave?"

When he said to his father and his people: "What are these images, to which you are devoted?"

He said, "Indeed ye have been in manifest error - ye and your fathers."

They said, "We found our fathers worshipping them."

They said: "We found our fathers worshipping them."

They replied, "We found our fathers worshipping them."

They said, "We found our fathers worshipping them."

They replied, 'We found our fathers worshipping them.'

They said, "We found our fathers worshipping them."

They said: "Indeed you and your fathers have been in manifest error."

He said: "Certainly you have been, you and your fathers, in manifest error."

He said: Verily ye and your fathers were in plain error.

He said, "Indeed, you and your parents have gone totally astray."

He said, "Both you and your fathers have certainly been in error."

He said: "Then, you, as well as your fathers, have indeed been in manifest error."

He said, "Indeed ye have been in manifest error - ye and your fathers."

They said: "Have you brought us the truth, or are you one of those who play about?"

They said: Hast thou brought us the truth, or art thou of the jesters?

They said: Bringest thou unto us the truth, or art thou some jester?".

They exclaimed, "Have you brought the Truth or are you joking?"

They said: Have you brought to us the truth, or are you one of the triflers?

They said, 'Is it really the truth that thou hast brought us, or art thou jesting?'

They said, "Have you brought us the Truth, or are you one of those who jest?"

They said, "Nay, your Lord is the Lord of the heavens and the earth. Who created them and of that I am one of the witnesses."

He said: Nay, your Lord is the Lord of the heavens and the earth, Who created them; and I am of those who bear witness to this.

He said: Nay, but your Lord is the Lord of the heavens and the earth, Who created them; and I am of those who testify unto that.

He said, "Your only Lord is the Lord of the heavens and the earth, who created them. This is the testimony to which I bear witness."

He said, "Your Lord is the Lord of the heavens and the earth. It was He who created them and I testify to this fact."

He replied, 'Nay, your Lord is the Lord of the heavens and the earth Who created them; and I am of those who bear witness to this;"

He said, "Nay, your Lord is the Lord of the heavens and the earth, He Who created them (from nothing): and I am a witness to this (Truth)."
021:058
Khan

So he broke them to pieces, (all) except the biggest of them, that they might turn to it.

021:058
Maulana

So he broke them into pieces, except the chief of them, that haply they might return to it.

021:058
Pickthal

Then he reduced them to fragments, all save the chief of them, that haply they might have recourse to it.

021:058
Rashad

He broke them into pieces, except for a big one, that they may refer to it.

021:058
Sarwar

He broke all the idols into pieces, except the biggest among them so that perhaps people would refer to it.

021:058
Shakir

So he broke them into pieces, except the chief of them, that haply they may return to it.

021:058
Sherali

So he broke them into pieces, all except the chief of them, that they might return to it.

021:058
Yusufali

So he broke them to pieces, (all) but the biggest of them, that they might turn (and address themselves) to it.

021:059
Khan

They said: "Who has done this to our alaha (gods)? He must indeed be one of the wrong-doers."

021:059
Maulana

They said: Who has done this to our gods? Surely he is one of the unjust.

021:059
Pickthal

They said: Who hath done this to our gods? Surely it must be some evil-doer.

021:059
Rashad

They said, "Whoever did this to our gods is really a transgressor."

021:059
Sarwar

(When the people came to the temple and saw the broken idols) they asked each other, "Who has done this to our gods? He certainly is an unjust person."

021:059
Shakir

They said: Who has done this to our gods? Most surely he is one of the unjust.

021:059
Sherali

They said, 'Who has done this to our gods? Surely, he is a wrongdoer.'

021:059
Yusufali

They said, 'Who has done this to our gods? He must indeed be some man of impiety!'

021:060
Khan

They said: "We heard a young man talking (against) them who is called Ibrahim (Abraham)."

021:060
Maulana

They said: We heard a youth, who is called Abraham, speak of them.

021:060
Pickthal

They said: We heard a youth make mention of them, who is called Abraham.

021:060
Rashad

They said: "We heard a youth threaten them; he is called Abraham."

021:060
Sarwar

Some of them said, "We heard a youth called Abraham speaking against the idols".

021:060
Shakir

They said: We heard a youth called Ibrahim speak of them.

021:060
Sherali

Some others said, 'We heard a young man speak ill of them; he is called Abraham.'

021:060
Yusufali

They said, 'We heard a youth talk of them: He is called Abraham.'

021:061
Khan

They said: "Then bring him before the eyes of the people, that they may testify."  

021:061
Maulana

They said: Then bring him before the people's eyes, perhaps they may bear witness.

021:061
Pickthal

They said: Then bring him (hither) before the people's eyes that they may testify.

021:061
Rashad

They said, 'Bring him before the eyes of all the people, that they may bear witness.'

021:061
Sarwar

Their chiefs said, 'Bring him before the eyes of the people and let them testify that he has spoken against the idols.'

021:061
Shakir

Said they: Then bring him before the eyes of the people, perhaps they may bear witness.

021:061
Sherali

They said, 'Then bring him before the eyes of the people, that they may bear witness against him.'

021:061
Yusufali

They said, 'Then bring him before the eyes of the people, that they may bear witness.'

021:062
Khan

They said: "Are you the one who has done this to our gods, O Ibrahim (Abraham)?"

021:062
Maulana

They said: Hast thou done this to our gods, O Abraham?

021:062
Pickthal

They said: Is it thou who hast done this to our gods, O Abraham?

021:062
Rashad

They said, "Did you do this to our gods, O Abraham?"

021:062
Sarwar

They asked, "Abraham, did you do this to our idols?"

021:062
Shakir

They said: Have you done this to our gods, O Ibrahim?

021:062
Sherali

Then they said to Abraham, 'Is it thou who has done this to our gods, O Abraham?'

021:062
Yusufali

They said, "Art thou the one that did this with our gods, O Abraham?"

021:063
Khan

[Ibrahim (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"

021:063
Maulana

He said: Surely (someone) has done it. The chief of them is this; so ask them, if they can speak.

021:063
Pickthal

He said: But this, their chief hath done it. So question them, if they can speak.

021:063
Rashad

He replied, "It is that big one who did it. Go ask them, if they can speak."

021:063
Sarwar

He asked, "Abraham, did you do this to our idols?"

021:063
Shakir

He said: "Surely (someone) has done it; the chief of them is this, therefore ask them, if they can speak."

021:063
Sherali

He replied, 'Well, someone has surely done this. Here is the chief of them. So ask them if they can speak."

021:063
Yusufali

He said: "Nay, this was done by - this is their biggest one! ask them, if they can speak intelligently!"

021:064
Khan

So they turned to themselves and said: "Verily, you are the Zalimun (polytheists and wrong-doers)."

021:064
Maulana

Then they turned to themselves and said: Surely you yourselves are wrong-doers;

021:064
Pickthal

Then gathered they apart and said: Lo! ye yourselves are the wrong-doers.

021:064
Rashad

They were taken aback, and said to themselves, "Indeed, you are the ones who have been transgressing."

021:064
Sarwar

Thereupon they realized their own foolishness and said, "We ourselves are wrong-doers."

021:064
Shakir

Then they turned to themselves and said: Surely you yourselves are the unjust;

021:064
Sherali

Then they turned towards one another and said, 'You yourselves are surely in the wrong.'

021:064
Yusufali

So they turned to themselves and said, "Surely ye are the ones in the wrong!"

021:065
Khan

Then they turned to themselves (their first thought and said): "Indeed you [Ibrahim (Abraham)] know well that these (idols) speak not!"

021:065
Maulana

Then they were made to hang down their heads: Thou knowest indeed that they speak not.

021:065
Pickthal

And they were utterly confounded, and they said: Well thou knowest that these speak not.

021:065
Rashad

Yet, they reverted to their old ideas: "You know full well that these cannot speak."

021:065
Sarwar

With their heads cast down they said, "Abraham, you know that idols do not speak. How then can you ask such a question?"

021:065
Shakir

They were made to hang down their heads: Certainly you know that they do not speak.

021:065
Sherali

And they were made to hang down their heads for shame and said to Abraham, 'Certainly thou knowest well that these do not speak.'

021:065
Yusufali

Then were they confounded with shame: (they said), 'Thou knowest full well that these (idols) do not speak!'
And We bestowed on him Isaac, and a grandson, Jacob, and We made all of them righteous.

We granted him Isaac and Jacob as a gift and helped both of them to become righteous people.

And We bestowed upon him Ishaque (Isaac), and (a grandson) Ya'qub (Jacob). Each one We made righteous.

But We delivered him and (his nephew) Lut and brought them to the land which We have blessed for the nations.

And We rescued him and Lout (Lot) to the land which We have blessed for (all) peoples.

Then they sought a stratagem against him: but We made them the ones that lost most!

Thus, they schemed against him, but we made them the losers.

And they had intended an evil plan against Abraham, but We turned it into failure.

And they wished to set a snare for him, but We made them the greater losers.

They had devised an evil plan (against Abraham), but We turned it into failure.

And they desired a war on him, but We made them the greatest losers.

And they had intended an evil plan against him, but WE made them the worst losers.

We said, "O Fire! be thou cool, and (a means of) safety for Abraham!

We (Allah) said: "O fire, be thou a means of coolness and safety for Abraham !"

They cried: Burn him and support your gods, if ye will be doing.

They said, 'Burn him and help your gods, if you are going to do (anything).

They said: Burn him, and help your aliha (gods), if you will be doing.

"Fie upon you, and upon the things that ye worship besides Allah! Have ye no sense?".

"You have incurred shame by worshipping idols beside GOD. Do you not understand?"

WOE TO YOU AND ON THAT WHICH YOU WORSHIP BEside GOD! Have ye no sense?

"Do you then worship beside GOD, things that can neither profit you at all, nor harm you?"
We helped him against people who rejected Our Signs: truly they were a people given to Evil: so We drowned them (in the Flood) all together.

And We helped him against the people who rejected Our communications; surely they were an evil people, so We drowned them all.

We supported him against the people who rejected our revelations. They were evil people, so we drowned them all.

And We made them leaders who guided people by Our command, and We sent them revelation to strive for good deeds, worship their Lord, and pay religious tax. Both of them were Our worshipping servants.

And We made them leaders who guided people by Our command, and We sent revelation to them enjoining the doing of good works, and the observance of Prayer, and the giving of alms. And Us alone they worshiped.

And We admitted him into Our mercy. Lo! he was of the righteous.

And We admitted him to Our mercy; surely he was one of the righteous.

We granted him wisdom and knowledge, and we saved him from the people of the town who practised abominations; they were wicked and lewd.

And We made them leaders who guided people by Our command, and We sent them inspiration to do good deeds, to establish regular charity, and to practise regular charity; and they constantly served Us (and Us only).

And remember Noah when he cried (to Us) aforetime, and WE heard his invocation and saved him and his family from great distress.

And (remember) Nuh (Noah), when he cried (to Us) aforetime. We listened to his invocation and saved him and his family from great distress.

And remember Noah when he cried (to Us) aforetime, and WE heard his prayer and delivered him and his family from the great distress.

And To Lot WE gave wisdom and knowledge. And WE saved him from the city which practised abominations. They were indeed a wicked and rebellious people.

And We admitted him to Our Mercy: for he was one of the Righteous.

And We admitted him to Our Mercy: truly, he was of the righteous.

And We admitted him to Our Mercy: for he was righteous.

And We made them Imams who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of alms, and Us (alone) did they serve;

And We made them leaders who guided (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular charity, and to practise regular charity; and they constantly served Us (and Us only).

And We made them leaders, guiding (mankind) by Our Command, and We inspired in them the doing of good works, to establish regular charity, and to observe the Contact Prayers (Salat) and the obligatory charity (Zakat). To us, they were devoted worshipers.

And We made them Imams who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of alms, and Us (alone) did they serve;

And We gave Him (Lot) the Book and the Seal:—In consequence of that, he was none other than a Messenger, sent to his folk; and they rejected Our Signs. They were surely a wicked people, so WE drowned them all.

And We made them Imams who guided (people) by Our command, and We revealed to them the doing of good and the keeping up of prayer and the giving of alms, and Us (alone) did they serve;

And We made him a leader, guiding (mankind) by Our Command, and We made him a leader among his folk, and We saved him from the town which prattised abominations. Lo! they were wicked people, transgressors.

And We made them leaders who guided people by Our command, and We sent them inspiration to do good deeds, to establish regular charity, and to practise regular charity; and they constantly served Us (and Us only).

And We made them leaders who guided people by Our command, and We sent them inspiration to do good deeds, to establish regular charity, and to practise regular charity; and they constantly served Us (and Us only).

And We made them leaders, guiding (mankind) by Our Command, and We inspired in them the doing of good works, to establish regular charity, and to observe the Contact Prayers (Salat) and the obligatory charity (Zakat). To us, they were devoted worshipers.

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And We made them leaders, guiding (mankind) by Our Command, and We inspired in them the doing of good works, to establish regular charity, and to observe the Contact Prayers (Salat) and the obligatory charity (Zakat). To us, they were devoted worshipers.
And (remember) Dawud (David) and Sulaiman (Solomon), when they gave judgment in the case of the field in which the sheep of certain people had pastured at night and We were witness to their judgment.

And We subjected the mountains and the birds to glorify Our Praises along with Dawud (David), And it was We Who were the doers (of all these things).

And We made Solomon understand the law about the case of the sheep that grazed in a corn-field at night. We witnessed their decree in that matter.

And David and Solomon were trying to settle the case of the people's sheep that grazed in a corn-field at night. We witnessed their decree in that matter.

And of the devils there were those who dived for him, and did other work besides that; and We kept guard over them:

And We taught him the making of coats of mail for you, that they might protect you in your wars; will you then be grateful?

And We taught him the making of coats of mail (for battles), to protect you in your fighting. Are you then thankful?

And We taught him the making of coats of mail (for battles), to protect you in your fighting. Are you then thankful?

And We taught him the making of coats of mail for you, that they might protect you in your wars; will you then be grateful?

And David and Solomon, when they gave judgment concerning the field, when the people's sheep strayed therein by night, and We were bearers of witness to their judgment.

And We subjected the mountains and the birds to glorify Our Praises along with Dawud (David), And it was We Who were the doers (of all these things).

And We made Solomon understand the law about the case of the sheep that grazed in a corn-field at night. We witnessed their decree in that matter. And he was made to understand the art of making metal coats of mail (for battles), to protect you in your fighting. Are you then thankful?

And We taught him the making of coats of mail for your benefit, to guard you from each other's violence: will you then be grateful?

And We taught him the making of coats of mail for your benefit, to guard you from each other's violence: will you then be grateful?

And We taught him the making of coats of mail for your benefit, to guard you from each other's violence: will you then be grateful?

And We taught him the making of coats of mail for your benefit, to guard you from each other's violence: will you then be grateful?
So We responded to him, and delivered him from the distress: and thus do We deliver those who have faith.

There is no God but Thou: glory to thee: I was indeed wrong!

And (mention) Dhu'n-Nun, when he went away in anger, and deemed that We shall not straiten him (i.e. the calamites which had befallen him) but he cried through the darkness (saying): "There is no Allah save Thee, O Thou Glorified! Lo! I have been a wrong-doer.

And (remember) Job when he cried to his Lord, "Adversity has befallen me, and You are the Most Merciful of those who show mercy.

And (mention) Isma'il, Idris, and Dhul-Kifl. All were of the patient ones; We admitted them to Our mercy: surely they were of the righteous ones.

And remember Zuhair, when he went away in wrath, and he thought that We would not straiten him, but he cried out among afflictions: "There is no God save Thee, O Thou Glorified! Lo! I have been a wrong-doer.

We answered his prayer, relieved him from his hardships, brought his family (back to him) and gave him twice as much property as that (which was destroyed). It was a mercy from Us and a reminder for the worshippers.

And Job implored his Lord: "Adversity has befallen me, and You are the Most Merciful of those who show mercy.

And Job cried to his Lord: "Adversity has afflicting me, and You art the Most Merciful of all who show mercy.

And (mention) Isma'il (Ishmael), and Idris (Enoch) and Dhul-Kifl. All were of the patient ones; We admitted them to Our mercy: surely they were of the righteous ones.

Then We heard his prayer and saved him from the anguish. Thus we save believers.

So We answered his prayer, relieved him from his hardships, brought his family (back to him) and gave him twice as much property as that (which was destroyed). It was a mercy from Us and a reminder for the worshippers.

When Job prayed, "Lord, I have been afflicted with hardships. Have mercy on me; You are the Most Merciful of those who have mercy,

We answered his prayer, and delivered him from the anguish. Thus We save the faithful ones.

When Job prayed, "Lord, I have been afflicted with hardships. Have mercy on me; You are the Most Merciful of those who have mercy,

When Job implored his Lord: "Adversity has befallen me, and You art the Most Merciful of all who show mercy.

And remember Dhu'n-Nun, when he went away in wrath, and he thought that We would not straiten him, so he cried out in the darkness, saying: "There is no Allah save Thee, O Thou Glorified! Lo! I have been a wrong-doer.

And Zuhair, when he went away in wrath, and he thought that We would not straiten him, so he cried out among afflictions: "There is no God but Thou, O Thou Holy! I have indeed been of the wrong-doers.

Thou, glory be to Thee; surely I am of those who make themselves to suffer loss.

There is no God but Thou: glory be to Thee! Surely I am of the sufferers of loss.

And remember Dhu'l-Nun, when he went away in wrath, and he was sure in his mind that We would not cause him distress and he cried out in the midst of his afflictions: 'There is no god but Thou, Holy art Thou. I have indeed been of the wrongdoers.'

And remember Zuhair, when he departed in wrath: He imagined that We had no power over him! But he cried through the deptHs of darkness, "There is no god but thou: glory to thee: I was indeed wrong!"
021:089 Khan And (remember) Zakariya (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."

021:090 Maulana And Zacharias, when he cried to his Lord: My Lord leave me not alone! and Thou art the Best of the inheritors.

021:091 Pickthall And Zachariah, when he cried unto his Lord: My Lord! Leave me not childless, though Thou art the Best of the inheritors.

021:092 Rashad And Zachariah implored his Lord: "My Lord, do not keep me without an heir, though You are the best inheritor."

021:093 Sarwar Zachariah prayed, "Lord, do not leave me alone without offspring, although you are the best heir."

021:094 Shakir And Zachariya, when he cried to his Lord: O my Lord! leave me not alone; and Thou art the best of the inheritors.

021:095 Sherali And remember Zachariah also when he cried to his Lord: 'My Lord, leave me not alone and Thou art the Best of inheritors.'

021:096 Yusufali And (remember) Zakariya, when he cried to his Lord: "O my Lord! leave me not without offspring, though thou art the best of inheritors."

021:097 Khan So we answered his call, and We bestowed upon him Yahya (John), and cured his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

021:098 Maulana So we responded to him and gave him John and his wife fit for him. Surely they used to vie, one with another, in good deeds and called upon Us, hoping and fearing; and they were humble before Us.

021:099 Pickthall Then we heard his prayer, and bestowed upon him John, and adjusted his wife (to bear a child) for him. Lo! they used to vie with one another in good deeds, and they cried unto Us in longing and in fear, and were submissive unto Us.

021:100 Rashad We responded to him and granted him John; we fixed his wife for him. That is because they used to hasten to work righteousness, and implored us in situations of joy, as well as fear. To us, they were reverent.

021:101 Sarwar We answered his prayer and granted him his son, John, by making his wife fruitful. They were people who would compete with each other in good deeds and pray to Us with love and reverence. With Us they were all humble people.

021:102 Shakir So we responded to him and gave him Yahya and made his wife fit for him; surely they used to hasten, one with another in deeds of goodness and to call upon Us, hoping and fearing and they were humble before Us.

021:103 Sherali So WE heard his prayer and bestowed upon him John and cured his wife of sterility for him. They used to vie with one another in good works and they called on Us in hope and in fear, and they humbled themselves before Us.

021:104 Yusufali So we listened to him: and we granted him Yahya: we cured his wife's (Barrenness) for him. These (three) were ever quick in emulation in good works; they used to call on Us with love and reverence, and humble themselves before Us.

021:105 Khan And (remember) her who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our Ruah - Jibrael (Gabriel)], and We made her and her son (Jesus (Yusuf)) a sign for Al-Alamin (the mankind and jinns).

021:106 Maulana And she who guarded her chastity, so We breathed into her of Our Spirit and made her and her son a sign for the nations.

021:107 Pickthall And who was chaste, therefore We breathed into her (something) of Our Spirit and made her and her son a token for (all) peoples.

021:108 Rashad As for the one who maintained her virginity, we blew into her from our spirit, and thus, we made her and her son a portent for the whole world.

021:109 Sarwar Into the woman who maintained her chastity We breathed Our Spirit and made her and her son a miracle for all people.

021:110 Shakir And she who guarded her chastity, so We breathed into her of Our inspiration and made her and her son a sign for the nations.

021:111 Sherali And remember her who guarded her chastity, so We breathed into her of Our Word and WE made her and her son a Sign for all peoples.

021:112 Yusufali And (remember) her who guarded her chastity; We breathed into her of Our Spirit, and We made her and her son a sign for all peoples.

021:113 Khan Truly! This, your Ummah [Sharria or religion (Islamic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). [Tafsir Ibn Kathir]

021:114 Maulana Surely this your community is a single community, and I am your Lord, so serve Me.

021:115 Pickthall Lo! this, your religion, is one religion, and I am your Lord, so worship Me.

021:116 Rashad Your congregation is but one congregation, and I alone am your Lord; you shall worship Me alone.

021:117 Sarwar People, you are one nation and I am your Lord. Worship Me.

021:118 Shakir Surely this Islam is your religion, one religion (only), and I am your Lord, therefore serve Me.

021:119 Sherali Verily, this community of yours is one community and I am your Lord, so worship ME.

021:120 Yusufali Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher: therefore serve Me (and no other).

021:121 Khan But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us.

021:122 Maulana And they cut off their affair among them: To Us will all return.

021:123 Pickthall And they have broken their religion (into fragments) among them, (yet) all are returning unto Us.

021:124 Rashad However, they divided themselves into disputing religions. All of them will come back to us (for judgment).

021:125 Sarwar People have divided themselves into many sects, but all will return to Us.

021:126 Shakir And they broke their religion (into sects) between them: to Us shall all come back.

021:127 Sherali And they split up their affair among themselves and all will return to US.

021:128 Yusufali But (later generations) cut off their affair (of unity), one from another: (yet) will they all return to Us.

021:129 Khan Section 7: The Righteous will inherit the Land

021:130 Maulana So whoever does righteous deeds while he is a believer (in the Oneness of Allah Islamic Monotheism), his efforts will not be rejected.

021:131 Pickthall Verily! We record it in his Book of deeds.

021:132 Rashad So whoever does good deeds and is a believer, there is no rejection of his effort, and We surely write (it) down for him.

021:133 Sarwar Then whoso doeth some good works and is a believer, there will be no rejection of his effort. Lo! We record (it) for him.

021:134 Shakir As for those who work righteousness, while believing, their work will not go to waste; we are recording it.

021:135 Sherali The reward of the righteously striving believers will not be neglected. We are keeping the record of their good deeds.

021:136 Yusufali Therefore whoever shall do of good deeds and he is a believer, there shall be no denying of his exertion, and surely We will write (It) down for him.

021:137 Khan So whoever does good works and is a believer, his endeavour will not be rejected and WE shall surely record it.

021:138 Yusufali Whoever works any act of righteousness and has faith, his endeavours will not be rejected: We shall record it in his favour.
And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).

And it is forbidden to a town which We destroy: they shall not return.

There is a ban upon any community which We have destroyed: that they shall not return.

It is forbidden for any community we had annihilated to return.

The people whom We destroyed can never return to this world.

And it is binding on a town which We destroy that they shall not return.

And it is an inviolable law for a township which WE have destroyed that they shall not return.

There is a ban on any population which We have destroyed: that they shall not return.

Until, when Ya'juj and Ma'juj (Gog and Magog) are let loose (from their barrier), and they swiftly swarm from every mound.

Even when Gog and Magog are let loose and they sally forth from every elevated place.

Until, when Gog and Magog are let loose, and they hasten out of every mound,

Not until Gog and Magog reappear, will they then return - they will come from every direction.

until Gog and Magog are let loose to rush down from the hills.

Even when Gog and Magog are let loose and they shall break forth from every elevated place.

It shall be so even when Gog and Magog are let loose and they shall hasten forth from every height and from the top of every wave.

Until the Gog and Magog (people) are let through (their barrier), and they swiftly swarm from every hill.

But as for those for whom the promise of a good reward has already gone forth from Us, these will

Surely (as for) those for whom the good has already gone forth from Us, they shall be kept far away from hell.

As for those who deserved our magnificent rewards, they will be protected from it.

Lo! those unto who

Verily those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Iesa (Jesus), son of Maryam (Mary); Uzair (Ezra), etc.].

Surely (as for) those for whom the good has already gone forth from Us, they shall be kept far off from it;

But as for those for whom the promise of a good reward has already gone forth from Us, these will be removed far from it.

Those for whom the good (record) from Us has gone before, will be removed far therefrom.
We sent thee not, but as a Mercy for all creatures.
And WE have not sent thee but as a mercy for all peoples.
And We have not sent you but as a mercy to the worlds.
(Muhammad), We have sent you for no other reason but to be a mercy for mankind.
We sent thee not save as a mercy to the peoples.
And We have sent you (O Muhammad SAW) not but as a mercy to the 'Alamin (mankind, jinns and all that exists).
Verily in this (Qur'an) is a Message for people who would (truly) worship Allah.
Herein, surely, is a message for a people who worship God.
Most surely in this is a message to a people who serve (us).
This is a lesson for those who worship (God).
Lo! there is a plain statement for folk who are devout.
And WE have already written in the Book of David, after the reminder, that (as for) the land, My righteous servants shall inherit it.
Before this We wrote in the Psalms, after the reminder that (as for) the land, My righteous servants shall inherit it.
Before this We wrote in the Psalms, after the reminder that (as for) the land, My righteous servants shall inherit it.
Before this We wrote in the Psalms, after the reminder that (as for) the land, My righteous servants shall inherit it.
And certainly We wrote in the Book of David, after the reminder, that MY righteous servants shall inherit the Land.
And certainly We wrote in the Book, that is in the heaven with Allah, that My righteous servants shall inherit the land (i.e. the land of Paradise).
And indeed We have written in Zabur (Psalms) i.e. all the revealed Holy Books the Taurat (Torah), the Injeel (Gospel), the Qur'an after (We have already written in) Al-Lauh Al-Mahfuz (the Book, that is in the heaven with Allah), that My righteous slaves shall inherit the land (i.e. the land of Paradise).
And certainly We wrote in the Book after the reminder that My righteous servants will inherit the land.
And verily We have written in the Scripture, after the Reminder: My righteous slaves will inherit the earth:
We have decreed in the Psalms, as well as in other scriptures, that the earth shall be inherited by My righteous worshipers.
We have written in the psalms which We had revealed after the Torah that the earth will be given to Our righteous servants as their inheritance.
And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it.
And WE have already written in the Book of David, after the reminder, that MY righteous servants shall inherit the Land.
And WE have already written in the Book of David, after the reminder, that MY righteous servants shall inherit the land.
Before this We wrote in the Psalms, after the Message (given to Moses): My servants the righteous, shall inherit the earth.
And certainly We wrote in the Book after the reminder that (as for) the land, My righteous servants shall inherit it.
We have already written in) Al

The Supreme Horror will not grieve them, and the angels will welcome them, (saying): This is your Day which ye were promised;
And WE have not sent thee but as a mercy to the nations.
And We have sent you for no other reason but to be a mercy for mankind.
And We have not sent you but as a mercy to the worlds.
And WE have not sent thee but as a mercy for the 'Alamin (mankind, jinns and all that exists).
They shall not hear the slightest sound thereof, while they abide in the state which their souls desire.
Not the slightest sound will they hear of Hell: what their souls desired, in that will they dwell.
The Greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): "This is your Day which you were promised."
The Great Terror will not grieve them, and the angels will meet them: This is your day which you were promised.
The Great Terror will bring them no grief: but the angels will meet them (with mutual greetings): "This is your Day,- (the Day) that ye were promised."
And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books, as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.
And even as We produced the first creation, so We shall produce a new one: a promise We have undertaken: truly shall We fulfil it.
This is a proclamation for people who are worshipers.
This is a proclamation for people who are worshipers.
This is a proclamation for people who are worshipers.
This is a proclamation for people who are worshipers.
This is a proclamation for people who are worshipers.
This is a proclamation for people who are worshipers.
This is a proclamation for people who are worshipers.
And certainly We wrote in the Book after the reminder that My righteous servants will inherit the land.
And certainly We wrote in the Book after the reminder that My righteous servants will inherit the land.
And certainly We wrote in the Book after the reminder that My righteous servants will inherit the land.
And certainly We wrote in the Book after the reminder that My righteous servants will inherit the land.
Verily, in this (the Qur'an) there is a plain Message for people who worship Allah (i.e. the true, real believers of Islamic Monotheism who act practically on the Qur'an and the Sunnah legal ways of the Prophet SAW).
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Surely in this is a message for a people who serve (us).
And (remember) the Day when We shall roll up the heavens like a scroll rolled up for books, as We began the first creation, We shall repeat it, (it is) a promise binding upon Us. Truly, We shall do it.
Verily, in this (the Qur'an) there is a plain Message for people who worship Allah (i.e. the true, real believers of Islamic Monotheism who act practically on the Qur'an and the Sunnah legal ways of the Prophet SAW).
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And certainly We wrote in the Book after the reminder that My righteous servants will inherit the land.
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And certainly We wrote in the Book after the reminder that My righteous servants will inherit the land.
And certainly We wrote in the Book after the reminder that My righteous servants will inherit the land.
O mankind! Fear your Lord and be dutiful to Him; verily, the shock of the Hour is something horrendous.

And I do not know whether this may be a trial for you, and a temporary enjoyment."

And I know not but that it is a trial for you and a provision till a time."

And the Prophet said, 'My Lord, judge Thou with truth. Our Lord is the beneficent, Whose Help is to be sought against that which ye ascribe unto Muhammad SAW (that he is a sorcerer, and unto the Qur'an that it is poetry, etc.)!'

And the Prophet said, 'O my Lord! judge Thou with truth; and our Lord is the beneficent, Whose help is to be sought against that which ye ascribe to (unto Him)."

And the Prophet said, 'My Lord, judge Thou with truth. And Our Lord is the Beneficent, Whose help is sought against what you ascribe to (to Him)."

And the Prophet said, 'Lord, judge (us) with Truth. Our Lord is the Beneficent One whose help I ask against the blasphemies you say about Him'.

And the Prophet said, 'My Lord, judge thou with truth. Our Lord is the Gracious God Whose help is sought against that which you assert.'

And the Prophet said, 'My Lord, judge Thou with truth. And Our Lord is the Beneficent Allah. Will ye then submit to His Will (become Muslims and stop worshipping others besides Allah)?'

And the Prophet said, 'My Lord, Your judgment is the absolute justice. Our Lord is the Most Gracious; only His help is sought in the face of your claims.

And the Prophet said, 'O my Lord! judge Thou with truth; and our Lord is the Beneficent Allah, Whose help is sought against what you ascribe to (to Him)."

And the Prophet said, 'My Lord, judge Thou with truth. Our Lord is the Beneficent, Whose help is to be implored against that which ye ascribe (unto Him)."

And the Prophet said, 'O my Lord! judicial you in all truth. Our Lord is the Most Beneficent, Whose help is to be sought against that which ye attribute (unto Allah that He has offspring, and unto Muhammad SAW that He is a sorcerer, and unto the Qur'an that it is poetry, etc.)!'
022:002 Khan
The Day you shall see it, every nursing mother will forget her nursling, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah.

022:002 Maulana
The day you see it, every woman giving suck will forget her suckling and every pregnant one will lay down her burden, and thou wilt see men as drunken, yet they will not be drunken, but the chastisement of Allah will be severe.

022:002 Pickthall
On the day when ye behold it, every nursing mother will forget her suckling and every pregnant one will be delivered of her burden, and thou (Muhammad) will see mankind as drunken, yet they will not be drunken, but the Doom of Allah will be strong (upon them).

022:002 Rashad
The day you witness it, even a nursing mother will discard her infant, and a pregnant woman will abort her fetus. You will see the people staggering, as if they are intoxicated, even though they are not intoxicated. This is because GOD's retribution is so awesome.

022:002 Sarwar
When that hour comes, every breast-feeding mother will discard her infant, and a pregnant woman will cast off her burden. You will see the people behaving as though they were drunk, while, in fact, they are not drunk. They only will look such because of the severity of God's torment.

022:002 Shakir
On the day when you shall see it, every woman giving suck shall quit in confusion what she suckled, and every pregnant woman shall lay down her burden, and you shall see men intoxicated, and they shall not be intoxicated but the chastisement of Allah will be severe.

022:002 Sherali
On the day when you see it, every woman giving suck shall forget her suckling and every pregnant woman shall cast her burden; and thou shalt see men as they were drunken while they will not be drunken, but severe will indeed be the chastisement of ALLAH.

022:002 Yusufali
The Day ye shall see it, every mother giving suck shall forget her suckling-babe, and every pregnant female shall drop her load (unformed); thou shalt see mankind as in a drunken riot, yet not drunk: but dreadful will be the Wrath of Allah.

022:003 Khan
And among mankind is he who disputes concerning Allah, without knowledge, and follows every rebellious (disobedient to Allah) Shaitan (devil) (devoid of each and every kind of good).

022:003 Maulana
And among men is he who disputes about Allah without knowledge, and follows every rebellious devil --

022:003 Pickthall
Among mankind is he who disputeth concerning Allah without knowledge, and followeth each froward devil;

022:003 Rashad
Among the people, there are those who argue about GOD without knowledge, and follow every rebellious devil.

022:003 Sarwar
Some people argue about God without knowledge and follow every rebellious devil.

022:003 Shakir
And among men there is he who disputes about Allah without knowledge and follows every rebellious Shaitan;

022:003 Sherali
And among men there are some who dispute about ALLAH without knowledge and follow every rebellious satan -

022:003 Yusufali
And yet among men there are such as dispute about Allah, without knowledge, and follow every evil one obstinate in rebellion!

022:004 Khan
For him (the devil) it is decreed that whosoever follows him, he will mislead him, and will drive him to the torment of the Fire.

022:004 Maulana
For him it is written that whoever takes him for a friend, he will lead him astray and conduct him to the chastisement of the burning Fire.

022:004 Pickthall
For him it is decreed that whoso taketh him for friend, he verily will lead him astray and will guide him to the punishment of the Flame.

022:004 Rashad
It is decreed that anyone who allies himself with him, he will mislead him and guide him to the agony of Hell.

022:004 Sarwar
It has been decided that satan will mislead and submit anyone who establishes friendship with him to the torment of the burning fire.

022:004 Shakir
Against him it is written down that whoever takes him for a friend, he shall lead him astray and conduct him to the chastisement of the burning fire.

022:004 Sherali
Concerning whom it is decreed that whosoever makes friends with him, him he will lead astray and will guide to the torment of the Fire.

022:004 Yusufali
About the (Evil One) it is decreed that whoever turns to him for friendship, him will he lead astray, and he will guide him to the Penalty of the Fire.
O mankind! If you are in doubt about the Resurrection, then verily! We have created you (i.e. Adam) from dust, then from a Nutfah (mixed drops of male and female sexual discharge i.e. offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh, some formed and some unformed (miscarriage), that We may make (it) clear to you (i.e. to show you Our Power and Ability to do what We will). And We cause whom We to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you attain your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), it swells and puts forth every lovely kind (of growth).

O people, if you are in doubt about the resurrection, (consider) that We created you out of dust, then out of a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you. And We cause what We please to remain in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity. And of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after knowledge he knows nothing. And thou seest the earth barren, but when We send down thereon water, it stirs and swells and brings forth a beautiful (growth) of every kind.

O mankind! If ye are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make (it) clear for you. And We cause what We will to remain in the wombs for an appointed time, and afterward We bring you forth as infants, then (give you growth) that ye attain your full strength. And among you there is he who dieth (young), and among you there is he who is brought back to the most abject time of life, so that, after knowledge, he knoweth naught. And thou (Muhammad) seest the earth barren, but when We send down thereon water, it doth thrive and swell and put forth every lovely kind (of growth).

O people, if you have any doubt about resurrection, (remember that) we created you from dust, and subsequently from a tiny drop, which turns into a hanging (embryo), then it becomes a fetus that is given life or deemed lifeless. We thus clarify things for you. We settle in the wombs whatever we will for a predetermined period. We then bring you out as infants, then you reach maturity. While some of you die young, others live to the worst age, only to find out that no more knowledge can be attained beyond a certain limit. Also, you look at a land that is dead, then as soon as we shower it with water, it vibrates with life and grows all kinds of flowers and herbs. People, if you have doubts about the Resurrection, you must know that We created you from clay that was turned into a living germ. This was developed into a clod of blood, which was made into a well formed and partly shapeless lump of flesh. This is how We show you that resurrection is not more difficult for Us than your creation. We cause whatever We want to stay in the womb for an appointed time, We then take you out of the womb as a baby, so that you may grow up and receive strength. Some of you may then die and others may grow to a very old age and lose your memory. You may see the earth as a barren land, but when We send rain, it starts to stir and swell and produce various pairs of attractive herbs.

O people! if you are in doubt about the raising, then surely We created you from dust, then from a small seed, then from a clot, then from a lump of flesh, complete in make and incomplete, that We may make clear to you; and We cause what We please to stay in the wombs till an appointed time, then We bring you forth as babies, then that you may attain your maturity; and of you is he who is caused to die, and of you is he who is brought back to the worst part of life, so that after having knowledge he does not know anything; and you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage.

O people! if you are in doubt concerning the Resurrection, (consider that) We have indeed created you from dust, then from a sperm drop, then from clotted blood, then from a lump of flesh, partly formed and partly unformed, in order that We make Our power manifest to you. And We cause what We will to remain in the wombs for an appointed term; then We bring you forth as babies; then We rear you that you may attain to your age of full strength. And there are some of you who are caused to die in the normal course, and there are others among you who are kept back till the worst part of life with the result that they know nothing after having had knowledge. And thou seest the earth lifeless, but when We send down water thereon it stirs and swells and grows every kind of beautiful vegetation.

O people! if you have any doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh, partly formed and partly unformed, in order that We may manifest (our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babies, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much), and (further) thou seest the earth barren and lifeless, but when We send down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs).

That is because Allah, He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.

That is because Allah is the Truth, and He gives life to the dead, and He is Possessor of power over all things,

This proves that GOD is the Truth, and that He revives the dead, and that He is Omnipotent.

This is because God is the Supreme Truth who gives life to the dead and who has power over all things.

This is because Allah is the Truth and because He gives life to the dead and because He has power over all things.

That is because ALLAH is Self-Subsisting and All-Sustaining, and that it is HE Who brings the dead to life, and that HE has power over all things;

This is so, because Allah is the Reality: it is He Who gives life to the dead, and it is HE Who has power over all things.

And surely, the Hour is coming, there is no doubt about it, and certainly, Allah will resurrect those who are in the graves.

And the Hour is coming, there is no doubt about it; and Allah will raise up those who are in the graves.

And the Hour will come, there is no doubt about it; and because Allah will raise those who are in the graves.

And that the Hour is coming, no doubt about it, and that GOD resurrecits those who are in the graves.

There is no doubt about the coming of the Hour of Doom and that God will raise every one from their graves.

And because the hour is coming, there is no doubt about it; and because Allah shall raise up those who are in the graves.

And because the Hour will certainly come, there is no doubt about it, and because ALLAH will raise up those who are in the graves.

And verily the Hour will come: there can be no doubt about it, or about (the fact) that Allah will raise up all who are in the graves.

And among men is he who disputes about Allah, without knowledge or guidance, or a Book giving light (from Allah).

And among men is he who disputes about Allah without knowledge, and without guidance, and without an illuminating Book.

And among mankind is he who disputeth concerning Allah without knowledge or guidance or a scripture giving light,

Some people argue about God without knowledge, guidance, and an enlightening Book.

And among men is he who disputes about Allah without knowledge and without guidance and without an illuminating Book,

And among men such a one as disputes about Allah, without Knowledge, without Guidance, and without a Book of Enlightenment,
Section 2: Certainty of Divine Help

And among mankind is he who worships Allah as it were, upon the very edge (i.e. in doubt); if good befalls him, he is content therewith; but if a trial afflicts him, he turns back on his face (i.e. reverts back to disbelief after embracing Islam). He loses both this world and the Hereafter. That is the evident loss.

And among men is he who serves Allah, standing, as it were, upon the verge, so that if good befalls him he is satisfied therewith, but if a trial afflicts him he turns back headlong. He loses this world and the Hereafter. That is a manifest loss.

And among men is he who serves Allah upon a narrow marge so that if good befalleth him he is content therewith, but if a trial befalleth him, he falleth away utterly. He loseth both the world and the Hereafter. That is the sheer loss.

Among the people there is the one who worships God conditionally. If things go his way, he is content. But if some adversity befalleth him, he makes an about-face. Thus, he loses both this life and the Hereafter. Such is the real loss.

Some people worship God to achieve worldly gains. They are confident when they are prosperous, but when they face hardships they turn away from (worship). They are lost in this life and will be lost in the life to come. Such loss is indeed destructive.

And among men is he who serves Allah (standing) on the verge, so that if good befalleth him he is satisfied therewith, but if a trial affliceth him he turns back headlong; he loseth this world and the Hereafter. That is a manifest loss.

And among men is he who serves Allah, (standing) on the verge. Thus, he loses both the world and the Hereafter. That is the evident loss.

And among men is he who serves Allah, standing, as it were, upon the verge. Then if good befalleth him, he is content therewith; and if there befalleth him a trial, he returns to his former way. He loseth both this world as well as the Hereafter. That indeed is a manifest loss.

There are among men some who serve Allah, as it were, on the verge: if good befalleth them, they are, therewith, well content; but if a trial comes to them, they turn on their faces: they lose both this world and the Hereafter: that is loss for all to see!

He calls besides Allah unto that which hurts him not, nor profits him. That is a straying far away.

He calleth, beside Allah, unto that which hurrith him not nor beneficeth him. That is the far error.

He idolizes beside GOD what possesses no power to harm him or benefit him; such is the real straying.

They worship things instead of God which can neither harm him nor benefit them. This is indeed to stray far away from the right path.

He calls besides Allah upon that which does not harm him and that which does not profit him, that is the great straying.

They call on such deities, besides Allah, as can neither hurt nor profit them: that is straying far indeed (from the Way)!

He calls unto him whose harm is nearer than his profit; certainly, and evil Maula (patron) and certainly an evil friend!

He calls on him whose harm is nearer than his benefit. Certainly an evil guardian and an evil associate!

He calleth unto him whose harm is nearer than his benefit; verily an evil patron and verily an evil friend!

He idolizes what is more apt to harm him than benefit him. What a miserable lord! What a miserable companion!

They worship of God to achieve worldly gains. They are confident when they are prosperous, but when they face hardships they turn away from (worship). How terrible is such a guardian and companion!

He calls upon him whose harm is nearer than his profit; evil certainly is the Guardian and evil certainly is the associate.

(Perhaps) they call on one whose hurt is nearer than his profit: evil, indeed, is the patron, and evil the companion (or help)!

Truly, Allah will admit those who believe (in Islamic Monotheism) and do righteous good deeds (according to the Qur'an and the Sunnah) to Gardens underneath which rivers flow (in Paradise). Verily, Allah does what He wills.

Surely Allah causes those who believe and do good deeds to enter Gardens wherein flow rivers. Allah indeed does what He pleases.

God admits those who believe and lead a righteous life into gardens with flowing streams. Everything is in accordance with God's will.

God will admit the rightly-guided believers to the gardens wherein streams flow, God has all the power to do whatever He wants.

Verily, ALLAH will cause those who believe and do good deeds to enter Gardens beneath which streams flow, surely ALLAH does what HE pleases.

Verily, ALLAH will admit those who believe and work righteous deeds, to Gardens, beneath which rivers flow: for Allah carries out all that He plans.
22:015 Khan
Whoever thinks that Allah will not help him (Muhammad SAW) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!

22:015 Maulana
Whoever thinks that Allah will not assist him in this life and the Hereafter, let him raise (himself) by some means to the heaven, then let him cut (it) off, then let him see if his plan will take away that at which he is enraged.

22:015 Pickthtal
Who so is wont to think (through envy) that Allah will not give him (Muhammad SAW) victory in the world and the Hereafter (and is enraged at the thought of his victory), let him stretch a rope up to the roof (of his dwelling), and let him hang himself. Then let him see whether his strategy dispelth that whereat he rageth!

22:015 Rashad
If anyone thinks that GOD cannot support him in this life and in the Hereafter, let him turn completely to (his creator in) heaven, and sever (his dependence on anyone else). He will then see that this plan eliminates anything that bothers him.

22:015 Sarwar
Those who thought that God would never grant victory to (Muhammad SAW), in this world nor in the hereafter (and now that he is victorious) should hang themselves by the necks from the ceiling, then cut the rope and see if this can do away with what has enraged them.

22:015 Shakir
Whoever thinks that Allah will not assist him in this life and the Hereafter, let him stretch a rope to the ceiling, then let him cut (it) off, then let him see if his struggle will take away that at which he is enraged.

22:015 Sherali
Whoso thinks that ALLAH will not help him in this world and the Hereafter, let him stretch a rope to heaven, and let him cut it off. Then let him see if his device can remove that which enranges him.

22:015 Yusufali
If any think that Allah will not help him (His Messenger) in this world and the Hereafter, let him stretch out a rope to the ceiling and cut (himself) off: then let him see whether his plan will remove that which enrages (him)!}

22:016
22:016 Khan
Thus have We sent it (this Qur'an) down (to Muhammad SAW) as clear signs, evidences and proofs, and surely, Allah guides whom He will.

22:016 Maulana
And thus have We revealed it, clear arguments, and Allah guides whom He will.

22:016 Pickthtal
Thus We reveal it as plain revelations, and verily Allah guideth whom He will.

22:016 Rashad
We have thus revealed clear revelations herein, then GOD guides whoever wills (to be guided).

22:016 Sarwar
We have revealed the Quran which contains authoritative verses. God guides only those whom He wants.

22:016 Shakir
And thus have We revealed it, being clear arguments, and because Allah guideth whom He intends.

22:016 Sherali
And thus have WE sent down the Qur'an as manifest Signs, and surely ALLAH guides whom HE desires.

22:016 Yusufali
Thy have We sent down Clear Signs; and verily Allah doth guide whom He will!

22:017
22:017 Khan
Verily, those who believe (in Allah and in His Messenger Muhammad SAW), and those who are Jews, and the Sabians, and the Christians, and the Magians, and those who worship others besides Allah, truly, Allah will judge between them on the Day of Resurrection. Verily! Allah is Witness over all things.

22:017 Maulana
Those who believe and those who are Jews and the Sabean and the Christians and the Magians and the polytheists — surely Allah will decide between them on the day of Resurrection. Surely Allah is Witness over all things.

22:017 Pickthtal
Lo! those who believe (this revelation), and those who are Jews, and the Sabaeans and the Christians and the Magians and the idolaters - Lo! Allah will decide between them on the Day of Resurrection. Lo! Allah is Witness over all things.

22:017 Rashad
Those who believe, those who are Jewish, the converts, the Christians, the Zoroastrians, and the idol worshipers, GOD is the One who will judge among them on the Day of Resurrection. GOD witnesses all things.

22:017 Sarwar
On the Day of Judgment, God will make truth and falsehood clearly distinct from each other to the believers, the Jews, the Sabean, the Christian, the Zoroastrian, and the Pagans on the Day of Judgment. God is a Witness to all things.

22:017 Shakir
Surely those who believe and those who are Jews and the Sabean and the Christians and the Magians and those who associate (others with Allah) — surely Allah will decide between them on the day of resurrection; surely Allah is a witness over all things.

22:017 Sherali
As to those who believe, and the Jews and the Sabians, and the Christians, and the Magians and the idolaters; verily, ALLAH will judge between them on the Day of Resurrection. Surely, ALLAH watches over all things.

22:017 Yusufali
Those who believe (in the Qur'an), those who follow the Jewish (scriptures), and the Sabians, Christians, Magians, and Polytheists,- Allah will judge between them on the Day of Judgment: for Allah is witness of all things.

22:018
22:018 Khan
See you not that to ALLAH prostrates everyone in the heavens and whatever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and Ad-Dawab (moving creatures, beasts, etc.), and many of mankind? But there are many (men) on whom the punishment is justified. And whomsoever ALLAH disgraces, none can honour him. Verily! Allah does what He wills.

22:018 Maulana
Seest thou not that to Allah makes submission whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people? And many there are to whom chastisement is due. And he whom Allah abases, none can give him honour. Surely Allah does what He pleases.

22:018 Pickthtal
Hast thou not seen that unto Allah payeth adoration whosoever is in the heavens and whosoever is in the earth, and the sun, the moon, and the stars, and the hills, and the trees, and the beasts, and many of mankind, while there are many unto whom the doom is justly due. He whom Allah scorneth, there is none to give him honour. Lo! Allah doeth what He will.

22:018 Rashad
Do you not realize that to GOD prostrates everyone in the heavens and the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and many who are committed to doom. Whomever GOD shames, none will honor him. Everything is in accordance with GOD's will.

22:018 Sarwar
Have you not considered that those in the heavens and the earth, the Sun, the Moon, the Stars, the mountains, the trees, the animals, and many people, all bow down to God? But many people deserve His torment. No one can give honor to whomever God has insulted. God has all the power to do what He wants.

22:018 Shakir
Do you not see that Allah is He, Whom obeys whoever is in the heavens and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees, and the animals and many of the people; and many there are against whom chastisement has become necessary; and whomsoever Allah abases, there is none who can make him honorable; surely Allah does what He pleases.

22:018 Sherali
Hast thou not seen that to ALLAH submits whosoever is in the heavens and whosoever is in the earth, and the sun, and the moon, and the stars, and the mountains and the trees, and the beasts, and many of mankind? But there are many who become deserving of punishment. And whomsoever ALLAH disgraces, none can raise him to honour. Verily, ALLAH does what HE pleases.

22:018 Yusufali
Seest thou not that to Allah bow down in worship all things that are in the heavens and on earth, - the sun, the moon, the stars; the hills, the trees, the animals; and a great number among mankind? But a great number are (also) such as are fit for Punishment: and such as Allah shall disgrace,- None can raise to honour: for Allah carries out all that He wills.
These two opponents (believers and disbelievers) dispute with each other about their Lord; then as for those who disbelieve, garments of fire will be cut out for them, boiling water will be poured down over their heads.

These two adversaries who dispute about their Lord. So those who disbelieve, for them are cut out garments of fire. Boiling water will be poured over their heads.

These two opponents (believers and disbelievers) are two opponents who contest concerning their Lord. But as for those who disbelieve, garments of fire will be cut out for them; boiling fluid will be poured down on their heads.

Here are two parties feuding with regard to their Lord. As for those who disbelieve, they will have clothes of fire tailored for them. Hellish liquid will be poured on top of their heads.

Those who prostrate themselves before God and those who do not) are two groups who dispute with each other about their Lord. For the unbelievers the garment of fire has already been prepared. Boiling water will be poured upon their heads.

These are two adversaries who dispute about their Lord; then (as to) those who disbelieve, for them are cut out garments of fire, boiling water shall be poured over their heads.

There are two groups of disputants who dispute concerning their Lord. As for those who disbelieve, garments of fire will be cut out for them; and boiling water will be poured down over their heads.

These two antagonists dispute with each other about their Lord: But those who deny (their Lord),- for them will be cut out a garment of Fire: over their heads will be poured out boiling water.

With it will melt or vanish away what is within their bellies, as well as (their) skins.

With it will be melted what is in their bellies and (their) skins as well.

Whereby that which is in their bellies, and their skins too, will be melted;

It will cause their insides to melt, as well as their skins.

It will melt their skins and all that is in their bellies.

With it shall be melted what is in their bellies and (their) skins as well.

Whereby that which is in their bellies, and their skins too, will be melted;

With it will be scalded what is within their bodies, as well as (their) skins.

And for them are hooked rods of iron (to punish them).

And for them are whips of iron.

They will be confined in iron pots.

They will be subdued by iron rods.

And for them are whips of iron.

And for their further punishment there will be maces of iron.

In addition there will be maces of iron (to punish them).

Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"

Whenever they desire to go forth from it, from grief, they are turned back into it, and (it is said) : Taste the chastisement of burning.

Whenever, in their anguish, they would go forth from thence they are driven back therein and (it is said unto them): Taste the doom of burning.

Whenever they try to exit such misery, they will be forced back in: "Taste the agony of burning."

Whenever in anguish they will try to come out of hell they will be returned therein to suffer the burning torment.

Whenever they desire to go forth from it, from grief, they shall be turned back into it, and taste the chastisement of burning.

Whenever in anguish they will seek to get out of it, they will be driven back into it; and it will be said to them, taste ye the torment of burning !'

Every time they wish to get away therefrom, from anguish, they will be forced back therein, and (it will be said), "Taste ye the Penalty of Burning!"

Section 3: Believers are Triumphant

Truly, Allah will admit those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.

Surely Allah will make those who believe and do good deeds enter Gardens wherein flow rivers -- they are adorned therein with bracelets of gold and (with) pearls. And their garments therein are of silk.

Lo! Allah will cause those who believe and do good works to enter Gardens underneath which rivers flow, wherein they will be allowed armlets of gold, and pearls, and their raiment therein will be silk.

GOD will admit those who believe and lead a righteous life into gardens with flowing streams. They will be adorned therein with bracelets of gold, and pearls, and their garments therein will be silk.

God will admit the righteously striving believers to the gardens wherein streams flow. There they will be decked with gold bracelets, pearls, and garments of silk.

Surely Allah will make those who believe and do good deeds enter Gardens beneath which rivers flow -- they shall be adorned therewith bracelets of gold and (with) pearls, and their garments therein shall be of silk.

But ALLAH will cause those who believe and do righteous deeds to enter Gardens beneath which rivers flow. They will be adorned therein with bracelets of gold and with pearls; and their raiment therein will be of silk.

Allah will admit those who believe and work righteous deeds, to Gardens beneath which rivers flow; they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk.

And they are guided (in this world) unto goodly speech (i.e. La ilaha ill-Allah, Alhamdu lillah, recitation of the Qur'an, etc.) and they are guided to the Path of Him (i.e. Allah's Religion of Islamic Monotheism), Who is Worthy of all praises.

And they are guided to pure words, and they are guided to the path of the Praiseworthy One.

They are guided unto gentle speech; they are guided unto the path of the Glorious One.

They have been guided to the good words; they have been guided in the path of the Most Praised.

for they were guided to speak the noblest words and follow the praiseworthy path.

And they are guided to goodly words and they are guided into the path of the Praiseworthy One.

And they will be guided to pure speech, and they will be guided to the path of the Praiseworthy God.

For they have been guided (in this life) to the purest of speeches; they have been guided to the Path of Him Who is Worthy of (all) Praise.
022:025 Khan

Verily! Those who disbelieve and hinder (men) from the Path of Allah, and from Al-Masjid-al-Haram (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (Hajj and 'Umrah)]. And whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islamic Monotheism), him We shall cause to taste a painful torment.

022:025 Maulana

Those who disbelieve and hinder (men) from Allah's way and from the Sacred Mosque, which We have made equally for all men, (for) the dweller therein and the visitor. And whoever inclines therein to wrong, unjustly, We shall make him taste of painful chastisement.

022:025 Pickthal

Lo! those who disbelieve and bar (men) from the way of Allah and from the Inviolable Place of Worship, which We have appointed for mankind together, the dweller therein and the nomad: whosoever seeketh wrongful partiality therein, him We shall cause to taste a painful doom.

022:025 Rashad

Surely, those who disbelieve and repulse others from the path of GOD, and from the Sacred Masjid that we designated for all the people - be they natives or visitors - and seek to pollute it and corrupt it, we will afflict them with painful retribution.

022:025 Sarwar

A painful torment awaits the pagans who create obstacles in the way that leads to God and the Sacred Mosque - which We have made for those who dwell nearby and foreigners alike - and those who commit evil and injustice therein.

022:025 Shakir

Surely (as for) those who disbelieve, and hinder (men) from Allah's way and from the Sacred Mosque which We have made equally for all men, (for) the dweller therein and (for) the visitor, and whoever shall incline therein to wrong unjustly, We will make him taste of a painful chastisement.

022:025 Sherali

As to those who disbelieve and hinder men from the way of ALLAH and from the Sacred Mosque, which WE have appointed equally for the benefit of all men, be they dwellers therein or visitors from the desert, and whoso seeks wrongfully to deviate therein from the right path - WE shall cause him to taste of a grievous punishment.

022:025 Yusufali

As to those who have rejected (Allah), and would keep back (men) from the Way of Allah, and from the Sacred Mosque, which We have made (open) to (all) men - equal is the dweller there and the visitor from the country - and any whose purpose therein is profanity or wrong-doing - them will We cause to taste of a most Gruelous Penalty.

022:026 Maulana

And when We pointed to Abraham the place of the House, saying: Associate naught with me, and purify My House for those who make circuits and stand to pray and bow and prostrate themselves.

022:026 Pickthal

And (remember) when We showed Ibrahim (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me. [La ilaha ill- Allah (none has the right to be worshipped but Allah Islamic Monotheism), and sanctify My House for those who circumambulate it, and those who stand up for prayer, and those who bow (submit themselves with humility and obedience to Allah), and make prostration (in prayer, etc.)."

022:026 Yusufali

As to those who disbelieve and hinder men from the way of ALLAH and from the Sacred Mosque, which WE have appointed equally for the benefit of all men, be they dwellers therein or visitors from the desert, and whoso seeks wrongfully to deviate therein from the right path - WE shall cause him to taste of a grievous punishment.

022:026 Khan

And (remember) when We showed Ibrahim (Abraham) the site (of) the (Sacred) House (the Ka'bah at Makkah) (saying): "Associate not anything (in worship) with Me. [La ilaha ill- Allah (none has the right to be worshipped but Allah Islamic Monotheism), and sanctify My House for those who circumambulate it, and those who stand up for prayer, and those who bow (submit themselves with humility and obedience to Allah), and make prostration (in prayer, etc.)."

022:026 Khan

And when We pointed to Abraham the place of the House, saying: associated naught with me, and purify My House for those who make circuits and stand to pray and bow and prostrate themselves.

022:026 Pickthal

And (remember) when We showed Abraham the place of the (holy) House, saying: Ascribe thou no thing as partner unto Me, and purify My House for those who make the round (thereof) and those who stand and those who bow and make prostration.

022:026 Rashad

He appointed Abraham to establish the Shrine: "You shall not idolize any other god beside Me, and purify My shrine for those who visit it, those who live near it, and those who bow and prostrate.

022:026 Sarwar

When We prepared for Abraham the place to build the Sacred House, We told him not to consider anything equal to Me and to keep the House clean for those walking around it, those standing, bowing down, and prostrating in prayer.

022:026 Shakir

And when We assigned to Ibrahim the place of the House, saying: Do not associate with Me aught, and purify My House for those who make the circuits and stand to pray and bow and prostrate themselves.

022:026 Sherali

Behold! We gave the site, to Abraham, of the (Sacred) House, (saying): "Associate not anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer).

022:027 Khan

And proclaim to mankind the Hajj (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform Hajj).

022:027 Maulana

And proclaim to men the Pilgrimage: they will come to thee on foot and on every lean camel, coming every remote path:

022:027 Pickthal

And proclaim unto mankind the pilgrimage. They will come unto thee on foot and on every lean camel; they will come from every deep ravine,

022:027 Rashad

"And proclaim that the people shall observe Hajj pilgrimage. They will come to you walking or riding on various exhausted (means of transportation). They will come from the farthest locations."

022:027 Sarwar

(We commanded Abraham), "Call people for hajj - an act of worship accomplished by visiting the sacred sites in Mecca." They will come on foot and on lean camels from all the distant quarters

022:027 Shakir

And proclaim among men the Pilgrimage: they will come to you on foot and on every lean camel, coming from every remote path,

022:027 Sherali

And proclaim unto men the Pilgrimage. They will come to thee on foot, and on every lean camel, coming by every distant, deep, track.

022:028 Yusufali

'Aproclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways;

022:028 Khan

That they may witness things that are of benefit to them (i.e. reward of Hajj in the Hereafter, and also some worldly gain from trade, etc.), and mention the Name of Allah on appointed days (i.e. 10th, 11th, 12th, and 13th day of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice) (at the time of their slaughtering by saying: Bismillah, Wallahu Akbar, Allahumma Minka wa Ilaik). Then eat thereof and feed therewith the poor unfortunate.

022:028 Maulana

That they may witness advantages for them and mention the name of Allah during the appointed days, and offer the sacrifice of the cattle that God has given them. They themselves should consume part of the sacrificial flesh and give the rest to the destitute and needy people.

022:028 Pickthal

To see their benefits, commemorate the name of God during the appointed days, and offer the sacrifice of the cattle that God has given them. They themselves should consume part of the sacrificial flesh and give the rest to the destitute and needy people.

022:028 Sarwar

That they may witness benefits, and they shall mention the name of Allah during stated days over what He has given them of the cattle quadrupeds; then eat of them and feed the distressed one, the needy.

022:028 Shakir

That they might witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds, then eat of them and feed the distressed one, the needy.

022:028 Sherali

'That they may witness the benefits (provided for) them, and celebrate the name of Allah, during the appointed days, over the quadrupeds of the class of cattle that HE has provided for them. So eat thereof and feed the distressed and the needy.

022:028 Yusufali

'That they may witness the benefits (provided for) them, and celebrate the name of Allah, during the Days appointed, over the cattle which He has provided for them (for sacrifice); then eat ye thereof and feed the distressed ones in want.
In them ye have benefits for a term appointed: in the end their place of sacrifice is near the Ancient House.

There are benefits for you in the (sacrificial offerings) of God until the appointed time when you slaughter them as your offering near the Ancient House.

The (livestock) provide you with many benefits for a period, before being donated to the ancient shrine.

Therein are benefits for you for an appointed term, then their place of sacrifice is the Ancient House.

House (the Haram city).

Such (is his state): and whoever holds in honour the symbols of Allah, (in the sacrifice of animals), such (honour) should come true from the piety of hearts.

To respect the symbols of God is the sign of a pious heart.

To respect the ordinances of Allah, it is better for him with his Lord; and the cattle are made lawful for you, except those specifically prohibited for you. So shun the abomination of idol worship, and avoid bearing false witness.

The truth is that whoso honours the sacred Signs of ALLAH - that, indeed, proceeds from the righteousness of hearts.

Being true in faith to Allah, and never assigning partners to Him: if anyone assigns partners to Allah, it is as if he had fallen from on high, then the birds snatch him away, or the wind carries him off to a distant place.

The Pilgrimage: whoever honours the things declared sacred by ALLAH, has deserved a good reward at their Lord. All livestock is made lawful for your food, except for those specifically prohibited for you. So shun the abomination of idol worship, and avoid bearing false witness.

The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination of idols, and shun all words of untruth.

Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House.

Then let them complete the prescribed duties (Manasik of Hajj) for them, and perform their vows, and circumambulate the Ancient House (the Ka'bah at Makkah).

Then let them make an end of their unkeptness and pay their vows and go around the Ancient House.

They shall complete their obligations, fulfill their vows, and visit the ancient shrine.

Let the pilgrims then neatly dress themselves, fulfill their vows, and walk seven times around the Kabah.

Then let them accomplish their needful acts of shaving and cleansing, and let them fulfill their vows and let them go round the Ancient House.

Then let them accomplish their needful acts of cleansing, and fulfill their vows, and go around the Ancient House.'
And for every nation We have appointed religious ceremonies, that they may mention the Name of Allah over the beast of cattle that He has given them for food. And your Ihāl (God) is One Ihāl (God Allah), so you must submit to Him Alone (in Islam). And (O Muhammad SAW) give glad tidings to the Mukhbitūn [those who obey Allah with humility and are humble from among the true believers of Islamic Monotheism],

And for every nation We appointed acts of devotion that they might mention the name of Allah on what He has given them of the cattle quadrupeds. So your God is One God, therefore to Him should you submit. And give good news to the humble,

And for every nation have We appointed a ritual, that they may mention the name of Allah over the beast of cattle that He hath given them for food; and your God is One God, therefore surrender unto Him. And give good tidings (O Muhammad) to the humble,

For each congregation we have decreed rites whereby they commemorate the name of GOD for providing them with the livestock. Your god is one and the same god; you shall all submit to Him. Give good news to the obedient.

To every nation We have given certain sacrificial rituals. Let them consecrate their sacrificial animals with His Name. Your God is One God and you must submit yourselves to His will. (Muhammad), give the glad news (of God's mercy) to the devoted servants of God:

And to every nation We appointed acts of devotion that they may mention the name of Allah on what He has given them of the cattle quadrupeds; so your god is One God, therefore to Him should you submit, and give good news to the humble.

And for every people WE have appointed rites of Sacrifice, that they might mention the name of ALLAH over the quadrupeds of the class of cattle that HE has provided for them. So your God is One God, therefore, submit ye all to HIM. And give thou glad tidings to the humble.

To every people did We appoint rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food). But your god is One God: submit then your wills to Him (in Islam): and give thou the good news to those who humble themselves.-

Whose hearts are filled with fear when Allah is mentioned; who patiently bear whatever may befall them (of calamities); and who perform As-Salat (Iqamat-as-Salat), and who spend (in Allah's Cause) out of what We have provided them.

Whose hearts tremble when Allah is mentioned, and who are patient in their afflictions, and who keep up prayer, and spend of what We have given them.

Whose hearts fear when Allah is mentioned, and the patient of whatever may befall them, and those who establish worship and who spend of that We have bestowed on them.

They are the ones whose hearts tremble upon mentioning GOD, they steadfastly persevere during adversity, they observe the Contact Prayers (Salat), and from our provisions to them, they give to charity.

Those whose hearts are filled with awe on hearing about God, who exercise patience in hardships, who are steadfast in prayer, and who spend their property for the cause of God.

(T) those whose hearts tremble when Allah is mentioned, and those who are patient under that which afflicts them, and those who keep up prayer, and spend (benevolently) out of what We have given them.

Whose hearts are filled with awe when the name of ALLAH is mentioned, and who patiently endure whatever befalls them, and who observe Prayer and spend out of what WE have bestowed upon them.

To those whose hearts when Allah is mentioned, are filled with fear, who show patient perseverance over their afflictions, keep up regular prayer, and spend (in charity) out of what We have bestowed upon them.

And the Budn (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah.) We have made for you as among the Symbols of Allah, therein you have much good. So mention the Name of Allah over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the beggar who does not ask (men), and the beggar who asks (men). Thus have We made them subservient to you that you may be grateful.

And the camels, We have made them of the signs appointed by Allah for you; for you therein is much good. So mention the name of Allah on them standing in a row. Then when they fall down on their sides, eat of them and feed the contented one and the beggar. Thus have We made them subservient to you that you may be grateful.

The animal offerings are among the rites decreed by GOD for your own good. You shall mention GOD's name on them while they are standing in line. Once they are offered for sacrifice, you shall eat therefrom and feed the poor and the needy. This is why we subdued them for you, that you may show your appreciation.

For you We have made the sacrificial camel one of the reminders of God. It also has other benefits for you. Consecrate it with the Name of God when it is steadily standing. When it is slaughtered, consume its flesh and give part of it to the needy who do and those do not ask for help from others. Thus We have made the camel subservient to you so that perhaps you may give thanks,

And (as for) the camels, We have made them of the signs of the religion of Allah for you; for you therein is much good; therefore mention the name of Allah on them as they stand in a row, then when they fall down eat of them and feed the poor man who is contented and the beggar; thus have We made them subservient to you, that you may be grateful.

And among the sacred Signs of ALLAH WE have appointed for you the sacrificial camels. In them there is much good for you. So mention the name of ALLAH over them as they stand tied up in rows. And when they fall down dead on their sides, eat thereof and feed him who is needy but contented and him also who supplicates. Thus have WE subjected them to you, that you may be grateful.

The sacrificial camels we have made for you as among the symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter), eat ye thereof, and feed such as (beg not but) live in contentment, and such as beg with due humility: thus have We made animals subject to you, that ye may be grateful.
It is neither their meat nor their blood that reaches Allah, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allah for His Guidance to you, and give glad tidings (O Muhammad SAW) to the Muhsinun (doers of good).

Not their flesh, nor their blood, reaches Allah, but to Him is acceptable observance of duty on your part. Thus has He made them subservient to you, that you may magnify Allah for guiding you aright. And give good news to those who do good (to others).

Neither their meat, nor their blood reaches GOD. What reaches Him is your righteousness. He has subdued them for you, that you may show your appreciation by glorifying GOD for guiding you. Give good news to the charitable.

It is not the flesh and blood of your sacrifice that pleases God. What pleases God is your piety. God has made subservient to you the sacrificial animals so that perhaps you will glorify Him; He is guiding you. (Muhammad), give the glad news (of God's mercy) to the righteous people.

There does not reach Allah their flesh nor their blood, but to Him is acceptable the guarding (against evil) on your part; thus has He made them subservient to you, that you may magnify Allah because He has guided you aright; and give good news to those who do good (to others).

Their flesh reaches not ALLAH, nor does their blood, but it is your righteousness that reaches HIM. Thus HE has subjected them to you, that you may glorify ALLAH for HIS guiding you. And give glad tidings to those who do good.

It is not their meat nor their blood, that reaches Allah: it is your piety that reaches Him: He has thus made them subject to you, that ye may glorify ALLAH for His Guidance to you and proclaim the good news to all who do right.

Truly, Allah defends those who believe. Verily! Allah likes not any treacherous ingrate to ALLAH [those who disobey Allah but obey Shaitan (Satan)].

Surely Allah defends those who believe. Surely Allah loves not anyone who is unfaithful, ungrateful.

Lo! Allah defends those who believe. GOD does not love any betrayer, unappreciative.

Surely Allah will defend those who believe; surely Allah does not love any one who is unfaithful, ungrateful.

Surely, ALLAH defends those who believe. Surely, ALLAH loves not anyone who is perfidious, ungrateful.

Verily Allah will defend (from ill) those who believe: verily, Allah loveth not any that is a traitor to faith, or show ingratitude.

Section 6: Believers permitted to Fight

Permission to fight is given to those (i.e. believers against disbelievers), who are fighting them, (and) because they (believers) have been wronged, and surely, Allah is Able to give them (believers) victory.

Permission (to fight) is given to those on whom war is made, because they are oppressed. And surely Allah is Able to assist them --

Sanction is given unto those who fight because they have been wronged; and Allah is indeed Able to give them victory;

Permission is granted to those who are being persecuted, since injustice has befallen them, and GOD is certainly able to support them.

Permission to take up arms is hereby granted to those who are attacked; they have suffered injustice. God has all the power to give victory;

Permission (to fight) is given to those upon whom war is made because they are oppressed, and most surely Allah is well able to assist them;

Permission to take up arms is given to those against whom war is made, because they have been wronged and ALLAH, indeed, has power to help them.--

To those against whom war is made, permission is given (to fight), because they are wronged;-- and verily, Allah is most powerful for their aid;--

Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allah." - For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty.

Those who are driven from their homes without a just cause except that they say: Our Lord is Allah. And if Allah did not repel some people by others, cloisters, and churches, and synagogues, and mosques in which Allah's name is much remembered, would have been pulled down. And surely Allah will help him who helps Him. Surely Allah is Strong, Mighty.

Those who have been driven from their homes unjustly only because they said: Our Lord is Allah - For had it not been for Allah's supporting some men by means of others, cloisters and churches and oratories and mosques, wherein the name of Allah is oft mentioned, would assuredly have been pulled down. Verily Allah helpeth one who helpeth Him. Lo! Allah is Strong, Almighty -

They were evicted from their homes unjustly, for no reason other than saying, "Our Lord is GOD." If it were not for GOD's supporting of some people against others, monasteries, churches, synagogues, and masjids - where the name of GOD is commemorated frequently - would have been destroyed. Absolutely, GOD supports those who support Him. GOD is Powerful, Almighty.

Those who have been driven out from their homes unjustly, only because they said, 'Our Lord is ALLAH.' And if ALLAH had not repelled some people by means of others, cloisters and churches and synagogues and mosques, wherein the name of ALLAH is oft remembered, would surely have been destroyed. And ALLAH will, surely, help him who helps HIM. ALLAH is, indeed, Powerful, Mighty -

(They are) those who have been expelled from their homes in defiance of right,- (for no cause) except that they say, 'our Lord is Allah'. Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of Allah is commemorated in abundant measure. Allah will certainly aid those who aid his (cause);-- for verily Allah is full of Strength, Exalted in Might, (able to enforce His Will).
And how many a lofty castle lies in ruins! And how many a city have We destroyed, which was given to wrongdoing, so that it is fallen down on its roofs; and how many a well is deserted high.

Many a community we have annihilated because of their wickedness. They ended up in ruins, stilled wells, and great empty mansions.

How many a township have We destroyed while it was sinful, so that it lieth (to this day) in ruins! And how many a lofty castle lies in ruins?

And many a city have WE destroyed, which was given to wrongdoing, so that it is fallen down on its roofs; and how many a well is deserted and how many a lofty castle lies in ruins!

And how many populations have WE destroyed, which were given to wrongdoing? They tumbled down on their roofs. And how many wells are lying idle and neglected, and castles lofty and well-built?
022:046 Khan
Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.

022:046 Maulana
Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.

022:046 Pickthall
Have they not travelled in the land, and have they hearts wherewith to feel and ears wherewith to hear? For indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind.

022:046 Rashad
Did they not roam the earth, then use their minds to understand, and use their ears to hear? Indeed, the real blindness is not the blindness of the eyes, but the blindness of the hearts inside the chest.

022:046 Sarwar
Have they not travelled in the land so that they should have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.

022:046 Shakir
Have they not traveled in the land that so they may have hearts wherewith to understand, or ears wherewith to hear? For, surely, it is not the eyes that are blind, but blind are the hearts which are in the breasts.

022:046 Yusufali
Do they not travel through the land, so that their hearts (and minds) may thus learn wisdom and their ears may thus learn to hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts.

022:047 Khan
And they ask you to hasten on the torment! And Allah fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

022:047 Maulana
And they ask thee to hasten on the chastisement, and Allah by no means fails in His promise. And surely a day with thy Lord is as a thousand years of what you reckon.

022:047 Pickthall
And they will bid thee hasten on the Doom, and Allah faileth not His promise, but lo! a Day with Allah is as a thousand years of what ye reckon.

022:047 Rashad
They challenge you to bring retribution, and GOD never fails to fulfill His prophecy. A day of your Lord is like a thousand of your years.

022:047 Sarwar
They want you to bring upon them their punishment without delay. God never disregards His promise. One day for God is equal to a thousand years for you.

022:047 Shakir
And they ask you to hasten on the punishment, and Allah will by no means fail in His promise, and surely a day with your Lord is as a thousand years of what you number.

022:047 Sherali
And they demand of thee to hasten on the punishment, but ALLAH will never break HIS promise. And, verily, a day with thy Lord is sometimes as a thousand years of your reckoning.

022:047 Yusufali
Yet they ask thee to hasten on the Punishment! But Allah will not fail in His Promise. Verily a Day in the sight of thy Lord is like a thousand years of your reckoning.

022:048 Khan
And many a township did I give respite while it was given to wrong-doing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).

022:048 Maulana
And how many a town did I give respite while it was unjust, then I seized it! And to Me is the return.

022:048 Pickthall
And how many a township did I suffer long though it was sinful! Then I grasped it. Unto Me is the return.

022:048 Rashad
Many a community in the past committed evil, and I led them on for awhile, then I punished them. To Me is the ultimate destiny.

022:048 Sarwar
To how many unjust towns have We given respite and then sized with torment. To Me do all things return.

022:048 Shakir
And how many a town to which I gave respite while it was unjust, then I overtook it, and to Me is the return.

022:048 Sherali
And how many a city I have respite, while it was given to wrongdoing. Then I seized it, and unto ME is the return.

022:048 Yusufali
And to how many populations did I give respite, which were given to wrong-doing? in the end I punished them. To me is the destination (of all).

022:049 Khan
Section 7: Opposition to the Prophet
Say (O Muhammad SAW): "O mankind! I am sent to you only to give a Clear Warning:

022:049 Maulana
Say: O mankind! I am (sent) to you only to as a plain warner.

022:049 Pickthall
Say: O mankind! I am only a plain warner unto you.

022:049 Rashad
Say, "O people, I have been sent to you as a profound warner."

022:049 Sarwar
(Muhammad), tell them, "People, I am giving you a clear warning.

022:049 Shakir
Say: O people! I am only a plain warner to you.

022:049 Sherali
Say, 'O Mankind, I am but a plain Warner to you,'

022:049 Yusufali
Say: 'O men! I am (sent) to you only to give a Clear Warning:

022:050 Khan
So those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, for them is forgiveness and Ridqun Karim (generous provision, i.e. Paradise).

022:050 Maulana
So those who believe and do good, for them is forgiveness and an honourable sustenance.

022:050 Pickthall
Those who believe and do good works, for them is pardon and a rich provision;

022:050 Rashad
Those who believe and lead a righteous life have deserved forgiveness and a generous recompense.

022:050 Sarwar
The Righteously striving believers will receive forgiveness and honorable sustenance.

022:050 Shakir
Then (as for) those who believe and do good, they shall have forgiveness and an honorable sustenance.

022:050 Sherali
Those who believe and do good works, for them is forgiveness and an honourable provision;

022:050 Yusufali
"Those who believe and work righteousness, for them is forgiveness and a sustenance most generous.

022:051 Khan
But those who strive against Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate and obstruct them, they will be dwellers of the Hell-fire.

022:051 Maulana
And those who strive to oppose Our messages, they are the inmates of the flaming Fire.

022:051 Pickthall
While those who strive to thwart Our revelations, such are rightful owners of the Fire.

022:051 Sherali
"But those who strive against Our Signs, seeking to frustrate Our purpose - these shall be the inmates of the Fire."

022:051 Yusufali
"But those who strive against Our Signs, to frustrate them,- they will be Companions of the Fire."
Never did We send a Messenger or a Prophet before you, but when he did recite the revelation or narrated or spoke, Shaitan (Satan) threw (some falsehood) in it. But Allah abolishes that which Shaitan (Satan) throws in. Then Allah establishes His Revelations. And Allah is All-Knower, All-Wise.

And We never sent a messenger or a prophet before thee but when he desired, the devil made a suggestion respecting his desire; but Allah annuls that which the devil casts, then does Allah establish His messages. And Allah is Knowing, Wise.

Never sent We a messenger or a prophet before thee but when He recited (the message) Satan proposed (opposition) in respect of that which he recited thereof. But Allah abolisheth that which Satan proposeth. Then Allah establisheth His revelations. Allah is Knower, Wise.

We did not send before you any messenger, nor a prophet, without having the devil interfere in his wishes. GOD then nullifies what the devil has done. GOD perfects His revelations. GOD is Omniscient, Most Wise.

Satan would try to tamper with the desires of every Prophet or Messenger whom We sent. Then GOD would remove Satan's temptations and strengthen His revelations. GOD is All-knowing and All-wise.

And We did not send before you any messenger or prophet, but when he desired, the Shaitan made a suggestion respecting his desire; but Allah annuls that which the Shaitan casts, then does Allah establish His communications, and Allah is Knowing, Wise.

Satan would try to tamper with the desires of every Prophet or Messenger whom We sent. Then GOD would remove Satan's temptations and strengthen His revelations. GOD is All-knowing and All-wise.

And those who disbelieve shall not cease to be in doubt concerning it until the hour overtakes them suddenly, or there comes to them the torment of a destructive day.

And those who disbelieve will not cease to be in doubt concerning it, until the hour overtakes them suddenly, or there comes to them the chastisement of a destructive day.

Never did WE send a Messenger or a Prophet before thee, but when he sought to attain his object, Satan put obstacles in the way of what he sought after. But ALLAH removes the obstacles that are placed by Satan. Then ALLAH firmly establishes HIS Signs. And ALLAH is All-Knowing, Wise.

Never did WE send a Messenger or a Prophet before thee, but when he framed a desire, Satan threw some (vanity) into his desire: but ALLAH will cancel anything (vain) that Satan throws in, and ALLAH will confirm (and establish) HIS Signs: for ALLAH is full of Knowledge and Wisdom.

That He (Allah) may make what is thrown in by Shaitan (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimun (polytheists and wrong-doers, etc.) are in an opposition far-off (from the truth against Allah's Messenger and the believers).

He may make what the devil casts a trial for those in whose hearts is a disease and the hard-hearted. And surely the wrongdoers are in severe opposition.

He may make that which the devil proposeth a temptation for those in whose hearts is a disease, and those whose hearts are hardened - Lo! the evil-doers are in open schism -

He thus sets up the devil's scheme as a test for those who harbor doubts in their hearts, and those whose hearts are hardened. The wicked must remain with the opposition.

He would make Satan's temptations a trial for those whose hearts are hard and sick. The wrong-doers are far away from the Lord, So that He may make what the Shaitan casts a trial for those in whose hearts is disease and those whose hearts are hard; and most surely the unjust are in a great opposition.

This happens that HE may make the obstacles which Satan puts in the way of the Prophet a trial for those in whose hearts is a disease and, those whose hearts are hardened and surely, the wrongdoers are gone far in opposition -

That He may make the suggestions thrown in by Satan, but a trial for those in whose hearts is a disease and who are hardened of heart: verily the wrong-doers are in a schism far (from the Truth):

And that those who have been given knowledge may know that it (this Qur'an) is the truth from your Lord, and that they may believe therein, and their hearts may submit to it with humility. And verily, Allah is the Guide of those who believe, to the Straight Path.

And that those who have been given knowledge may know that it is the Truth from thy Lord, so they should believe in it that their hearts may be lowly before Him. And surely Allah is the Guide of those who believe, into a right path.

And that those who have been given knowledge may know that it is the truth from thy Lord, so that they may believe therein and their hearts may submit humbly unto Him. Lo! Allah verily is guiding those who believe unto a right path.

Those who are blessed with knowledge will recognize the truth from your Lord, then believe in it, and their hearts will readily accept it. Most assuredly, GOD guides the believers in the right path.

So that He may make what the devil casts a trial for those in whose hearts is disease and those whose hearts are hard, and most surely the unjust are in a great opposition.

That and those who have received knowledge would know and believe that whatever happens with the Prophets and Messengers is the Truth from their Lord and will believe it. This will cause their hearts to become filled with awe. GOD guides the believers to the right path.

And that those who have been given the knowledge may know that it is the truth from your Lord, so they may believe in it and their hearts may be lowly before it; and most surely Allah is the Guide of those who believe into a right path.

And that those to whom knowledge is given may know that it is the truth from thy Lord, so that they may believe therein and their hearts may be humble unto HIM. And, surely, ALLAH guides those who believe to the right path;

And that those on whom knowledge has been bestowed may learn that the (Qur'an) is the Truth from thy Lord, and that they may believe therein, and their hearts may be made humbly (open) to it: for verily Allah is the Guide of those who believe, to the Straight Way.

And We never sent a Messenger or a Prophet before you, but when he sought to attain his object, Satan put obstacles in the way of what he sought after. But ALLAH removes the obstacles that are placed by Satan. Then ALLAH firmly establishes HIS Signs. And ALLAH is All-Knowing, Wise.

And We did not send before you any messenger, nor a prophet, without having the devil interfere in his wishes. GOD then nullifies what the devil has done. GOD perfects His revelations. GOD is Omniscient, Most Wise.

That He (Allah) may make what is thrown in by Shaitan (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimun (polytheists and wrong-doers, etc.) are in an opposition far-off (from the truth against Allah's Messenger and the believers).

And that those who have been given knowledge may know that it is the Truth from your Lord, and that they may believe therein, and their hearts may submit to it with humility. And verily, Allah is the Guide of those who believe, to the Straight Path.

And that those who have been given knowledge may know that it is the truth from thy Lord, so they should believe in it that their hearts may be lowly before Him. And surely Allah is the Guide of those who believe, into a right path.

And those who disbelieve will not cease to be in doubt about it (this Qur'an) until the Hour comes suddenly upon them, or there comes to them the torment of the Day of the resurrection.

And those who disbelieve will not cease to be in doubt concerning it, until the Hour overtakes them suddenly, or there comes to them the chastisement of a destructive day.

And those who disbelieve will not cease to be in doubt about it until the Hour comes suddenly upon them, or there comes to them the punishment of a destructive day.

Those who reject Faith will not cease to be in doubt concerning (Revelation) until the Hour (of Judgment) comes suddenly upon them, or there comes to them the Penalty of a Day of Disaster.
Allah is One that blots out (sins) and forgives (again and again). That (is so). And if one has retaliated to no greater extent than the injury he received, and is again set upon inordinately. That indeed is so. And whoso retaliates with the like of that with which he is afflicted and is oppressed, Allah will surely help him. Verily! Allah verily is Knower, Indulgent. That (shall be so); and he who retaliates with the like of that with which he has been afflicted and has been oppressed, Allah will most certainly aid him; most surely Allah is Pardoning, Oft-Forgiving. That (is so). And whoso retaliates with the like of that with which he is afflicted and is oppressed. Allah will surely help him. Allah is indeed the Best of providers. And (as for) those who fly in Allah's way and are then slain or die, Allah will certainly grant them a goodly sustenance, and most surely Allah is the Best of providers. And those who leave their homes for the cause of Allah, and are then slain or die, Allah will certainly provide for them a goodly provision. Verily! Allah verily is the Best of providers. And the unbelievers who called Our revelations lies will suffer humiliating torment. And (as for) those who disbelieved in and rejected Our communications, these is it who shall have a disgraceful chastisement. "And those who leave their homes in the cause of Allah, and are then slain or die, Allah will, surely, provide them a goodly sustenance. GOD is certainly the Best of providers. And those who disbelieved and belied Our Verses (of this Qur'an), for them will be a humiliating torment (in Hell). And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allah will surely help him. Verily! Allah indeed is All-Knowing, Most Forbearing. And (as for) those who fled their homes for the cause of Allah and then were slain or died, Allah verily will provide for them a good provision. Lo! Allah, He verily is Best of all who make provision. And those who disbelieved and rejected Our revelations have incurred a shameful doom. And (as for) those who fly in Allah's way and are then slain or die, Allah will most certainly grant them a goodly sustenance, and most surely Allah is the Best Giver of sustenance. And it is decreed that if one avenges an injustice that was inflicted upon him, equitably, then he is persecuted because of this, GOD will surely support him. Lo! Allah verily is Pardoner, Forgiving. Assuredly He will cause them to enter by an entry that they will love. Lo! Allah verily is Knower, Indulgent. He will judge among them. As for those who believe and do righteous deeds will be in Gardens of Delight, He will judge between them. Then those who believed and did good works will be in Gardens of Delight. Assuredly He will cause them to enter a place of entrance which they shall be well pleased with, and surely Allah is Knowing, Forbearing. He will certainly cause them to enter a place which they are pleased with. And surely Allah is All-Knowing, Forbearing. He will certainly admit them to a place with which they shall be well pleased. And Allah is indeed the Best of providers. And those who leave their homes in the cause of Allah, and are then slain or die. On them will Allah bestow verily a goodly Provision: Truly Allah is He Who bestows the best provision. And whoso has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allah will surely help him. Verily! Allah indeed is Oft-Pardoning, Oft-Forgiving. And (as for) those who flee in Allah's way and are then slain or die, Allah will most certainly grant them a goodly sustenance, and most surely Allah is the Best Giver of sustenance. And those who leave their homes for the cause of ALLAH, and are then slain or die, ALLAH will, surely, provide for them a goodly provision. GOD is certainly the Best of providers. And, surely, ALLAH is the Best of those who make provision. Those who emigrated in the Cause of Allah and after that were killed or died, surely, Allah will provide a good provision for them. And verily, it is Allah Who indeed is the Best of those who make provision. And those who flee in Allah's way and are then slain or die, Allah will certainly grant them a goodly sustenance. And surely Allah is the Best of providers. And those who disbelieved and denied Our revelations, for them will be a shameful doom. And whoso retaliates with the like of that which he was made to suffer and then has again been wronged, Allah will surely help him. Verily! Allah verily is Knower, Indulgent. And those who leave their homes for the cause of Allah, and are then slain or die, ALLAH will, surely, provide for them a goodly provision. GOD is certainly the Best of providers. And (as for) those who disbelieved and belied Our Verses (of this Qur'an), for them will be a humiliating torment (in Hell). And those who disbelieved and denied Our revelations, for them will be a shameful doom. And whoso retaliates with the like of that which he was made to suffer and then has again been wronged, Allah will surely help him. Verily! Allah indeed is Oft-Pardoning, Oft-Forgiving. And they who believe and lead a righteous life, they have deserved the gardens of bliss.
022:061 Yusufali  That is because Allah merges the night into the day, and He merges the day into the night. And verily, Allah is All-Hearer, All-Seer.

022:061 Khan  That is because Allah merges the night into the day, and He merges the day into the night. And verily, Allah is All-Hearer, All-Seer.

022:061 Maulana  That is because Allah merges the night into the day, and He merges the day into the night. And verily, Allah is All-Hearer, All-Seer.

022:061 Pickthal  That is because Allah makes the night to pass into the day and makes the day to pass into the night, and because Allah is Hearer, Seer.

022:061 Rashad  It is a fact that GOD merges the night into the day, and merges the day into the night, and that GOD is Hearer, Seer.

022:061 Sarwar  God causes the night to enter into the day and the day to enter into the night. He is All-knowing and All-aware.

022:061 Shakir  That is because Allah causes the night to enter into the day and causes the day to enter into the night, and because Allah is Hearer, Seer.

022:061 Sherali  That system of punishment operates to show that it is ALLAH Who causes the night to enter into the day and causes the day to enter into the night, and that ALLAH is All-Hearing, All-Seeing.

022:061 Yusufali  That is because Allah merges night into day, and He merges day into night, and verily it is Allah Who hears and sees (all things).

022:062 Yusufali  To Him belongs all that is in the heavens and all that is on the earth: for verily Allah, He is the True, and that whereon they call instead of Him, it is falsehood, and because Allah, He is the High, the Great.

022:062 Khan  To Him belongs all that is in the heavens and all that is on the earth: and verily Allah is the True, and whatever they worship instead of Him is falsehood, and because Allah is the High, the Great.

022:062 Maulana  To Him belongs all that is in the heavens and all that is on the earth: and verily Allah is the True, and whatever they worship instead of Him is falsehood, and because Allah is the High, the Great.

022:062 Pickthal  To Him belongs all that is in the heavens and on the earth: for verily Allah is the True, and what they call upon besides Him is falsehood, and because Allah is the High, the Great.

022:062 Rashad  To Him belongs all in the heavens and on the earth: for verily Allah is the True, and what they call upon besides Him is falsehood, and because ALLAH is the High, the Great.

022:062 Sarwar  To Him belongs all that is in the heavens and on the earth: for verily Allah is the True, and what they call upon besides Him is falsehood, and because ALLAH is the High, the Great.

022:062 Shakir  To Him belongs all that is in the heavens and on the earth: for verily Allah is the True, and what they call upon besides Him is falsehood, and because ALLAH is the High, the Great.

022:062 Sherali  To Him belongs all in the heavens and on the earth: for verily Allah is the True, and what they call upon besides Him is falsehood, and because ALLAH is the High, the Great.

022:062 Yusufali  To Him belongs all that is in the heavens and on the earth: for verily Allah is the True, and what they call upon besides Him is falsehood, and because ALLAH is the High, the Great.

022:063 Khan  Have you not seen that GOD has sent down water from the sky and has made the earth green all over. He is Kind and All-awake.

022:063 Maulana  Have you not seen that GOD has sent down water from the sky and has made the earth green all over? He is Kind and All-awake.

022:063 Pickthal  Have you not seen that GOD has sent down water from the sky and has made the earth green all over? He is Kind and All-awake.

022:063 Rashad  Have you not seen that GOD has sent down water from the sky and has made the earth green all over? He is Kind and All-awake.

022:063 Sarwar  Have you not seen that GOD has sent down water from the sky and has made the earth green all over? He is Kind and All-awake.

022:063 Shakir  Have you not seen that GOD has sent down water from the sky and has made the earth green all over? He is Kind and All-awake.

022:063 Sherali  Have you not seen that GOD has sent down water from the sky and has made the earth green all over? He is Kind and All-awake.

022:063 Yusufali  Have you not seen that GOD has sent down water from the sky and has made the earth green all over? He is Kind and All-awake.

022:064 Khan  Do you not see that GOD sends down rain from the sky, then the earth becomes green? GOD is Sublime, Conscious.

022:064 Maulana  Do you not see that GOD sends down rain from the sky, then the earth becomes green? GOD is Sublime, Conscious.

022:064 Pickthal  Do you not see that GOD sends down rain from the sky, then the earth becomes green? GOD is Sublime, Conscious.

022:064 Rashad  Do you not see that GOD sends down rain from the sky, then the earth becomes green? GOD is Sublime, Conscious.

022:064 Sarwar  Do you not see that GOD sends down rain from the sky, then the earth becomes green? GOD is Sublime, Conscious.

022:064 Shakir  Do you not see that GOD sends down rain from the sky, then the earth becomes green? GOD is Sublime, Conscious.

022:064 Sherali  Do you not see that GOD sends down rain from the sky, then the earth becomes green? GOD is Sublime, Conscious.

022:064 Yusufali  Do you not see that GOD sends down rain from the sky, then the earth becomes green? GOD is Sublime, Conscious.

022:065 Khan  And He is the One who has given you life, then He puts you to death, then He brings you back to life. Surely, the human being is unappreciative.

022:065 Maulana  And He is the One who has given you life, then He puts you to death, then He brings you back to life. Surely, the human being is unappreciative.

022:065 Pickthal  And He is the One who has given you life, then He puts you to death, then He brings you back to life. Surely, the human being is unappreciative.

022:065 Rashad  And He is the One who has given you life, then He puts you to death, then He brings you back to life. Surely, the human being is unappreciative.

022:065 Sarwar  And He is the One who has given you life, then He puts you to death, then He brings you back to life. Surely, the human being is unappreciative.

022:065 Shakir  And He is the One who has given you life, then He puts you to death, then He brings you back to life. Surely, the human being is unappreciative.

022:065 Sherali  And He is the One who has given you life, then He puts you to death, then He brings you back to life. Surely, the human being is unappreciative.

022:065 Yusufali  And He is the One who has given you life, then He puts you to death, then He brings you back to life. Surely, the human being is unappreciative.

022:066 Khan  It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily! Man is indeed an ingrate.

022:066 Maulana  And it is He Who brings you to life, then He causes you to die, then He brings you to life. Surely, man is ungrateful.

022:066 Pickthal  And it is He Who brings you to life, then He causes you to die, then He brings you to life. Surely, man is ungrateful.

022:066 Rashad  And it is He Who brings you to life, then He causes you to die, then He brings you to life. Surely, man is ungrateful.

022:066 Sarwar  And it is He Who brings you to life, then He causes you to die, then He brings you to life. Surely, man is ungrateful.

022:066 Shakir  And it is He Who brings you to life, then He causes you to die, then He brings you to life. Surely, man is ungrateful.

022:066 Sherali  And it is He Who brings you to life, then He causes you to die, then He brings you to life. Surely, man is ungrateful.

022:066 Yusufali  And it is He Who gives you life, will cause you to die, and will again give you life: Truly man is a most ungrateful creature!
For every nation We have ordained religious ceremonies [e.g. slaughtering of the beast of cattle during the three days of stay at Mina (Makkah) during the Hajj (pilgrimage)] which they must follow; so let them (pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of cattle which Allah kills by its natural death), but invite them to your Lord. Verily! You (O Muhammad SAW) indeed are on the (true) straight guidance. (i.e. the true religion of Islamic Monotheism).

To every nation We appointed acts of devotion, which they observe, so let them not dispute with thee in the matter, and call to thy Lord. Surely thou art on a right guidance.

Unto each nation have We given sacred rites which they are to perform; so let them not dispute with thee of the matter, but summon thou unto thy Lord: Lo! thou indeed followest right guidance.

For each congregation, we have decreed a set of rites that they must uphold. Therefore, they should not dispute with you. You shall continue to invite everyone to your Lord. Most assuredly, you are on the right path.

We enjoined every nation with certain worship acts which they perform. The unbelievers must not dispute with you about the manner of your worship. Invite them to follow the right path of the Lord.

To every nation We appointed acts of devotion which they observe, therefore they should not dispute with you about the matter and call to your Lord; most surely, thou art on a right way.

For every people WE have appointed ways of worship which they observe; so let them not dispute with thee in the matter of the Islamic way of worship; and call thou the people to thy Lord, for, surely, thou art on the right guidance.

To every People have We appointed rites and ceremonies which they must follow: let them not then dispute with thee on the matter, but do thou invite (them) to thy Lord: for thou art assuredly on the Right Way.

And if they argue with you (as regards the slaughtering of the sacrifices), say: 'Allah knows best of what you do.

And if they contend with thee, say: Allah best knows what you do.

If they argue with you, then say, "GOD is fully aware of everything you do."

If they still dispute with you about your worship, tell them, 'GOD knows best what you do.

And if they contend with you, say: Allah best knows what you do.

And if they contend with thee, say, 'ALLAH knows best what you do; Invite them to follow the right path of the Lord. Lo! thou indeed followest right guidance."

"Allah will judge between you on the Day of Resurrection concerning that wherein ye used to differ."

Allah will judge between you on the Day of Resurrection respecting that in which you differ.

GOD will judge among you on the Day of Resurrection regarding all your disputes.

He will issue His decree about your differences on the Day of Judgment.

Allah will judge between you on the day of resurrection respecting that in which you differ.

‘ALLAH will judge between you and me on the Day of Resurrection concerning that about which you differ.’

‘Allah will judge between you on the Day of Judgment concerning the matters in which ye differ."

Know you not that Allah knows all that is in heaven and on earth? Verily, it is (all) in the Book (Al-Lauh Al-Mahfuz). Verily! That is easy for Allah.

Knowest thou not that Allah knows what is in the heaven and the earth? Surely this is in a book. That is surely easy to Allah.

Do you not know that Allah knoweth all that is in the heaven and the earth? Lo! it is in a record. Lo! that is easy for Allah.

Do you not realize that GOD knows all that is in the heavens and everything on earth? All this is recorded in a record. This is easy for GOD to do.

Do you not know that God knows all that is in the heavens and the earth? His decree is already recorded in the Book and issuing such a Judgment is not difficult for Him at all.

Do you not know that Allah knows what is in the heaven and the earth? Surely this is in a book; surely this is easy to Allah.

Knowest thou not that ALLAH knows whatsoever is in the heavens and the earth? Surely, it is all preserved in a Book, and that is easy for ALLAH.

Knowest thou not that Allah knows all that is in heaven and on earth? Indeed it is all in a Record, and that is easy for Allah.

And they worship besides Allah others for which He has sent down no authority, and of which they have no knowledge and for the Zalimun (wrong-doers, polytheists and disbelievers in the Oneness of Allah) there is no helper.

And they serve besides Allah that for which He has not sent any authority, and of which they have no knowledge. And for the unjust there is no helper.

And they worship instead of Allah that for which He hath sent down no warrant, and that whereof they have no knowledge. For evil-doers there is no helper.

Yet, they idolize beside GOD idols wherein He placed no power, and they know nothing about them. The transgressors have no helper.

They worship things instead of God that have received no authority (from the heavens) nor have they any knowledge of such authority. The unjust people will have no one to help them.

And they serve besides Allah that for which HE has not sent down any authority, and that of which they have no knowledge; and for the unjust there shall be no helper.

And they worship instead of ALLAH that for which HE has sent down no authority, and that of which they have no knowledge. And for the wrongdoers there is no helper.

Yet they worship, besides Allah, things for which no authority has been sent down to them, and of which they have (really) no knowledge: for those that do wrong there is no helper.
022:072 Khan
And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allah has promised to those who disbelieve, and worst indeed is that destination!"

022:072 Maulana
And when Our clear messages are recited to them, you will notice a denial on the faces of those who disbelieve—they almost attack those who recite to them Our messages. Say: Shall I inform you of what is worse than this? The Fire. Allah has promised it to those who disbelieve. And evil is the resort.

022:072 Pickthal
And when Our revelations are recited unto them, thou knowest the denial in the faces of those who disbelieve; they all but attack those who recite Our revelations unto them. Say: Shall I proclaim unto you worse than that? The Fire! Allah hath promised it for those who disbelieve. A hapless journey's end!

022:072 Rashad
When our revelations are recited to them, clearly, you recognize wickedness on the faces of those who disbelieve. They almost attack those who recite our revelations to them. Say, "Shall I inform you of something much worse? Hell is promised by GOD for those who disbelieve; what a miserable destiny."

022:072 Sarwar
When Our authoritative revelations are recited to the unbelievers, you can clearly read the dislike on their faces. They almost attack those who read Our revelations to them. Say to them, "Should I tell you about what is the worst thing for you than these revelations? It is the fire which God has prepared for the unbelievers. What a terrible destination!

022:072 Shakir
And when Our clear communications are recited to them you will find denial on the faces of those who disbelieve; they almost spring upon those who recite to them Our communications. Say: Shall I inform you of what is worse than this? The fire; Allah has promised it to those who disbelieve; and how evil the resort!

022:072 Sherali
And when Our clear Signs are recited unto them, thou seest on the faces of those who disbelieve, manifest signs of displeasure. They would well-nigh attack those who recite Our Signs to them. Say, 'Shall I tell you of something worse than that? It is the Fire! ALLAH has promised it to those who disbelieve. And an evil destination it is!'

022:072 Yusufali
When Our Clear Signs are rehearsed to them, thou wilt notice a denial on the faces of the Unbelievers! they nearly attack with violence those who rehearse Our Signs to them. Say, 'Shall I tell you of something (far) worse than these Signs? It is the Fire (of Hell)! Allah has promised it to the Unbelievers! and evil is that destination!'

022:073
Section 10: Polytheism will be uprooted

022:073 Khan
O mankind! A similitude has been coined, so listen to it (carefully): Verily! Those on whom you call besides Allah, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatched away a thing from them, they would have no power to release it from the fly. So weak are (both) the seeker and the sought.

022:073 Maulana
O people, a parable is set forth, so listen to it. Surely those whom you call upon besides Allah cannot create a fly, though they should all gather for it. And if the fly carry off aught from them, they cannot take it back from it. Weak are (both) the invoker and the invoked.

022:073 Pickthal
O mankind! A similitude is coined, so pay ye heed to it: Lo! those on whom ye call beside Allah will never create a fly though they combine together for the purpose. And if the fly took something from them, they could not rescue it from it. Weak are (both) the invoker and the invoked.

022:073 Rashad
People, listen to this parable: Those whom you worship instead of God do not have the power to create even a fly, even though all of them would combine together for the task. If the fly was to snatch something from them they would not be able to rescue it from the fly. How feeble are such worshippers and that which they worship!

022:073 Shakir
O people! a parable is set forth, therefore listen to it: surely those whom you call upon besides Allah cannot create fly, though they should all gather for it, and should the fly snatch away anything from them, they could not take it back from i weak are the invoker and the invoked.

022:073 Sherali
O men, a similitude is set forth, so listen to it. Surely those on whom you call upon instead of ALLAH cannot create even a fly, though they should all combine together for the purpose. And if the fly should snatch away anything from them, they cannot recover it therefrom. Weak, indeed, are both the seeker and the sought.

022:073 Yusufali
O men! Here is a parable set forth! listen to it! Those on whom, besides Allah, ye call, cannot create (even) a fly, if they all met together for the purpose! and if the fly should snatch away anything from them, they would have no power to release it from the fly. Feeble are those who petition and those whom they petition!

022:074

022:074 Khan
They have not estimated Allah His Rightful Estimate; Verily, Allah is All-Strong, All- Mighty.

022:074 Maulana
They estimate not Allah with His due estimation. Surely Allah is Strong, Mighty.

022:074 Pickthal
They measure not Allah His rightful measure. Lo! Allah is Strong, Almighty.

022:074 Rashad
They do not value GOD as He should be valued. GOD is the Most Powerful, the Almighty.

022:074 Sarwar
They have not revered God properly. God is All-powerful and Majestic.

022:074 Shakir
They have not estimated Allah with the estimation that I Due to Him; most surely Allah is Strong, Mighty.

022:074 Sherali
They have not formed a true concept of the attributes of ALLAH. Surely, ALLAH is powerful, Mighty.

022:074 Yusufali
No just estimate have they made of Allah: for Allah is He Who is strong and able to Carry out His Will.

022:075

022:075 Khan
Allah chooses Messengers from angels and from men. Verily, Allah is All-Hearer, All-Seer.

022:075 Maulana
Allah chooses messengers from angels and for men. Surely Allah is Hearing, Seeing.

022:075 Pickthal
Allah chooses from the angels the messengers, and (also) from mankind, Lo! Allah is Hearer, Seer.

022:075 Rashad
God chooses from among the angels messengers, as well as from among the people. GOD is Hearer, Seer.

022:075 Sarwar
God chooses Messengers from both angels and human beings. God is All-hearing and All-aware.

022:075 Shakir
Allah chooses messengers from among the angels and from among the men; surely Allah is Hearing, Seeing.

022:075 Sherali
ALLAH chooses HIS Messengers from among angels and from among men. Surely, ALLAH is All-Hearing, All-Seeing.

022:075 Yusufali
Allah chooses messengers from angels and from men for Allah is He Who hears and sees (all things).

022:076

022:076 Khan
He knows what is before them, and what is behind them. And to Allah return all matters (for decision).

022:076 Maulana
He knows what is before them and what is behind them. And to Allah are all affairs returned.

022:076 Pickthal
He knoweth all that is before them and all that is behind them, and unto Allah all things are returned. $SA

022:076 Rashad
He knows their past and their future. To GOD belongs the ultimate control of all matters.

022:076 Sarwar
God knows all that they have and all that is behind them, and to Him do all things return.

022:076 Shakir
He knows what is before them and what is behind them and to Allah are all affairs turned back.

022:076 Sherali
HE knows what is before them and what is behind them, and to ALLAH are all affairs returned for decision.

022:076 Yusufali
He knows what is before them and what is behind them: and to Allah go back all questions (for decision).
Those who humble themselves in their prayers;
who are humble in their prayers,
who are submissive to God in their prayers,
who are reverent during their Contact Prayers (Salat).

The believers must (eventually) win through,
Successful indeed are the believers,
Triumphant indeed are the believers,
Successful indeed are the believers;
Successful indeed are the believers.

In the name of God, Most Gracious, Most Merciful
Protector and an Excellent Protector and an Excellent Helper!

And strive hard for Allah's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His Message of Islamic Monotheism to mankind by inviting them to His religion, Islam), and has not laid upon you in religion any hardship, it is the religion of your father Ibrahim (Abraham) (Islamic Monotheism). It is He (Allah) Who has named you Muslims both before and in this (the Qur'an), that the Messenger (Muhammad SAW) may be a witness over you and you be witnesses over mankind! So perform As-Salat (Iqamat-as-Salat), give Zakat and hold fast to Allah (i.e. have confidence in Allah, and depend upon Him in all your affairs) He is your Maula (Patron, Lord, etc.), what an Excellent Maula (Patron, Lord, etc.) and what an Excellent Helper!

And strive hard for Allah with due striving. He has chosen you and has not laid upon you any hardship in religion -- the faith of your father Abraham. He named you Muslims before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people; so keep up your prayer and pay the poor-rate and hold fast to Allah. He is your Protector; excellent the Protector and excellent the Helper!

And strive for Allah with the endeavour which is His right. He hath chosen you and hath not laid upon you in religion any hardship; the faith of your father Abraham (is yours). He hath named you Muslims of old time and in this (Scripture), that the messenger may be a witness against you, and that ye may be witnesses against mankind. So establish worship, pay the poor-dues, and hold fast to Allah. He is your Protecting friend. A blessed Patron and a blessed Helper!

You shall strive for the cause of GOD as you should strive for His cause. He has chosen you and has placed no hardship on you in practicing your religion - the religion of your father Abraham. He is the one who named you "Submitters" originally. Thus, the messenger shall serve as a witness among you and you shall serve as witnesses among the people. Therefore, you shall observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), and hold fast to GOD; He is your Lord, the best Lord and the best Supporter.

Strive steadfastly for the Cause of God. He has chosen you but has not imposed on you hardship in your religion, the noble religion of your father, Abraham. God named you Muslims before and in this Book, so that the Messenger will witness (your actions) and will be the witness over mankind. Be steadfast in your prayer, pay the religious tax, and seek protection from God; He is your Guardian, a gracious Guardian and Helper.

And strive hard in (the way of) Allah, (such) a striving as is due to Him; He has chosen you and has not laid upon you an hardship in religion; the faith of your father Ibrahim; He named you Muslims before and in this, that the Messenger may be a bearer of witness to you, and you may be bearers of witness to the people; therefore keep up prayer and pay the poor-rate and hold fast by Allah; He is your Guardian; how excellent the Guardian and how excellent the Helper!

And strive in the cause of ALLAH as it behoves you to strive for it. HE has chosen you and has laid no hardship upon you in the matter of religion; so follow the faith of your father Abraham; HE has named you Muslims both before and in this Book, so that the Messenger may be a witness over you, and you may be witnesses over mankind. Therefore observe Prayer and pay the Zakat, and hold fast to ALLAH. HE is your Protector and an Excellent Protector and an Excellent Helper!

And strive in His cause as ye ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and ye be witnesses for mankind! So establish regular Prayer, give regular Charity, and hold fast to Allah! HE is your Protector - the Best to protect and the Best to help!
023:003 Khan And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood and all that Allah has forbidden).
023:003 Maulana And those who shun what is vain,
023:003 Pickthal And who shun vain conversation,
023:003 Rashad And they avoid vain talk.
023:003 Sarwar who avoid impious talks,
023:003 Shalik And who keep aloof from what is vain,
023:003 Sherali And who shun all that which is vain,
023:003 YusufaliWho avoid vain talk;
023:004 Khan And those who pay the Zakat.
023:004 Maulana And who act for the sake of purity,
023:004 Pickthal And who are payers of the poor-due;
023:004 Rashad And they give their obligatory charity (Zakat).
023:004 Sarwar pay their religious tax
023:004 Shalik And who are givers of poor-rate,
023:004 Sherali And who are prompt and regular in paying the Zakát,
023:004 Yusufali Who are active in deeds of charity;
023:005 Khan And those who guard their chastity (i.e. private parts, from illegal sexual acts)
023:005 Maulana And who restrain their sexual passions --
023:005 Pickthal And who guard their modesty -
023:005 Rashad And they maintain their chastity.
023:005 Sarwar and restrain their carnal desires,
023:005 Shalik And who guard their private parts,
023:005 Sherali And who guard their chastity -
023:005 Yusufali Who abstain from sex,
023:006 Khan Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame;
023:006 Maulana Except in the presence of their mates or those whom their right hands possess, for such surely are not blameworthy,
023:006 PickthalExcept from their wives or the (slaves) that their right hands possess, for then they are not blameworthy,
023:006 Rashad Only with their spouses, or those who are rightfully theirs, do they have sexual relations; they are not to be blamed.
023:006 Sarwarexcept with their spouses and slave-girls. The practice of carnal relations is lawful with them.
023:006 Shalik Except before their mates or those whom their right hands possess, for they surely are not blameworthy,
023:006 Sherali Except from their wives or what their right hands possess, for then they are not to be blamed;
023:006 Yusufali Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess,- for (in their case) they are free from blame,
023:007 Khan But whoever seeks beyond that, then those are the transgressors;
023:007 Maulana But whoever seeks to go beyond that, such are transgressors --
023:007 Pickthal But whoso craveth beyond that, such are transgressors -
023:007 Rashad Those who transgress these limits are the transgressors.
023:007 Sarwar Those who desire to go beyond such limits they commit transgression,
023:007 Shalik But whoever seeks to go beyond that, these are they that exceed the limits;
023:007 Sherali But those, who seek anything beyond that are the transgressors -
023:007 Yusufali But those whose desires exceed those limits are transgressors;-
023:008 KhanThose who are faithfully true to their Amanat (all the duties which Allah has ordained, honesty, moral responsibility and trusts etc.) and to their covenants;
023:008 Maulana And those who are keepers of their trusts and their covenant,
023:008 Pickthal And who are shepherds of their pledge and their covenant,
023:008 Rashad When it comes to deposits entrusted to them, as well as any agreements they make, they are trustworthy.
023:008 Sarwarthose who are true to their trust.
023:008 Shalik And those who are keepers of their trusts and their covenant,
023:008 Sherali And who are watchful of their trusts and their covenants,
023:008 Yusufali Those who faithfully observe their trusts and their covenants;
023:009 Khan And those who strictly guard their (five compulsory congregational) Salawat (prayers) (at their fixed stated hours).
023:009 Maulana And those who keep a guard on their prayers.
023:009 PickthalAnd who pay heed to their prayers.
023:009 Rashad And they observe their Contact Prayers (Salat) regularly.
023:009 Sarwar to their promise,
023:009 Shalik And those who keep a guard on their prayers;
023:009 Sherali And who are strict in the observance of their Prayers.
023:009 Yusufali And who (strictly) guard their prayers;-  
023:010 Khan These are indeed the inheritors.
023:010 Maulana These are the heirs,
023:010 Pickthal These are the heirs
023:010 Rashad Such are the inheritors.
023:010 Sarwar and who are steadfast in their prayer.
023:010 Shalik These are they who are the heirs,
023:010 Sherali These are the heirs,
023:010 Yusufali These will be the heirs,
And We have created seven heavens above you and We are never unaware of creation.

Then on the Day of Resurrection you shall be raised up.

Then surely on the day of resurrection you shall be raised.

and you will be brought back to life again on the Day of Resurrection.

Then (again), surely, you will be resurrected on the Day of Resurrection.

After that, surely, you will die.

Then We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman).

Then We made the sperm into a clot of congealed blood, then We made the clot into a little lump of flesh, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allah, the Best of creators.

Then We fashioned the sperm into a clot; then We fashioned the clot into a little lump of flesh, then We made out of that little lump bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allah, the Best of creators!

Then We fashioned the drop a clot, then fashioned We the clot a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, and then produced it as another creation. So blessed be Allah, the Best of creators!

Then We fashioned the drop a clot, then We fashioned the clot into a hanging (embryo), then developed the hanging (embryo) into a bite-size (fetus) into bones, then covered the bones with flesh. We thus produce a new creature. Most blessed is GOD, the best Creator.

Then fashioned We the drop a clot, then fashioned We the clot a little lump of flesh, then We made out of that lump bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allah, the Best of creators!

Then We made him a small life-germ in a firm resting-place, and placed it in a safe place, and We are never unmindful of creation.

Then We placed him as a drop of sperm in a safe depository, which was then turned into a living germ and placed in a safe depository.

Subsequently, we reproduced him from a tiny drop, that is placed into a well protected repository.

Then We make him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman).

Then We made him a small life-germ in a firm resting-place, and placed it in a safe place, and We are never unmindful of creation.

We created man from a certain kind of mud.

Man We did create from a quintessence (of clay);

Who will inherit Paradise; they will abide therein forever.

They will inherit Paradise: they shall dwell therein for ever.

These are the heirs of Paradise wherein they will live forever.

Who will inherit Paradise: they shall dwell therein for ever.

They will inherit Paradise: they shall abide therein.

Who will inherit Paradise: they will dwell therein (for ever).

And indeed We created man (Adam) out of an extract of clay (water and earth).

And We have created above you seven heavens (one over the other), and We are never unaware of the creation.

And indeed We have created above you seven heavens — and never are We heedless of creation.

And We have created above you seven heavens — and never are We heedless of creation.

And We have created above you seven heavens — and never are We heedless of creation.

And We have created above you seven paths, and We are never unmindful of creation.

We created above you seven universes in layers, and we are never unaware of a single creature in them.

We have created seven heavens above you and have never been neglectful to Our Creation.

And We have created above you seven heavens; and never are We heedless of creation.

And WE created man from an extract of clay;
And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away.

Then We caused to grow thereby gardens of palm-trees and grapes for you. You have therein many fruits and of them you eat;

And We sent down from the sky water, in exact measure, then We cause it to settle in the earth, and most surely We are able to carry it away.

We provided you with drink from their bellies and many other benefits. You can consume them as meat.

We made you to drink of what is in their bellies, and you have in them many advantages and of them you eat;

And you are carried by the animals on land and by the ships in the sea. And on them and on the ships you are carried.

And a tree (olive) that springs forth from Mount Sinai, that produces oil, and relish for those who use it for food.

And a tree that grows out of Mount Sinai, which produces oil and relish for those who eat.

An on them, and as well as in ships, ye side.

And We verily sent Noah (Noah) to his people, and he said: ‘O my people! Worship Allah! You have no other Ilah (God) but Him (Islamic Monotheism). Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others besides Him)?’

And indeed We sent Nuh (Noah) to his people, and he said: ‘O my people! Worship Allah! You have no other Ilah (God) but Him (Islamic Monotheism). Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others besides Him)?’

And We certainly sent Noah to his people, so he said: ‘O my people, serve Allah, you have no God other than Him. Will you not guard against evil?'

And We verily sent Noah unto his folk, and he said: ‘O my people! Serve Allah. Ye have no other Allah save Him. Will ye not ward off (evil)?

And We sent down from the sky water, in exact measure, then we store it in the ground. Certainly, we can let it escape.

We sent Noah to his people, and he said, ‘My people, worship God for He is your only Lord. Will you then not have fear of Him?’

And WE sent down water from the sky according to a measure, and WE caused it to stay in the earth - and, surely, WE have the power to take it away.

And WE sent down water from the sky according to a measure, and WE caused it to soak in the soil; and WE certainly are able to drain it off (with ease).

And We have established for you gardens of palm trees and vineyards with this water with many fruits for you to consume.

And indeed We sent Nuh (Noah) to his people, and he said: ‘O my people! Worship Allah! You have no other Ilah (God) but Him (Islamic Monotheism). Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others besides Him)?’

And We produced for you thereby gardens of date-palms, grapes, all kinds of fruits, and various foods.

And We sent down water from the sky according to a measure, then We cause it to settle in the earth, and most surely We are able to carry it away.

And WE sent down water from the sky according to a measure, then WE caused it to stay in the earth - and, surely, WE have the power to take it away.

And in cattle (too) ye have an instructive example: from within their bodies We produce (milk) for you to drink; there are, in them, (besides), numerous (other) benefits for you, and of them you eat;

And in cattle also there is a lesson for you. WE give you to drink of that which is in their bellies, and you have in them many advantages and of them you eat.

Also, a tree native to Sinai produces oil, as well as relish for the eaters.

And a tree (olive) that springs forth from Mount Sinai, that grows oil and relish for the eaters.

With it We grow for you gardens of date-palms and vines: in them have ye abundant fruits: and of them ye eat (and have enjoyment),

And a tree that grows out of Mount Sinai, which produces oil and a condiment for those who eat.

And a tree which springs forth from Mount Sinai; it produces oil and a source for those who eat.

Also a tree springing out of Mount Sinai, which produces oil, and relish for those who use it for food.

And certainly We sent Noah to his people, so he said: ‘O my people, serve Allah, you have no other Ilah (God) but Him (Islamic Monotheism). Will you not then be afraid (of Him i.e. of His Punishment because of worshipping others besides Him)?’

And in cattle (too) ye have an instructive example: from within their bodies We produce (milk) for you to drink; there are, in them, (besides), numerous (other) benefits for you; and of their (meat) ye eat;

And surely there is a lesson for you in the cattle. We make you to drink of what is in their bellies, and you have in them many advantages and of them you eat,
And when you are firmly seated, you and those with you, in the ark, say: Praise be to Allah, Who delivered us from the unjust people!

Then when Our Command comes, and the oven gushes forth water, take it on a pair of every kind of animals and your family except those already doomed (to perish). Do not speak to Me in favour of those who have done wrong. Lo! they will be drowned.

So We inspired him, saying: "Make the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and the oven gushes forth water, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

But the chiefs of those who disbelieved among his people said: "He is nothing but a mortal like yourselves, who desires to have superiority over you. And if Allah had pleased, He could have sent down angels. We have not heard of anything like this from our ancestors."

And the chiefs of the unbelievers said to the others, "He is a mere mortal like you. He wants only to be superior to you. Had God wanted He would have sent the angels (instead of him). We have never heard from our fathers anything like what he says."

He is only a madman, so bear with him for a time.

So WE directed him by revelation: "Make the Ark under Our eyes and according to Our revelation. And when Our command comes, and the oven gushes forth water, take into it of every kind a pair, two, and your followers, except those among them against whom the word has already gone forth, and do not plead with Me for the unjust; they will be drowned."

So We inspired in him the saying: "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and the oven gushes forth water, take on board of each kind two (male and female), and your family, except those thereof against whom the Word has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

And the chiefs of those who disbelieved among his people said: "He is nothing but a mortal like yourselves, who desires to have superiority over you. And if Allah had pleased, He could have sent down angels. We have not heard of anything like this from our ancestors."

And if ALLAH had so willed, HE could have, surely, sent down angels with him. We have never heard of such a thing among our forefathers;
"If ye obey a mortal like yourselves, then ye are really losers.

And if ye obey a man like yourselves, behold, it is certain ye will be lost.
Then We raised after them other generations.

After them We brought another generation into existence.

Then punishment overtook them rightfully, and We made them as rubbish. Cursed, then, be the people who do wrong!

Then did the Blast overtake them with justice, and We made them as rubbish of dead leaves (floating on the stream of Time)! So away with the people who do wrong!

Those who do wrong do not believe in God and in the Hour (of Reckoning) and they regard that which you are promised as non-existent. How can they believe when God has taught you His Signs and the Book (the Qur'an) which We have revealed to you? He is only a man who invents a lie against Allah, and we are not going to believe in him.

He is only a man who has forged a lie against Allah, and we are not going to believe in him.

He is only a man who invents lies against God, so have no faith in him!

He is only a man who has forged a lie against Allah, and we are not going to believe in him.

He is only a man who has forged a lie against ALLAH; and we are not going to believe in him.

He is only a man who invents a lie against Allah, but we are not the ones to believe in him!!

He is only a man who has forged a lie against Allah, and we are not going to believe in him.

He is only a man who has invented a lie about Allah. We are not going to put faith in him.

He is a naught but a man who hath invented a lie against Allah. We are not going to put faith in him.

There is no life other than our present life; we die and we live, but we shall never be raised up again.

Impossible, impossible indeed is what is promised to you.

Far, very far is that which ye are promised.

Far, very far is that which ye are promised.

Impossible, impossible indeed is what is promised to you.

Far, very far is that which ye are promised.

Impossible, impossible indeed is what is promised to you.

Far, very far is that which ye are promised.

Impossible, impossible indeed is what is promised to you.

Far, very far is that which ye are promised.

Impossible, impossible indeed is what is promised to you.

Far, very far is that which ye are promised.

Impossible, impossible indeed is what is promised to you.

Far, very far is that which ye are promised.

Impossible, impossible indeed is what is promised to you.

Far, very far is that which ye are promised.

Impossible, impossible indeed is what is promised to you.

Far, very far is that which ye are promised.

Impossible, impossible indeed is what is promised to you.

Far, very far is that which ye are promised.

Impossible, impossible indeed is what is promised to you.

Far, very far is that which ye are promised.

Impossible, impossible indeed is what is promised to you.

Far, very far is that which ye are promised.

Impossible, impossible indeed is what is promised to you.

Far, very far is that which ye are promised.

Impossible, impossible indeed is what is promised to you.

Far, very far is that which ye are promised.

Impossible, impossible indeed is what is promised to you.

Far, very far is that which ye are promised.

Impossible, impossible indeed is what is promised to you.

Far, very far is that which ye are promised.

Impossible, impossible indeed is what is promised to you.

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Impossible, impossible indeed is what is promised to you.
And We gave Moses the Book, that they might be guided.

We gave Moses the scripture, that they may follow a right direction.

And verily gave Moses the Scripture, that haply they might go aright.

And certainly We gave Moses the Book that they might go aright.

And indeed We gave Musa (Moses) the Scripture, that they may be guided.

And We gave Moses the Book that they might go aright.

We gave Moses the Book, in order that they might receive guidance.

And We verily gave Moses the Book that they may follow a right direction.

And certainly We gave Moses the Book that they may follow a right direction.

And We gave Moses the Book so that they might go aright.

And We gave Moses the Book that they might go aright.

And We gave Moses the Book, in order that they might receive guidance.

And We gave Moses the Book that they might go aright.

And WE gave Moses the Book, in order that they might receive guidance.

And We gave Moses the Book, in order that they might receive guidance.

And We gave Moses the Book so that they might go aright.

And We verily gave Moses the Book, that haply they might go aright.

And certainly We gave Moses the Book that they may follow a right direction.

And certainly We gave Moses the Book that they may follow a right direction.

And We gave Moses the Book so that they might go aright.
023:050 Khan And We made the son of Maryam (Mary) and his mother as a sign, And We gave them refuge on high ground, a place of rest, security and flowing streams.

023:050 Maulana And We made the son of Mary and his mother a sign, and We gave them refuge on a lofty ground having meadows and springs.

023:050 Pickthal And We made the son of Mary and his mother a portent, and We gave them refuge on a height, a place of flocks and watersprings.

023:050 Rashad We made the son of Mary and his mother a sign, and we gave them refuge on a mesa with food and drink.

023:050 Sarwar We made the son of Mary and his mother a miracle and settled them on a high land, quite secure and watered by a spring.

023:050 Shakir And We made the son of Marium and his mother a sign, and We gave them a shelter on a lofty ground having meadows and springs.

023:050 Sherali And WE made the son of Mary and his mother a Sign, and gave them shelter on an elevated land of green valleys and springs of running water.

023:050 Yusufali And We made the son of Mary and his mother as a Sign: We gave them both shelter on high ground, affording rest and security and furnished with springs.

023:051 Section 4: Higher Values of Life

023:051 O (you) Messengers! Eat of the Ta'ijibat [all kinds of Halal (legal) foods which Allah has made legal (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.), and do righteous deeds. Verily! I am Well-Acquainted with what you do.

023:051 O ye messengers, eat of the good things and do good. Surely I am Knower of what ye do. 

023:051 O ye messengers! Eat of the good things, and do right. Lo! I am Aware of what ye do.

023:051 I told them, "Messengers, eat from the pure things and act righteously; I know all that you do.

023:051 O messengers! eat of the good things and do good; surely I know what you do. 

023:051 O ye Messengers, eat of the pure things and do good works. Verily, I am Well-Aware of what you do.

023:051 O ye messengers! enjoy (all) things good and pure, and work righteousness: for I am well-acquainted with (all) that ye do.

023:052 And verily! This your religion (of Islamic Monotheism) is one religion, and I am your Lord, so keep your duty to Me. 

023:052 And surely this your community is one community, and I am your Lord, so keep your duty to Me. 

023:052 And lo! this your religion is one religion and I am your Lord, so keep your duty unto Me.

023:052 Such is your congregation - one congregation - and I am your Lord; you shall reverence Me.

023:052 Your religion is one and I am your Lord. Have fear of Me”.

023:052 And surely this your religion is one religion and I am your Lord, therefore be careful (of your duty) to Me.

023:052 And know that this community of yours is one community, and I am your Lord. So take ME as your Protector, 

023:052 And verily this Brotherhood of yours is a single Brotherhood, and I am your Lord and Cherisher: therefore fear Me (and no other).

023:053 But they have broken their religion among them into sects, each group rejoicing in its belief. 

023:053 But they became divided into sects, each party rejoicing in that which was with them. 

023:053 But they tore themselves into disputing factions; each party rejoicing in its tenets. 

023:053 But they tore themselves into disputing factions; each party happy with what they have.

023:053 The people divided themselves into many sects, each with their own book and each happy with whatever they had.

023:053 But they cut off their religion among themselves into sects, each part rejoicing in that which is with them. 

023:053 But the people have cut up their affair among themselves, forming themselves into parties, each group rejoicing in what is with them. 

023:053 But people have cut off their affair (of unity), between them, into sects: each party rejoices in that which is with itself. 

023:054 So leave them in their error for a time. 

023:054 So leave them in their error till a time. 

023:054 Leave them in their confusion, for awhile. 

023:054 Therefore leave them in their overwhelming ignorance till a time. 

023:054 Therefore leave them in their confusion for a time.

023:054 But leave them in their confused ignorance for a time.

023:055 Do they think that We enlarge them in wealth and children, 

023:055 Think they that by the wealth and children wherewith We aid them, 

023:055 Think they that in the wealth and sons wherewith We provide them 

023:055 Do they think that, since we provided them with money and children, 

023:055 Do they think that We are helping them by giving them children and property?.

023:055 Do they think that by what We aid them with of wealth and children, 

023:055 Do they image that because WE bestow upon them wealth and children, 

023:055 Do they think that because We have granted them abundance of wealth and sons, 

023:056 We hasten unto them with good things (in this worldly life so that they will have no share of good things in the Hereafter)? Nay, but they perceive not.

023:056 We are hastening to them of good things? Nay, they do not perceive.

023:056 We hasten unto them with good things? Nay, but they perceive not.

023:056 We must be showering them with blessings? Indeed, they have no idea.

023:056 We provide them with the means of competing with each other in virtuous deeds, but they do not realize this. 

023:056 We are hastening to them of good things? Nay, they do not perceive.

023:056 WE hasten to do them good? Nay, but they understand not. 

023:056 We would hasten them on in every good? Nay, they do not understand.
Untill when WE seize in Punishment those of them who received the good things of this world, behold, they will groan in supplication!

Then, when we requite their leaders with retribution, they complain.

But their hearts are utterly heedless of this Book, and besides that, they have other evil deeds which they do;

Because their minds are oblivious to this, they commit works that do not conform with this; their works are evil.

Nay, but their hearts are covered (blind) from understanding this (the Qur'an), and they have other (evil) deeds, besides, which they are doing.

Nay, their hearts are in ignorance about it, and they have besides this other deeds which they do.

Nay, but their hearts are in ignorance of this Qur'an, and they have other works, besides, which they are doing;

Because their minds are oblivious to this, they commit works that do not conform with this; their works are evil.

In fact, the hearts of the unbelievers are in the dark because of their ignorance of real virtue; they act against it.

They are eager to do righteous works; they compete in doing them.

These hasten to good things and they are foremost in (attaining) them.

These hasten to good things and they are foremost in (attaining) them.

And those who dispense their charity with their hearts full of fear, because they will return to their Lord;

As they give their charities, their hearts are fully reverent. For they recognize that they will be summoned before their Lord, and their hearts are in fear of their Lord.

And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear that to their Lord thy must return--

And those who give what they give while their hearts are full of fear that to their Lord they must return--

And who believe in the revelations of their Lord, and who believe in the communications of their Lord,

And those who believe in the Signs of their Lord,

And those who believe in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord,

And those who believe in the messages of their Lord,

And those who believe in the revelations of their Lord,

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And those who believe in the revelations of their Lord,
023:065 Khan
Invoke not loudly this day! Certainly, you shall not be helped by Us.

023:065 Maulana
Cry not for succour this day. Surely you will not be helped by Us.

023:065 Pickthal
Supplicate not this day! Assuredly ye will not be helped by Us.

023:065 Rashad
Do not complain now; you have given up all help from us.

023:065 Sarwar
We shall tell them, "Do not cry for help on this day; you will receive none from Us".

023:065 Shakir
Cry not for succour this day; surely you shall not be given help from Us.

023:065 Sherali
Whereupon WE say, 'Cry not for help this day, surely, you shall not be helped by US,

023:065 Yusufali
(It will be said): 'Groan not in supplication this day: for ye shall certainly not be helped by Us.

023:066 Khan
Indeed My Verses used to be recited to you, but you used to turn back on your heels (denying them, and with hatred to listen to them).

023:066 Maulana
My messages were indeed recited to you, but you used to turn back on your heels

023:066 Pickthal
My revelations were recited unto you, but ye used to turn back on your heels,

023:066 Rashad
My proofs have been presented to you, but you turned back on your heels.

023:066 Sarwar
Our revelations had certainly been recited to you, but you turned your backs to them

023:066 Shakir
My communications were indeed recited to you, but you used to turn back on your heels,

023:066 Sherali
Verily, MY Signs were recited unto you, but you used to turn back on your heels,

023:066 Yusufali
"My Signs used to be rehearsed to you, but ye used to turn back on your heels-

023:067 Khan
In pride (they Quraish pagans and polytheists of Makkah used to feel proud that they are the dwellers of Makkah sanctuary Haram), talking evil about it (the Qur'an) by night.

023:067 Maulana
Haughtily, passing nights in talking nonsense about it.

023:067 Pickthal
In scorn thereof. Nightly did ye rave together.

023:067 Rashad
You were too arrogant to accept them, and you defiantly disregarded them.

023:067 Sarwar
and arrogantly mocked and reviled them.

023:067 Shakir
In arrogance; talking nonsense about the Quran, and left him like one telling fables by night.

023:067 Sherali
'In arrogance, talking nonsense by night about the Qur'an.'

023:067 Yusufali
"In arrogance: talking nonsense about the (Qur'an), like one telling fables by night."

023:068 Khan
Have they not pondered over the Word of (Allah, i.e. what is sent down to the Prophet SAW), or has there come to them what had not come to their fathers of old?

023:068 Maulana
Do they not then ponder the Word? Or has there come to them that which did not come to their fathers of old?

023:068 Pickthal
Have they not pondered the Word, or hath that come unto them which came not unto their fathers of old?

023:068 Rashad
Why do they not reflect upon this scripture? Do they not realize that they have received something never attained by their ancestors?

023:068 Sarwar
Was it that you did not give any thought to it (the Qur'an)? Was it different from what was revealed to your fathers?.

023:068 Shakir
Is it then that they do not ponder over what is said, or is it that there has come to them that which did not come to their fathers of old?

023:068 Sherali
Have they not, then, pondered over the divine Word, or has there come to them that which did not come to their fathers of old?

023:068 Yusufali
Do they not ponder over the Word (of Allah), or has anything (new) come to them that did not come to their fathers of old?

023:069 Khan
Or is it that they did not recognize their Messenger (Muhammad SAW) so they deny him?

023:069 Maulana
Or do they not recognize their Messenger, that they deny him?

023:069 Pickthal
Or know they not their messenger, and so reject him?

023:069 Rashad
Have they failed to recognize their messenger? Is this why they are disregarding him?

023:069 Sarwar
Or did you not recognize your Messenger and, thus, denied him (Muhammad)

023:069 Shakir
Or is it that they have not recognized their Messenger, so that they deny him?

023:069 Sherali
Or, do they not recognize their Messenger, that they deny him?

023:069 Yusufali
Or do they not recognize their Messenger, that they deny him?

023:070 Khan
Or they say: "There is madness in him!" Nay, but he brought them the truth [i.e. "(A) Tawhid: Worshipping Allah Alone in all aspects (B) The Qur'an (C) The religion of Islam."] but most of them (the disbelievers) are averse to the truth.

023:070 Maulana
Or say they: There is madness in him? Nay, he has brought them the Truth, and most of them hate the Truth.

023:070 Pickthal
Or say they: There is a madness in him? Nay, but he bringeth them the Truth; and most of them are haters of the Truth.

023:070 Rashad
Have they decided that he is crazy? Indeed, he has brought the truth to them, but most of them hate the truth.

023:070 Sarwar
or you said that he is possessed by satan? In fact, he has brought you the truth, but most of you dislike it.

023:070 Shakir
Or do they say: There is madness in him? Nay! he has brought them the truth, and most of them are averse from the truth.

023:070 Sherali
Or, do they say, "There is madness in him?" Nay, he has brought them the truth, and most of them hate the truth.

023:070 Yusufali
Or do they say, 'He is possessed'?' Nay, he has brought them the Truth, but most of them hate the Truth.

023:071 Khan
And if the truth had been in accordance with their desires, verily, the heavens and the earth, and whosoever is therein would have been corrupted!

023:071 Maulana
And if the Truth follow their desires, the heavens and the earth and all those who are therein would perish. Nay, We have brought them their reminder, but they turn away from their reminder.

023:071 Pickthal
And if the Truth had followed their desires, verily the heavens and the earth and whosoever is therein would have been corrupted. Nay, We have brought them their Reminder, but from their Reminder they now turn away.

023:071 Rashad
Indeed, if the truth conformed to their wishes, there would be chaos in the heavens and the earth; everything in them would be corrupted. We have given them their proof, but they are disregarding their proof.

023:071 Sarwar
Had the truth followed their desires, the heavens and the earth and all that is in them would have been destroyed. We sent them the Quran but they ignored it.

023:071 Shakir
And should the truth follow their low desires, surely the heavens and the earth and all those who are therein would have perished. Nay! We have brought to them their admonition, but from their reminder they turn aside.

023:071 Sherali
And if the truth had followed their desires, verily the heavens and the earth and whosoever is therein would have been corrupted. Nay, WE have brought them their admonition, but from their own admonition they now turn aside.

023:071 Yusufali
If the Truth had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been in confusion and corruption! Nay, We have sent them their admonition, but they turn away from their admonition.
023:072 Khan Or is it that you (O Muhammad SAW) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance.

023:072 Maulana Or dost thou ask them a recompense? But the recompense of thy Lord is best, and He is the Best of providers.

023:072 Pickthall Or dost thou ask of them (O Muhammad) any tribute? But the bounty of thy Lord is better, for He is Best of all who make provision.

023:072 Rashad Are you asking them for a wage? Your Lord's wage is far better. He is the best Provider.

023:072 Shakir (Do they disbelieve because) you asked them for payment? The reward that you will receive from your Lord is the best. He is the best Provider.

023:072 Sherali Or is it that you ask them a recompense? But the recompense of your Lord is best, and He is the best of those who provide sustenance.

023:072 Yusufali Or, dost thou ask of them any reward? But the reward of thy Lord is Best; and HE is the Best of providers.

023:073 Khan Or is it that thou askest them for some recompense? But the recompense of thy Lord is best: He is the Best of those who give sustenance.

023:073 Pickthall And certainly, you (O Muhammad SAW) call them to a Straight Path (true religion Islamic Monotheism).

023:073 Maulana And surely thou callest them to a right way.

023:073 Rashad And lo! thou summonest them indeed unto a straight path.

023:073 Shakir And most assuredly, you are inviting them to a straight path.

023:073 Sherali Or and most surely you invite them to a right way.

023:073 Yusufali And verily thou callest them to the Straight Way;

023:074 Khan And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion Islamic Monotheism).

023:074 Maulana And surely those who believe not in the Hereafter are deviating from the way.

023:074 Pickthall And lo! those who believe not in the Hereafter are indeed astray from the path.

023:074 Rashad Those who disbelieve in the Hereafter will surely deviate from the right path.

023:074 Shakir but those who disbelieve in the Hereafter will deviate from the right path.

023:074 Sherali And most surely those who do not believe in the hereafter are deviating from the way.

023:074 Yusufali And those who believe not in the Hereafter, are indeed deviating from that path.

023:074 Khan And verily those who believe not in the Hereafter are deviating from that Way.

023:075 Khan And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.

023:075 Maulana And if We show mercy to them and remove the distress they have, they would persist in their inordinacy, blindly wandering on.

023:075 Pickthall Though We had mercy on them and relieved them of the harm afflicting them, they still would wander blindly on in their contumacy.

023:075 Rashad Even when we showered them with mercy, and relieved their problems, they plunged deeper into transgression, and continued to blunder.

023:075 Shakir Even if We were to grant them mercy and rescue them from hardship, they would still blindly persist in their rebellion.

023:075 Sherali And if We show mercy to them and remove the distress they have, they would persist in their inordinacy, blindly wandering on.

023:075 Yusufali And if WE had mercy on them and relieved them of their affliction, they would persist in their transgression, wandering blindly.

023:075 Khan If We had mercy on them and removed the distress which is on them, they would obstinately persist in their transgression, wandering in distraction to and fro.

023:076 Khan And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allah) with submission to Him.

023:076 Maulana And already We seized them with chastisement, but they were not submissive to their Lord, nor did they humble themselves.

023:076 Pickthall Already have We grasped them with punishment, but they humble not themselves unto their Lord, nor do they pray,

023:076 Rashad Subsequently, when we requited them with the severe retribution they had incurred, they were shocked.

023:076 Shakir And already We overtook them with chastisement, but they were not submissive to their Lord, nor do they humble themselves.

023:076 Sherali WE had already seized them with punishment, but they humbled not themselves before their Lord, nor they would supplicate in lowliness;

023:076 Yusufali And if WE had mercy on them and relieved them of their affliction, they would persist in their transgression, wandering blindly.

023:077 Khan Until, when We open for them the gate of severe punishment, then lo! They will be plunged into destruction with deep regrets, sorrows and in despair.

023:077 Maulana Until, when We open for them a door of severe chastisement, lo! they are in despair at it.

023:077 Pickthall Until, when We open for them the gate of extreme punishment, behold! they are aghast thereat.

023:077 Rashad Until We opened the gate of greater torment (death) and they suddenly found themselves in despair.

023:077 Shakir Until when We open upon them a door of severe chastisement, lo! they are in despair at it.

023:077 Sherali Until, when WE open on them a door of severe punishment, lo! they are in despair thereat.

023:077 Yusufali Until We open on them a gate leading to a severe Punishment: then Lo! they will be plunged in despair therein!

023:078 Khan Until, when We open for them the gate of severe punishment, then lo! They will be plunged into destruction with deep regrets, sorrows and in despair.

023:078 Maulana Until, when We open for them a door of severe chastisement, lo! they are in despair at it.

023:078 Pickthall Until, when We open for them the gate of extreme punishment, behold! they are aghast thereat.

023:078 Rashad Subsequently, when we requited them with the severe retribution they had incurred, they were shocked.

023:078 Shakir Until We opened the gate of greater torment (death) and they suddenly found themselves in despair.

023:078 Sherali Until when We open upon them a door of severe chastisement, lo! they are in despair at it.

023:078 Yusufali Until We open on them a gate leading to a severe Punishment: then Lo! they will be plunged in despair therein!

023:078 Khan Until, when We open for them the gate of severe punishment, then lo! They will be plunged into destruction with deep regrets, sorrows and in despair.

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023:078 Yusufali Until We open on them a gate leading to a severe Punishment: then Lo! they will be plunged in despair therein!

023:078 Khan It is He, Who has created for you (the sense of) hearing (ears), sight (eyes), and hearts (understanding). Little thanks you give.

023:078 Maulana And He it is Who made for you the ears and the eyes and the hearts. Little it is that you give thanks!

023:078 Pickthall He it is Who hath created for you ears and eyes and hearts. Small thanks give ye!

023:078 Rashad He is the One who granted you the hearing, the eyesight, and the brains. Rarely are you appreciative.

023:078 Shakir And HE it is Who has created for you ears and eyes and hearts, but little thanks do you give.

023:078 Sherali And HE it is Who has created for you ears and eyes and hearts, but little thanks do you give.

023:078 Yusufali It is He Who has created for you (the faculties of) hearing, sight, feeling and understanding: little thanks it is ye give!
023:079 Khan  And it is He Who has created you on the earth, and to Him you shall be gathered back.
023:079 Maulana  And He it is Who multiplied you in the earth, and to Him you will be gathered.
023:079 Pickthall  And He it is Who hath sown you broadcast in the earth, and unto Him ye will be gathered.
023:079 Rashad  He is the One who established you on earth, and before Him you will be summoned.
023:079 Sarwar  It is God who has settled you on the earth and before Him you will all be assembled.
023:079 Shakir  And He it is Who multiplied you in the earth, and to Him you shall be gathered.
023:079 Yusufali  And He has multiplied you through the earth, and to Him shall ye be gathered back.
023:080 Khan  And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?
023:080 Maulana  And He it is Who gives life and causes death, and His is the alternation of the night and the day. Do you not then understand?
023:080 Pickthall  And He it is Who giveth life and causeth death, and His is the difference of night and day. Have ye then no sense?
023:080 Rashad  He is the One who controls life and death, and He is the One who alternates the night and day. Do you not understand?
023:080 Sarwar  It is He who gives life and causes death and it is He who alternates night and day. Will you not then understand?
023:080 Shakir  And He it is Who gives life and causes death, and (in) His (control) is the alternation of the night and the day; do you not then understand?
023:080 Yusufali  It is He Who gives life and death, and to Him (is due) the alternation of Night and Day: will ye not then understand?
023:081 Khan  Nay, but they say the like of what the men of old said.
023:081 Maulana  Nay, they say the like of what the ancients said.
023:081 Pickthall  Nay, but they say the like of that which said the men of old;
023:081 Rashad  They said what their ancestors said.
023:081 Sarwar  They say exactly the same thing as the people who lived before.
023:081 Shakir  Nay, they say the like of what the ancients said:
023:081 Sherali  But they say things similar to what the former people said.
023:081 Yusufali  On the contrary they say things similar to what the ancients said.
023:082 Khan  They said: "When we are dead and have become dust and bones, shall we then be raised up again?"
023:082 Maulana  They say: When we die and become dust and bones, shall we then be raised up?
023:082 Pickthall  They say: When we are dead and have become (mere) dust and bones, shall we then, forsooth, be raised again?
023:082 Rashad  They said, "After we die and become dust and bones, we get resurrected?"
023:082 Sarwar  They say, "When we die and become dust and bones, shall we then be raised up again?"
023:082 Shakir  They say: What! When we are dead and become dust and bones, shall we then be raised?
023:082 Sherali  They say, 'What! when we are dead and have become mere dust and bones, shall we, indeed, be raised up again?'
023:082 Yusufali  They say: "What! when we die and become dust and bones, could we really be raised up again?"
023:083 Khan  "Verily, this we have been promised, we and our fathers before (us)! This is only the tales of the ancients!" 023:083 Maulana  We are indeed promised this, and (so were) our fathers before. This is naught but stories of those of old!
023:083 Pickthall  We were already promised this, we and our forefathers. Lo! this is naught but fables of the men of old.
023:083 Rashad  "Such promises were given to us and to our parents in the past. These are no more than tales from the past."
023:083 Sarwar  Our fathers and we have been given such promises before. These are no more than ancient legends."
023:083 Shakir  Certainly we are promised this, and (so were) our fathers aforetime; this is naught but stories of those of old.
023:083 Sherali  This is what we have been promised before, we and our fathers. This is nothing but fables of the ancients.
023:083 Yusufali  "Such things have been promised to us and to our fathers before! they are nothing but tales of the ancients!"
023:084 Khan  Say: "Whose is the earth and whosoever is therein? If you know!"
023:084 Maulana  Say: Whose is the earth, and whoever is therein, if you know?
023:084 Pickthall  Say: Unto Whom (belongeth) the earth and whosoever is therein, if ye have knowledge?
023:084 Rashad  Say, "To whom belongs the earth and everyone on it, if you know?"
023:084 Sarwar  (Muhammad), say to them, "Tell me, if you know, to whom does the earth and its contents belong?".
023:084 Shakir  Say: Whose is the earth, and whoever is therein, if you know? 023:084 Sherali  Say: To whom belongs the earth and whosoever is therein, if you know? 023:084 Yusufali  Say: "To whom belong the earth and all beings therein? (say) if ye know!"
023:085 Khan  They will say: "It is Allah's!" Say: "Will you not then remember?"
023:085 Maulana  They will say: Allah's. Say: Will you not then mind?
023:085 Pickthall  They will say: Unto Allah. Say: Will ye not then remember?
023:085 Rashad  They will say, "To GOD." Say, "Why then do you not take heed?"
023:085 Sarwar  They will quickly reply, "It belongs to God." Say, "Will you not, then, take heed?"
023:085 Shakir  They will say: Allah's. Say: Will you not then mind? 023:085 Sherali  'To ALLAH,' they will say. Say, 'Will you not then be admonished?' 023:085 Yusufali  They will say, "To Allah!" say: "Yet will ye not receive admonition?"
023:086 Khan  Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?"
023:086 Maulana  Say: Who is the Lord of the seven heavens and the Lord of the mighty Throne of power?
023:086 Pickthall  Say: Who is Lord of the seven heavens, and Lord of the Tremendous Throne?
023:086 Rashad  Say, "Who is the Lord of the seven universes; the Lord of the great dominion?"
023:086 Sarwar  Ask them, "Who is the Lord of the seven heavens and the Great Throne?". 023:086 Shakir  Say: Who is the Lord of the seven heavens and the Lord of the mighty dominion? 023:086 Sherali  Say, 'Who is the Lord of the seven Heavens, and the Lord of the Great Throne?' 023:086 Yusufali  Say: "Who is the Lord of the seven heavens, and the Lord of the Throne (of Glory) Supreme?"
023:087 Khan  They will say: "Allah." Say: "Will you not then fear Allah (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for each and every good or bad deed)?"

023:088 Maulana  They will say: (This is) Allah's. Say: Will you not then guard against evil?

023:087 Pickthal  They will say: Unto Allah (all that belongeth). Say: Will ye not then keep duty (unto Him)?

023:087 Rashad  They will say, "GOD." Say, "Why then do you not turn righteous?"

023:087 Sarwar  They will quickly say, "It is God." Say, "Will you not then have fear of Him?".

023:087 Shakir  They will say: (This is) Allah's. Say: Will you not then guard (against evil)?

023:088 Sherali  They will say, "They are ALLAH's." Say, "Will you not then take HIM as your Protector?"

023:088 Yusufali  They will say, "(They belong) to Allah." Say: "Will ye not then be filled with awe?"  

023:088 Khan  Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allah saves anyone none can punish or harm him, and if Allah punishes or harms anyone none can save him), if you know."

023:088 Maulana  Say: Who is it in Whose hand is the kingdom of all things and He protects, and none is protected against Him, if you know?

023:088 Pickthal  Say: In Whose hand is the dominion over all things and He protecteth, while against Him there is no protection, if ye have knowledge?

023:088 Rashad  Say, "In whose hand is all sovereignty over all things, and He is the only one who can provide help, but needs no help, if you know?"

023:088 Sarwar  Ask them, "If you have any knowledge, in whose hands is the ownership of all things? Who is the one who gives protection and yet He Himself is never protected?"

023:087 Shakir  Say: Who is it in Whose hand is the kingdom of all things and Who gives succour, but against Him Succour is not given, if you do but know?

023:088 Sherali  Say, "In whose hand is the dominion of all things and who protects, but against Whom there is no protection, if you know?"

023:088 Yusufali  Say: "Who is it in whose hands is the governance of all things,- who protects (all), but is not protected (of any)? (say) if ye know."

023:089  

023:089 Khan  They will say: "(All that belongs) to Allah." Say: "How then are you deceived and turn away from the truth?"

023:089 Maulana  They will say: (This is) Allah's. Say: Whence are you then deceived?

023:089 Pickthal  They will say: Unto Allah (all that belongeth). Say: How then are ye bewitched?

023:089 Rashad  They will say, "GOD." Say, "Where did you go wrong?"

023:089 Sarwar  They will reply spontaneously, "It is God." Ask them, "Why has falsehood bewitched you?"

023:089 Shakir  They will say: (This is) Allah's. Say: From whence are you then deceived?

023:089 Sherali  They will say, 'All this belongs to ALLAH.' Say, 'How then are you being deluded?'

023:089 Yusufali  They will say, "(It belongs) to Allah." Say: "Then how are ye deluded?"

023:090  

023:090 Khan  Nay, but We have brought them the truth (Islamic Monotheism), and verily, they (disbelievers) are liars.

023:090 Maulana  Nay, We have brought them the Truth and surely they are liars.

023:090 Pickthal  Nay, but We have brought them the Truth, and lo! they are liars.

023:090 Rashad  We have given them the truth, while they are liars.

023:090 Sarwar  We have sent them the truth and they, certainly, are liars.

023:090 Shakir  Nay! We have brought them to the truth, and most surely they are liars.

023:090 Sherali  Yea, WE have brought them the truth, and they are certainly liars.

023:090 Yusufali  We have sent them the Truth: but they indeed practise falsehood!

023:091  

023:091 Khan  No son (or offspring or children) did Allah beget, nor is there any ilah (god) along with Him; (if there had been many gods), behold, each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!

023:091 Maulana  Allah has not taken to Himself a son, nor is there with Him any (other) god -- in that case would each god have taken away what he created, and some of them would have overpowered others. Glory be to Allah above they describe --

023:091 Pickthal  Allah hath not chosen any son, nor is there any god along with Him; else would each god have assuredly championed that which he created, and some of them would assuredly have overpowered others. Glorified be Allah above all that they allege.

023:091 Rashad  GOD has never begotten a son. Nor was there ever any other god beside Him. Otherwise, each god would have declared independence with his creations, and they would have competed with each other for dominance. GOD be glorified; far above their claims.

023:091 Sarwar  God has never given birth to a son and there is no other god besides Him. If there were, each god would have taken away his creatures and claimed superiority over the others. God is too exalted to be as they believe Him to be.

023:091 Shakir  Never did Allah take to Himself a son, and never was there with him any (other) god-- in that case each god would have certainly taken away what he created, and some of them would certainly have overpowered others; glory be to Allah above what they describe!

023:091 Sherali  ALLAH has not taken unto Himself any son, nor is there any other god along with HIM; in that case each god would have taken away what he had created, and some of them would, surely, have sought domination over others. Glorified be ALLAH far above that which they allege;

023:091 Yusufali  No son did Allah beget, nor is there any god along with Him: (if there were many gods), behold, each god would have taken away what he had created, and some would have lorded it over others! Glory to Allah! (He is free) from the (sort of) things they attribute to Him!

023:092  

023:092 Khan  All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!

023:092 Maulana  The Knower of the unseen and the seen; so may He be exalted above what they associated (unto Him)!

023:092 Pickthal  Knower of the Invisible and the Visible! and Exalted be He over all that they ascribe as partners (unto Him)!

023:092 Rashad  The Knower of all secrets and declarations; be He exalted, far above having a partner.

023:092 Sarwar  He has the knowledge of all seen and unseen things. He is too exalted to be considered equal to anything else.

023:092 Shakir  The Knower of the unseen and the seen, so may He be exalted above what they associate (with Him).

023:092 Sherali  Knower alike of the unseen and of the seen. Exalted is HE above all that which they associate with HIM !

023:092 Yusufali  He knows what is hidden and what is open: too high is He for the partners they attribute to Him!
023:093 Khan  Say (O Muhammad SAW): "My Lord! If You would show me that with which they are threatened (torment),

023:093 Maulana  Say: My Lord, if Thou show me that which they are promised --

023:093 Pickthsl Say: My Lord! If Thou shouldest show me that which they are promised.

023:093 Rashad  Say: 'My Lord, whether You show me (the retribution) they have incurred

023:093 Sarwar  Say, 'Lord, if you will afflict them with punishment,

023:093 Shakir  Say: O my Lord! if Thou wilt show me (in my lifetime) that which they are warned against,-

023:094 Khan  "My Lord! Then (save me from Your Punishment), and put me not amongst the people who are the Zalimun (polytheists and wrong-doing)."

023:094 Maulana  My Lord, then place me not with the unjust people.

023:094 Pickthsl  My Lord! then set me not among the wrongdoing folk.

023:094 Rashad  "My Lord, let me not be one of the transgressing people."

023:094 Sarwar  exclude me from the unjust people.

023:094 Shakir  'My Lord! then place me not with the unjust.

023:094 Sherali  'My Lord, then place me not with the wrongdoing people.'

023:094 Yusufali  "Then, O my Lord! put me not amongst the people who do wrong!"

023:095 Khan  And indeed We are Able to show you (O Muhammad SAW) that with which We have threatened them.

023:095 Maulana  And surely We are well Able to show thee what We promise them.

023:095 Pickthsl  And verily We are Able to show thee that which We have promised them.

023:095 Rashad  To show you (the retribution) we have reserved for them is something we can easily do.

023:095 Sarwar  We have the Power to strike them with torment before your very eyes.

023:095 Shakir  And most surely We are well able to make you see what We threaten them with.

023:095 Sherali  And certainly WE have the power to show thee that which WE have promised them.

023:095 Yusufali  And We are certainly able to show thee (in fulfilment) that against which they are warned.

023:096 Khan  Repel evil with that which is better. We are Best-Acquainted with the things they utter.

023:096 Maulana  Repel evil with that which is best. We know best what they describe.

023:096 Pickthsl  Repel evil with that which is better. We are Best Aware of that which they allege.

023:096 Rashad  Therefore, counter their evil works with goodness; we are fully aware of their claims.

023:096 Sarwar  Respond to the injustice (done to you) with better deed. We know best what they attribute to God.

023:096 Shakir  Repel evil by what is best; We know best what they describe.

023:096 Sherali  Repel evil with that which is best. WE know very well what they allege.

023:096 Yusufali  Repel evil with that which is best: We are well acquainted with the things they say.

023:097 Khan  And say: 'My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayatin (devils).

023:097 Maulana  And say: My Lord, I seek refuge in Thee from the evil suggestions of the devils,

023:097 Pickthsl  And say: My Lord! I seek refuge in Thee from suggestions of the evil ones,

023:097 Rashad  Say, "My Lord, I seek refuge in You from the whispers of the devils.

023:097 Sarwar  Say, 'Lord, I seek your protection against the strong temptations of the devils.

023:097 Shakir  And say: O my Lord! I seek refuge in Thee from the evil suggestions of the Shaitans;

023:097 Sherali  And say: My Lord, I seek refuge in Thee from the incitements of the evil ones.

023:097 Yusufali  And say "O my Lord! I seek refuge with Thee from the suggestions of the Evil Ones.

023:098 Khan  "And I seek refuge with You, My Lord! lest they may attend (or come near) me."

023:098 Maulana  And I seek refuge in Thee, my Lord, lest they come to me.

023:098 Pickthsl  And I seek refuge in Thee, my Lord, lest they be present with me,

023:098 Rashad  "And I seek refuge in You, my Lord, lest they come near me."

023:098 Sarwar  I seek your protection should they approach me."

023:098 Shakir  And I seek refuge in Thee! O my Lord! from their presence.

023:098 Sherali  'And I seek refuge in Thee, my Lord, lest they should come near me.

023:098 Yusufali  "And I seek refuge with Thee O my Lord! lest they should come near me."

023:099 Khan  Until, when death comes to one of them (those who join partners with Allah), he says: "My Lord! Send me back.

023:099 Maulana  Until when death overtakes one of them, he says: My Lord, send me back,

023:099 Pickthsl  Until, when death cometh unto one of them, he saith: My Lord! Send me back,

023:099 Rashad  When death comes to one of them, he says, "My Lord, send me back.

023:099 Sarwar  When death approaches one of the unbelievers, he says, "Lord, send me back again

023:099 Shakir  Until when death overtakes one of them, he says: Send me back, my Lord, send me back;

023:099 Sherali  Until, when death comes to one of them, he says entreating repeatedly, 'My Lord send me back,

023:099 Yusufali  (In Falsehood will they be) Until, when death comes to one of them, he says: 'O my Lord! send me back (to life)-
023:100 Khan
"So that I may do good in that which I have left behind!" No! It is but a word that he speaks, and behind them is Barzakh (a barrier) until the Day when they will be resurrected.

023:100 Maulana
That I may do good in that which I have left. By no means! It is but a word that he speaks. And before them is a barrier, until the day they are raised.

023:100 Pickthtal
That I may do right in that which I have left behind! But nay! It is but a word that he speaketh; and behind them is a barrier until the day when they are raised.

023:100 Rashad
"I will then work righteousness in everything I left." Not true. This is a false claim that he makes. A barrier will separate his soul from this world until resurrection.

023:100 Sarwar
So that perhaps I shall act rightly for the rest of my life." Although he will say so but his wish will never come true. After death they will be behind a barrier until the day of their resurrection.

023:100 Shakir
Haply I may do good in that which I have left. By no means! it is a (mere) word that he speaks; and before them is a barrier until the day they are raised.

023:100 Sherali
That I may do righteous deeds in the life that I have left behind.' That cannot be! It is only a word that he utters. And behind them is a barrier until the day when they shall be raised again.

023:100 Yusufali
"In order that I may work righteousness in the things I neglected." - "By no means! It is but a word he says." - Before them is a Partition till the Day they are raised up.

023:101
023:101 Khan
Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

023:101 Maulana
Then when the trumpet is blown, there will be no ties of relationship among them that day, nor will they ask of one another.

023:101 Pickthtal
And when the trumpet is blown there will be no kinship among them that day, nor will they ask of one another.

023:101 Rashad
When the horn is blown, no relations among them will exist on that day, nor will they care about one another.

023:101 Sarwar
There will be no kindred relations nor any opportunity to ask about others or seek their assistance after the trumpet has sounded.

023:101 Shakir
So when the trumpet is blown, there shall be no ties of relationship between them on that day, nor shall they ask of each other.

023:101 Sherali
And when the trumpet is blown, there will be no ties of relationship any more between them on that day, nor will they ask after one another.

023:101 Yusufali
Then when the Trumpet is blown, there will be no more relationships between them that Day, nor will one ask after another.

023:102
023:102 Khan
Then, those whose scales (of good deeds) are heavy, - these, they are the successful.

023:102 Maulana
Then those whose good deeds are heavy, those are the successful.

023:102 Pickthtal
Then those whose scales are heavy, they are the successful.

023:102 Rashad
As for those whose weights are heavy, they will be the winners.

023:102 Sarwar
If the side of ones good deeds weighs heavier on a scale, he will have everlasting happiness,

023:102 Shakir
Then as for him whose good deeds are preponderant, these are the successful.

023:102 Sherali
Then those whose scales are heavy - these will be prosperous;

023:102 Yusufali
Then those whose balance (of good deeds) is heavy,- they will attain salvation:

023:103
023:103 Khan
And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide.

023:103 Maulana
And those whose good deeds are light, those are they who have lost their souls, abiding in hell.

023:103 Pickthtal
And those whose scales are light are those who lose their souls, in hell abiding.

023:103 Rashad
Those whose weights are light are the ones who lost their souls; they abide in Hell forever.

023:103 Sarwar
but if it weighs less, one will be lost forever in hell.

023:103 Shakir
And as for him whose good deeds are light, these are they who shall have lost their souls, abiding in hell.

023:103 Sherali
But those whose scales are light - these are they who will have ruined their souls; in Hell will they abide.

023:103 Yusufali
But those whose balance is light, will be those who have lost their souls, in Hell will they abide.

023:104
023:104 Khan
The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).

023:104 Maulana
The Fire will scorch their faces, and they therein will be in severe affliction.

023:104 Pickthtal
The fire burneth their faces, and they are glum therein.

023:104 Rashad
Fire will overwhelm their faces, and they last miserably therein.

023:104 Sarwar
The fire will scorch their faces and they will be groaning therein in pain.

023:104 Shakir
The fire shall scorch their faces, and they therein shall be in severe affliction.

023:104 Sherali
The fire will scorch their faces and they will grin with fear therein.

023:104 Yusufali
The Fire will burn their faces, and they will therein grin, with their lips displaced.

023:105
023:105 Khan
"Were not My Verses (this Qur'an) recited to you, and then you used to deny them?"

023:105 Maulana
Were not My messages recited to you, but you used to reject them?

023:105 Pickthtal
(It will be said): Were not My revelations recited unto you, and then ye used to deny them?

023:105 Rashad
Were not My revelations recited to you, and you kept on rejecting them?

023:105 Sarwar
(They will be told), "Were Our revelations not recited to you and did you not call them lies?".

023:105 Shakir
Were not My communications recited to you? But you used to reject them.

023:105 Sherali
It will be said to them, 'Were not MY Signs recited unto you, and you treated them as lies?'

023:105 Yusufali
"Were not My Signs rehearsed to you, and ye did but treat them as falsehood?"

023:106
023:106 Khan
They will say: 'Our Lord! Our wretchedness overcame us, and we were (an) erring people.

023:106 Maulana
They will say: Our Lord, our adversity overcame us, and we were an erring people.

023:106 Pickthtal
They will say: Our Lord! Our evil fortune conquered us, and we were erring folk.

023:106 Rashad
They will say, "Our Lord, our wickedness overwhelmed us, and we were people gone astray.

023:106 Sarwar
They will reply, 'Lord, our hard-heartedness overcame us and we went astray.

023:106 Shakir
They shall say: O our Lord! our adversity overcame us and we were an erring people:

023:106 Sherali
They will say,'Our Lord, our ill fortune overwhelmed us, and we were an erring people,

023:106 Yusufali
They will say: "Our Lord! Our misfortune overwhelmed us, and we became a people astray!"
They will say: "We stayed a day or part of a day, but ask those who have kept account.

They will reply, "We remained for about a day or part of it, but ask those who have kept account.

They said, "We lasted a day or part of a day. Ask those who counted."

They will say: "We stayed a day or part of a day. Ask of those who keep account.

Allah will then say, "What number of years did you tarry in the earth?"

He said, "How long have you lasted on earth? How many years?"

He will say: How long tarried ye in the earth, counting by years?

"I have rewarded them this Day for their patient endurance; they are, indeed, the ones who have achieved Bliss...

On this day I have given them their reward for their exercising patience."

"Surely I have rewarded them this day because they were patient, that they are the achievers.

Verily! I have rewarded them this Day for their patience and constancy; they are indeed the ones that have achieved Bliss,..."
Section 1: Law relating to Adultery

024:114 Khan He (Allah) will say: “You stayed not but a little, if you had only known!”
024:114 Maulana He will say: You tarried but a little -- if you only knew!
024:114 Pickthtal He will say: Ye tarried but a little if ye only knew.
024:114 Rashad He said, "In fact, you stayed but a brief interim, if you only knew.
024:114 Sarwar God will say, ‘You have indeed remained there for a short time. Would that you knew it during your life time.
024:114 Shakir He will say: You did tarry but a little-- had you but known (it):
024:114 Sherali HE will say, ‘You tarried but a little, if only you knew ?
024:114 Yusufali He will say: ‘Ye stayed not but a little, - if ye had only known!
024:115 Khan "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"
024:115 Maulana Do you then think that We have created you in vain, and that you will not be returned to us?
024:115 Pickthtal Deemed ye then that We had created you for naught, and that ye would not be returned unto Us?
024:115 Rashad "Did you think that we created you in vain; that you were not to be returned to us?"
024:115 Sarwar Did you think that We had created you for a playful purpose and that you were not to return to Us?"
024:115 Shakir What! did you then think that We had created you in vain and that you shall not be returned to Us?
024:115 Sherali What! Did you then think that WE had created you without purpose, and that you would not be brought back to US?
024:115 Yusufali "Did ye then think that We had created you in jest, and that ye would not be brought back to Us (for account)?"
024:116 Khan So Exalted be Allah, the True King, La ilaha illa Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!
024:116 Maulana So exalted be Allah, the True King! No God is there but He, the Lord of the Throne of Grace.
024:116 Pickthtal Now Allah be Exalted, the True King! There is no Allah save Him, the Lord of the Throne of Grace.
024:116 Rashad Most exalted is GOD, the true Sovereign. There is no other god beside Him; the Most Honorable Lord, possessor of all authority.
024:116 Sarwar God is the most great King and the Supreme Truth. He is the only God and the Lord of the Gracious Throne.
024:116 Shakir So exalted be Allah, the True King; no god is there but He, the Lord of the honorable dominion.
024:116 Sherali Exalted be ALLAH, the True King. There is no god but HE, the Lord of the Glorious Throne.
024:116 Yusufali Therefore exalted be Allah, the King, the Reality: there is no god but He, the Lord of the Throne of Honour!
024:117 Khan And whoever invokes, besides Allah, another god -- he has no proof of this -- his reckoning is only with his Lord. Surely the disbelievers will not be successful.
024:117 Maulana And whoever invokes, besides Allah; another god - he has no proof of this -- his reckoning is only with his Lord. Surely the disbelievers will not be successful.
024:117 Pickthtal He who crieth unto any other god along with Allah hath no proof thereof. His reckoning is only with his Lord. Lo! disbelievers will not be successful.
024:117 Rashad Anyone who invokes, besides GOD any other god, and without any kind of proof, his reckoning rests with his Lord. The disbelievers never succeed.
024:117 Sarwar And whoever invokes, besides GOD, another god -- he has no proof of this-- his reckoning is only with his Lord; surely the unbelievers shall not be successful.
024:117 Shakir And whoever invokes with Allah another god-- he has no proof of this-- his reckoning is only with his Lord; surely the unbelievers shall not be successful.
024:117 Sherali And he, who calls on another god along with ALLAH, for which he has no proof, shall have to render an account to his Lord. Certainly the disbelievers do not prosper.
024:117 Yusufali If anyone invokes, besides Allah, Any other god, he has no authority therefor; and his reckoning will be only with his Lord! and verily the unbelievers will fail to win through!
024:118 Khan And say (O Muhammad SAW): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"
024:118 Maulana And say: My Lord, forgive and have mercy, and Thou art the Best of those who show mercy.
024:118 Pickthtal And (O Muhammad) say: My Lord! Forgive and have mercy, for Thou art Best of all who show mercy.
024:118 Rashad Say, "My Lord, shower us with forgiveness and mercy. Of all the merciful ones, You are the Most Merciful."
024:118 Sarwar (Muhammad), say, "Lord, forgive me and grant me mercy; You are the best of the Merciful Ones.
024:118 Shakir And say: O my Lord! forgive and have mercy, and Thou art the best of the Merciful ones.
024:118 Sherali And say: ‘My Lord, forgive and have mercy, and Thou art the Best of those who show mercy.’
024:118 Yusufali So say: ‘O my Lord! grant Thou forgiveness and mercy for Thou art the Best of those who show mercy!’
024:000 024:000 Translations of the Qur'an, Chapter 24: AL-NOOR (THE LIGHT). Total Verses: 64. Revealed At: MADINA
024:000 In the name of God, Most Gracious, Most Merciful
024:001 024:001 Section 1: Law relating to Adultery
024:001 Khan (This is) a Surah (chapter of the Qur'an) which We have sent down and which We have enjoined, (ordained its legal laws) and in it We have revealed manifest Ayat (proofs, evidences, verses, lessons, signs, revelations lawful and unlawful things, and set boundaries of Islamic Religion), that you may remember.
024:001 Maulana (This is) a chapter which We have revealed and made obligatory and wherein We have revealed clear messages that you may be mindful.
024:001 Pickthtal (Here is) a surah which We have revealed and enjoined, and wherein We have revealed plain tokens, that haply ye may take heed.
024:001 Rashad A sura that we have sent down, and we have decreed as law. We have revealed in it clear revelations, that you may take heed.
024:001 Sarwar This is a chapter which We have revealed to you and made obligatory for you to follow its guidance. We have revealed clear verses in it so that perhaps you may take heed.
024:001 Shakir (This is) a Chapter which We have revealed and made obligatory and in which We have revealed clear communications that you may be mindful.
024:001 Sherali This is a Surah which WE have revealed and the ordinances of which WE have made obligatory; and WE have revealed therein clear commandments that you may take heed.
024:001 Yusufali A sura which We have sent down and which We have ordained in it have We sent down Clear Signs, in order that ye may receive admonition.
024:002 Khan  The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime but if married persons commit it, the punishment is to stone them to death, according to Allah's Law).

024:002 Maulana  The adulteress and the adulterer, flog each of them (with) a hundred stripes, and let not pity for them detain you from obedience to Allah, if you believe in Allah and the Last Day, and let a party of believers witness their chastisement.

024:002 Pickthall  The adulterer and the adulteress, scourge ye each one of them (with) a hundred stripes. And let not pity for the twain withhold you from obedience to Allah, if ye believe in Allah and the Last Day. And let a party of believers witness their punishment.

024:002 Rashad  The adulteress and the adulterer you shall whip each of them a hundred lashes. Do not be swayed by pity from carrying out GOD's law, if you truly believe in GOD and the Last Day. And let a group of believers witness their penalty.

024:002 Shakir  Flog the fornicatrix and the fornicator with a hundred lashes each. Let there be no reluctance in enforcing the laws of God, if you have faith in God and the Day of Judgment. Let it take place in the presence of a group of believers.

024:002 Sherali  As (for) the fornicatrix and the fornicator, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day, and let a party of believers witness their chastisement.

024:002 Yusufali  The woman and the man guilty of adultery or fornication, flog each of them with a hundred stripes. Let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment.

024:003 Khan  The adulterer marries not but an adulteress or a Mushrikah and the adulteress none marries her except an adulterer or a Mushkrik (that means that the man who agrees to marry (have a sexual relation with) a Mushrikah (female polytheist, pagan or idolater) or a prostitute, then surely he is either an adulterer, or a Mushrik (polytheist, pagan or idolater, etc.) And the woman who agrees to marry (have a sexual relation with) a Mushrik (polytheist, pagan or idolater) or an adulterer, then she is either a prostitute or a Mushrikah (female polytheist, pagan, or idolatress, etc.).] Such a thing is forbidden to the believers (of Islamic Monotheism).

024:003 Maulana  The adulterer cannot have sexual relations with any but an adulteress or an idolatress, and the adulteress, none can have sexual relations with her but an adulterer or an idolater; and it is forbidden to believers.

024:003 Pickthall  The adulterer shall not marry an adulteress or an idolatress, and the adulteress none shall marry save an adulterer or an idolater. All that is forbidden unto believers.

024:003 Rashad  The adulterer will end up marrying an adulteress or an idol worshiper, and the adulteress will end up marrying an adulterer or an idol worshiper. This is prohibited for the believers.

024:003 Sarwar  No one should marry a fornicator except a fornicatrix or a pagan woman. No one should marry a fornicatrix except a fornicator or a pagan man. Such (marriage) is unlawful to the believers.

024:003 Shakir  The fornicator shall not marry any but a fornicatrice or an idolatress, and (as for) the fornicatrix or the fornicator, none shall marry her but a fornicator or an idolater; and it is forbidden to the believers.

024:003 Sherali  The adulterer cannot have sexual intercourse but with an adulteress or an idolatrous woman, and an adulteress - none can have sexual intercourse with her but an adulterer or an idolatrous man. That indeed is forbidden to the believers.

024:003 Yusufali  Let no man guilty of adultery or fornication marry and but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden.

024:004 Khan  And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever, they indeed are the Fasiqun (liars, rebellious, disobedient to Allah).

024:004 Maulana  And those who accuse free women and bring not four witnesses, flog them (with) eighty stripes and never accept their evidence, and these are the transgressors -

024:004 Pickthall  And those who accuse honourable women but bring not four witnesses, scourge them (with) eighty stripes and never (afterward) accept their testimony - They indeed are evil-doers -

024:004 Rashad  Those who accuse married women of adultery, then fail to produce four witnesses, you shall whip them eighty lashes, and do not accept any testimony from them; they are wicked.

024:004 Sarwar  Those who accuse married women of committing adultery - but are not able to prove their accusation by producing four witness - must be flogged eighty lashes. Never accept their testimony thereafter because they are sinful,

024:004 Shakir  And those who accuse free women then do not bring four witnesses, flog them, (giving) eighty stripes, and do not admit any evidence from them ever; and these it is that are the transgressors.

024:004 Sherali  And those who purchase chaste woman but bring not four witnesses - flog them with eighty stripes, and do not admit their evidence ever after, for it is they that are the transgression,

024:004 Yusufali  And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations), flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors;

024:005 Khan  Except those who repent thereafter and do righteous deeds, (for such) verily, Allah is Oft-Forgiving, Most Merciful.

024:005 Maulana  Except those who afterwards repent and act aright; surely Allah is Forgiving, Merciful.

024:005 Pickthall  Save those who afterward repent and make amends. (For such) lo! Allah is Forgiving, Merciful.

024:005 Rashad  If they repent afterwards and reform, then GOD is Forgiver, Merciful.

024:005 Sarwar  Except that of those who afterwards repent and reform themselves; God is All-forgiving and All-merciful.

024:005 Shakir  Except those who repent after this and act aright, for surely Allah is Forgiving, Merciful.

024:005 Sherali  Except those who repent thereafter and make amends, for truly ALLAH is Most forgiving, Merciful.

024:005 Yusufali  Unless they repent thereafter and mend (their conduct); for Allah is Oft-Forgiving, Most Merciful.
024:006  And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allah that he is one of those who speak the truth.

024:007  And those who accuse their wives and have now witnesses except themselves, let one of them testify four times, bearing Allah to witness, that he is of those who speak the truth.

024:008  As for those who accuse their wives but have no witnesses except themselves; let the testimony of one of them be four testimonies, (swearing) by Allah that he is of those who speak the truth;

024:009  As for those who accuse their own spouses, without any other witnesses, then the testimony may be accepted if he swears by GOD four times that he is telling the truth.

024:010  Those who accuse their spouses of committing adultery but have no witness except themselves, should testify four times saying, "God is my witness that I am telling the truth".

024:011  And (as for) those who accuse their wives and have no witnesses except themselves, the evidence of one of these (should be taken) four times, bearing Allah to witness that he is most surely of the truthful ones.

024:012  And as for those who charge their wives with adultery and have no witnesses except themselves - the evidence of anyone of such people shall suffice if he bears witness four times in the name of ALLAH solemnly affirming that he is of those who speak the truth;

024:013  And for those who launch a charge against their spouses, and have (in support) no evidence but their own,- their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth;

024:014  And the fifth (testimony) (should be) the invoking of the Curse of Allah on him if he be of those who tell a lie (against her).

024:015  And the fifth (time) that the curse of Allah be upon him, if he is of those who lie.

024:016  And yet a fifth, invoking the curse of Allah on him if he is of those who lie.

024:017  The fifth oath shall be to incur GOD's condemnation upon him, if he was lying.

024:018  They should say on the fifth time, "Let God's curse be upon me if I am a liar".

024:019  And the fifth (time) that the curse of Allah be upon him if he is one of the liars;

024:020  And the fifth time that ALLAH's curse be upon him if he be of the liars.

024:021  And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie.

024:022  But it shall avert the punishment (of Stoning to death) from her, if she bears witness four times by Allah, that he (her husband) is telling a lie.

024:023  And it shall avert the chastisement from her, if she testifies four times, bearing Allah to witness, that he is of those who lie.

024:024  And it shall avert the punishment from her if she bear witness before Allah four times that the thing he saith is indeed false,

024:025  She shall be considered innocent if she swears by GOD four times that he is a liar.

024:026  The spouse will be acquitted of the punishment if she challenges his testimony by saying four times, "God is my witness that he is a liar!"

024:027  And it shall avert the chastisement from her if she testifies four times, bearing Allah to witness that he is most surely one of the liars;

024:028  But it shall avert the punishment from her if she bears witness four times in the name of ALLAH that he is of the liars;

024:029  But it would avert the punishment from the wife, if she bears witness four times (with an oath) By Allah, that (her husband) is telling a lie;

024:030  And the fifth (testimony) should be that the Wrath of Allah be upon her if he (her husband) speaks the truth.

024:031  And the fifth (time) that the wrath of Allah be upon her if he speaks the truth.

024:032  The fifth oath shall incur GOD's wrath upon her if he was telling the truth.

024:033  On the fifth time she should say, "Let the curse of God be upon me if what he says is true."

024:034  And the fifth (time) that the wrath of Allah be on her if he is one of the truthful.

024:035  And the fifth time that the wrath of ALLAH be upon her if he has spoken the truth.

024:036  And the fifth (oath) should be that she solemnly invoke the wrath of Allah on herself if (her accuser) is telling the truth.

024:037  And had it not been for the Grace of Allah and His Mercy on you (He would have hastened the punishment upon you)! And that Allah is the One Who accepts repentance, the All-Wise.

024:038  And were it not for Allah's grace upon you and His mercy -- and that Allah is Oft-returning (to mercy) Wise!

024:039  And had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Wise, (ye had been undone).

024:040  This is GOD's grace and mercy towards you. GOD is Redeemer, Most Wise.

024:041  Had it not been for God's favors and mercy upon you (your life would have been in chaos). God accepts repentance and He is All-wise.

024:042  And were it not for Allah's grace upon you and His mercy-- and that Allah is Oft-returning (to mercy), Wise!

024:043  And were it not for ALLAH's grace and HIS mercy upon you, and that ALLAH is compassionate and Wise, you would have come to grief.

024:044  If it were not for Allah's grace and mercy on you, and that Allah is Oft-Returning, full of Wisdom,- (Ye would be ruined indeed).

024:045  And for those who launch a charge against their wives, but have no witnesses except themselves, the evidence of one of these (should be taken) four times, bearing Allah to witness that he is most surely of the truthful ones.

024:046  And the fifth (time) that the wrath of Allah be upon her if she has spoken the truth.

024:047  And the fifth (oath) should be that she solemnly invoke the wrath of Allah on herself if (her accuser) is telling the truth.

024:048  And the fifth (testimony) (should be) the invoking of the Curse of Allah on him if he be of those who tell a lie (against her).

024:049  And the fifth (time) that the curse of Allah be upon him, if he is of those who lie.

024:050  And yet a fifth, invoking the curse of Allah on him if he is of those who lie.

024:051  The fifth oath shall be to incur GOD's condemnation upon him, if he was lying.

024:052  They should say on the fifth time, "Let God's curse be upon me if I am a liar".

024:053  And the fifth (time) that the curse of Allah be upon him if he is one of the liars;

024:054  And the fifth time that ALLAH's curse be upon him if he be of the liars.

024:055  And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie.
And why did ye not, when ye heard it, say? And wherefore did you not say, when you heard of it, 'It is not proper for us to talk about it. Holy art Thou, O God, this is a grievous calumny.'

Would that on hearing this rep

When you heard it, you should have said, "We will not repeat this. Glory be to You. This is a gross falsehood."

Were it not for the grace of Allah and His mercy upon you, in this world and the Hereafter, a great punishment would have befallen you on account of the discourse which you entered into. Were it not for the favors and mercy of God upon you, in this world and in the Hereafter, you would have suffered a great retribution because of this incident.

Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars. Why did they not produce four witnesses? Since they have not brought witnesses, they are liars in the sight of Allah. Why did they not produce four witnesses? Since they produce not witnesses, they verily are liars in the sight of Allah.

Would that on hearing this report, the believing men and the believing women should have had better thoughts about themselves, and should have said, "This is obviously a big lie."

Did they produce four witnesses? For, you began to learn it from each other's tongue and then you uttered with your mouths things of which you had no knowledge. In the sight of God it is blasphemy. Did you fabricate it with your own tongues, and the mouths of these Jews and idolaters, recited it? Why did they not bring four witnesses? Since they bring not witnesses, they verily are liars in the sight of Allah.

When ye welcomed it with your tongues, and said out of your mouths things of which ye had no knowledge, ye counted it a trifle. In the sight of God it is a very great.
O ye who believe! Follow not Satan's footsteps: if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong. And but for the grace of Allah and His mercy, none of you would have ever been pure, but Allah purifies whom He pleases.

O ye who believe! Follow not the footsteps of Satan. And whoever follows the footsteps of the devil, surely he commands indecency and evil; and were it not for the favor and mercy of God upon you, and His mercy, not one of you would ever have been pure, but Allah purifies whom He pleases. And Allah is Hearing, Knowing.

O ye who believe! Follow not the footsteps of the devil. Unto whomsoever followeth the footsteps of the devil, lo! he commandeth filthiness and wrong. Had it not been for the grace of Allah and His mercy upon you, not one of you would ever have grown pure. But Allah causeth whom He will to grow. And Allah is Hearer, Knower.

And Allah makes the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allah is All-Knowing, All-Wise.

And Allah makes clear to you the messages; and Allah is Knowing, Wise.

And He expoundeth unto you the revelations. Allah is Knower, Wise.

And Allah thus explains the revelations for you. GOD is Omniscent, Wise.

God explains to you His revelations. He is All-knowing and All-wise.

And Allah makes clear to you the communications; and Allah is Knowing, Wise.

And ALLAH explains to you the commandments; and ALLAH is All-Knowing, Wise.

And Allah makes the Signs plain to you: for Allah is full of knowledge and wisdom.

Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.

Those who love that scandal should circulate respecting those who believe, theirs will be a painful punishment in the world and the Hereafter. Allah knoweth. Ye know not.

Those who love to publicize indecency among the believers will face painful torment in this world and in the life to come. God knows what you do not know.

Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know.

Those who love that indecency should spread among the believers, will have a painful punishment in this world and the Hereafter. And ALLAH knows and you know not.

Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know not.

And and it had not been for the Grace of Allah and His Mercy on you, (Allah would have hastened the punishment upon you). And that Allah is full of kindness, Most Merciful.

And were it not for Allah's grace on you and His mercy -- and that Allah is Compassionate, Merciful.

Had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Merciful, (ye had been undone).

And Allah showers you with His grace and mercy. GOD is Most Kind towards the believers, Most Merciful.

Were it not for the favor and mercy of God upon you (you would have faced painful punishment in this world and the life to come). God is Compassionate and Merciful.

And were it not for Allah's grace on you and His mercy, and that Allah is Compassionate, Merciful.

And but for the grace of ALLAH and HIS mercy upon you and that ALLAH is Compassionate and Merciful, you would have been ruined.

Were it not for the grace of God on you, and that Allah is full of kindness and mercy, (ye would be ruined indeed).

Section 3: Slanderers of Women

O you who believe! Follow not the footsteps of Shaitan (Satan). And whosoever follows the footsteps of Shaitan (Satan), then, verily he commands Al-Fahsha' (i.e. to commit indecency (illegal sexual intercourse, etc.), and Al- Munkar (disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden in Islam, etc.). And had it not been for the Grace of Allah and His Mercy on you, not one of you would ever have been pure from sins. But Allah purifies (guides to Islam) whom He wills, and Allah is All-Hearer, All-Knower.

O you who believe, follow not the footsteps of the devil. And whoever follows the footsteps of the devil, surely he commands indecency and evil.

And were it not for Allah's grace on you and His mercy, not one of you would ever have been pure, but Allah purifies whom He pleases and Allah is Hearing, Knowing.

O ye who believe! Follow not the footsteps of the devil. Unto whomsoever followeth the footsteps of the devil, lo! he commandeth filthiness and wrong. Had it not been for the grace of Allah and His mercy upon you, not one of you would ever have grown pure. But Allah causeth whom He will to grow. And Allah is Hearer, Knower.

O you who believe, do not follow the steps of Satan. Anyone who follows the steps of Satan should know that he advocates evil and vice. If it were not for GOD's grace towards you, and His mercy, none of you would have been purified. But GOD purifies whomever He wills. GOD is Hearer, Knower.

Believers, do not follow the footsteps of Satan; whoever does so will be made by Satan to commit indecency and sin. Were it not for the favor and mercy of God, none of you would ever have been purified. God purifies whomever He wants. God is All-hearing and All-knowing.

O you who believe! do not follow the footsteps of the Shaitan, and whoever does so will be ruined. And Allah makes the Signs plain to you: for Allah is full of knowledge and wisdom.

O ye who believe! Follow not Satan's footsteps: if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong; and were it not for the grace and mercy of Allah on you, not one of you would ever have been pure: but Allah doth purify whom He pleases: and Allah is One Who hears and knows (all things).
And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masakin (the poor), and those who left their homes for Allah's Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful.

And let not possessors of grace and abundance among you swear against giving to the near of kin and the poor and those who have fled in Allah's way; and pardon and overlook. Do you not love that Allah should forgive you? And Allah is Forgiving, Most Merciful.

And let not those who possess dignity and ease among you swear not to give to the near of kin and to the needy, and to fugitives for the cause of Allah. Let them forgive and show indulgence. Yearm ye not that Allah may forgive you? Allah is Forgiving, Merciful.

Those among you who are blessed with resources and wealth shall be charitable towards their relatives, the poor, and those who have immigrated for the sake of GOD. They shall treat them with kindness and tolerance; do you not love to attain GOD's forgiveness? GOD is Forgiver, Most Merciful.

Let not those among you who are blessed with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.

Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment.

Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the Hereafter, and for them is a grievous chastisement.

Lo! as for those who traduce virtuous, believing women (who are) careless, cursed are they in the world and the Hereafter. Theirs will be an awful doom.

Surely, those who falsely accuse married women who are pious believers have incurred condemnation in this life and in the Hereafter; they have incurred a horrendous retribution.

Those who slander the unaware but chaste and believing women (of committing unlawful carnal relations) are condemned in this life and in the life hereafter. They will suffer a great punishment.

Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the hereafter, and they shall have a grievous chastisement.

Verily, those, who calumniate chaste, unwary, believing women, are cursed in this world and the hereafter. And for them is a grievous chastisement,

Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty.

On the Day when their tongues, their hands, and their legs or feet will bear witness against them as to what they used to do.

On the day when their tongues and their hands and their feet bear witness against them as to what they did, On the day when their tongues and their hands and their feet testify against them as to what they used to do, On the day when their tongues, hands, and feet will testify to what they had done.

On the day when their tongues and their hands and their feet shall bear witness against them as to what they did.

On the Day when their tongues, their hands, and their feet will bear witness against them as to what they used to do;

On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions.

On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, He is the Manifest Truth.

On that day Allah will pay back to them in full their just reward, and they will know that Allah, He is the Evident Truth.

On that day, GOD will require them fully for their works, and they will find out that GOD is the Truth.

On that day God will give them due recompense and they will know that God is the Supreme Judge.

On that day Allah will pay back to them in full their just reward, and they shall know that Allah is the evident Truth.

On that day will ALLAH will pay them in full their just due, and they will know that ALLAH alone is the Manifest Truth.

On that Day Allah will pay them back (all) their just dues, and they will realise that Allah is the (very) Truth, that makes all things manifest.

Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women), such (good people) are innocent of (each and every) bad statement which they say, for them is Forgiveness, and Rizqun Karim (generous provision i.e.Paradise).

Unclean things are for unclean ones and unclean ones are for unclean things, and good things are for good ones and good ones are for good things; these are free from what they say. For them is forgiveness and an honourable sustenance.

Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women; such are innocent of that which people say: For them is pardon and a bountiful provision.

The bad women for the bad men, and the bad men for the bad women, and the good women for the good men, and the good men for the good women. The latter are innocent of such accusations. They have attained forgiveness and a generous reward.

Indecent woman are for indecent men and indecent men are for indecent woman. Decent women are for decent men and decent men are for decent women. The decent people are innocent of what people allege. They will receive mercy and honourable sustenance.

Evil things are a characteristic of bad men, and bad men are inclined towards bad things. And good things are a characteristic of good men, and good men are inclined towards good things, these are innocent of all that the calumniators allege. For them is forgiveness and an honourable provision.

Women impure are for men impure, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity; these are not affected by what people say: for them there is forgiveness, and a provision honourable.
Section 4: Preventive Measures

O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them, that is better for you, in order that you may remember.

O you who believe, enter not houses other than your own houses, until you have asked permission and saluted their inmates. This is better for you that you may be mindful.

O ye who believe! Enter not houses other than your own withont first announcing your presence and invoking peace upon the folk thereof. That is better for you, that ye may be heedful.

O you who believe, do not enter homes other than yours without permission from their inhabitants, and without greeting them. This is better for you, that you may take heed.

Believers, do not enter other's houses until you have asked permission and have greeted the people therein. This is best for you so that perhaps you may remember (God's guidance).

O you who believe! Do not enter houses other than your own houses until you have asked permission and saluted their inmates; this is better for you, that you may be mindful.

O ye who believe! Enter not houses other than your own until you have asked leave and saluted the inmates thereof. That is better for you that you may be heedful.

O ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly).

And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you, and Allah is All-Knower of what you do.

But if you find no one therein, enter them not, until permission is given to you; and if it is said to you, Go back, then go back; this is purer for you. And Allah is Knower of what you do.

And if ye find no-one therein, still enter not until permission hath been given. And if it be said unto you: Go away again, then go away, for it is purer for you. Allah knoweth what ye do.

If you find no one in them, do not enter them until you obtain permission. If you are told, "Go back," you must go back. This is purer for you. GOD is fully aware of everything you do.

If you do not find anyone therein, do not enter until you are given permission. If you are told to go away, do so; this is more decent of you. God knows all that you do.

But if you do not find any one therein, then do not enter them until permission is given to you; and if it is said to you: Go back, then go back; this is purer for you; and Allah is Cognizant of what you do.

If you find no one therein, do not enter them until you are given permission. And if it be said to you, 'Go Back,' then go back; that is purer for you. And ALLAH knows well what you do.

If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do.

There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allah has knowledge of what you reveal and what you conceal.

It is no sin for you to enter uninhabited houses wherein you have your necessaries. And Allah knows what you do openly and what you hide.

You commit no error by entering uninhabited homes wherein there is something that belongs to you. GOD knows everything you reveal, and everything you conceal.

There is no harm for you to enter uninhabited houses where you have some goods. God knows whatever you reveal or hide.

It is no sin in you that you enter uninhabited houses wherein you have your necessaries; and Allah knows what you do openly and what you hide.

It is no fault on your part to enter uninhabited houses wherein are your goods. And ALLAH knows what you do openly and what you hide.

It is no fault on your part to enter houses not used for living in, which serve some (other) use for you. And Allah has knowledge of what you reveal and what you conceal.

Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allah is All-Aware of what they do.

Say to the believing men that they lower their gaze and restrain their sexual passions. That is purer for them. Surely Allah is Aware of what they do.

Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is aware of what they do.

Tell the believing men that they shall subdue their eyes (and not stare at the women), and to maintain their chastity. This is purer for them. GOD is fully Cognizant of everything they do.

(Muhammad), tell the believing men to cast down their eyes and guard their carnal desires; this will make them more pure. God is certainly aware of what they do.

Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they do.

Say to the believing men that they restrain their looks and guard their private parts. That is purer for them. Surely, ALLAH is Well-Aware of what they do.

Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do.
And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful.

And say to the believing women that they lower their gaze and restrain their sexual passions and do not display their adornment except what appears thereof. And let them wear their head-coverings over their bosoms. And they should not display their adornment except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters, or their women, or those whom their right hands possess, or guileless male servants, or the children who know not women's nakedness. And let them not strike their feet so that the adornment that they hide may be known. And turn to Allah all, O believers, so that you may be successful.

And tell the believing women to lower their gaze and modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or sisters' sons, or their women, or those who know naught of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed.

And tell the believing women to subdue their eyes, and maintain their chastity. They shall not reveal any parts of their bodies, except that which is necessary. They shall cover their chests, and shall not relax this code in the presence of other than their husbands, their fathers, the fathers of their husbands, their sons, the sons of their husbands, their brothers, the sons of their brothers, the sons of their sisters, other women, the male servants or employees whose sexual drive has been nullified, or the children who have not reached puberty. They shall not strike their feet when they walk in order to shake and reveal certain details of their bodies. All of you shall repent to GOD, O you believers, that you may succeed.

Tell the believing woman to cast down their eyes, guard their chastity, and not to show off their beauty except what is permitted by the law. Let them cover their breasts with their veils. They must not show off their beauty to anyone other than their husbands, father, father-in-laws, sons, step-sons, brothers, sons of brothers and sisters, women of their kind, their slaves, immature male servants, or immature boys. They must not stamp their feet to show off their hidden ornaments. All of you believers, turn to God in repentance so that perhaps you will have everlasting happiness.

And tell the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers! so that you may be successful.

And say to the believing women that they restrain their looks and guard their private parts, and that they display not their beauty or their embellishment except what is apparent thereof, and that they draw their head-coverings over their bosoms, and that they display not their beauty or their embellishment save to their husbands, or to their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or women who are their companions, or those that their right hands possess, or such of male attendants as have no desire for women, or young children who have not yet attained knowledge of the hidden parts of women. And that they strike not their feet so that what they hide of their ornaments may become known. And turn ye to ALLAH all together, O believers, that you may prosper.

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and do not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss.

And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Salihun (pious, fit and capable ones of your (male) slaves and maiden-servants (female slaves). If they be poor, Allah will enrich them out of His Bounty; and Allah is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people).

And marry those among you who are single, and those who are fit among your males slaves and your female slaves. If they are needy, Allah will make them free from want out of His grace, and Allah is Ample-giving, Knowing.

And marry such of you as are solitary and the righteous among your male and female servants, if they be poor, Allah will make them free from want out of His grace. And Allah is Ample-giving, Knowing.

You shall encourage those of you who are single to get married. They may marry the righteous among your male and female servants, if they are poor. GOD will enrich them from His grace. GOD is Bounteous, Know. 

Marry the single people among you and the righteous slaves and slave-girls. If you are poor, God will make you rich through His favor; He is Bountiful and All-knowing.

And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing.

And arrange marriages for widows from among you, and for your male slaves and female slaves who are fit for marriage. If they be poor, ALLAH will grant them means out of HIS bounty; and ALLAH is Bountiful, All-Knowing.

Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasseth all, and he knoweth all things.
And let those who find not the financial means for marriage keep themselves chaste, until Allah enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you know that they are good and trustworthy. And give them something out of the wealth of Allah which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allah is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil action unwillingly).

And let those who cannot find a match keep chaste, until Allah makes them free from want out of His grace. And those of your slaves who ask for a writing (of freedom), give them the writing, if you know any good in them, and give them of the wealth of Allah which He has given you. And compel not your slave-girls to prostitution when they desire to keep chaste, in order to seek the frail goods of this world's life. And whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful.

And we have sent down to you manifest Signs, and have related to you the example of those who passed away before you, and an admonition to the God-fearing.

And indeed We have sent down for you Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are Al-Muttaqun (the pious) (see V.2:2).

And let those who find not the means to marry keep chaste until Allah makes them free from want out of His grace. And (as for) those who ask for a writing from among those whom your right hands possess, give them the writing if you know any good in them, and give them of the wealth of Allah which He has given you; and do not compel your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail goods of this world's life; and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful.

And certainly We have sent to you clear messages and a description of those who passed away before you, and an admonition to those who guard against evil.

And let those who do not find the means to marry keep chaste until Allah makes them free from want out of His grace. And such as desire a deed of manumission in writing from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you. And force not your slave girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one forces them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.

And let those who do not find the means to marry keep themselves chaste, until Allah makes them free from want out of His grace. And such as desire a deed of manumission in writing from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you. And force not your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail goods of this world's life; and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful.

And let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His bounty. And such as desire a deed of manumission in writing from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you. And force not your slave girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one forces them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.

And let those who do not find the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And such as desire a deed of manumission in writing from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you. And force not your slave girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one forces them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.

And let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And such as desire a deed of manumission in writing from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you. And force not your slave girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one forces them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.

And let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And such as desire a deed of manumission in writing from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you. And force not your slave girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one forces them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.

And let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And such as desire a deed of manumission in writing from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you. And force not your slave girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one forces them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.

And let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And such as desire a deed of manumission in writing from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you. And force not your slave girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one forces them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.

And let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And such as desire a deed of manumission in writing from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you. And force not your slave girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one forces them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.

And let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And such as desire a deed of manumission in writing from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you. And force not your slave girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one forces them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.

And let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And such as desire a deed of manumission in writing from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you. And force not your slave girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one forces them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.

And let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And such as desire a deed of manumission in writing from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you. And force not your slave girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one forces them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.

And let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And such as desire a deed of manumission in writing from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you. And force not your slave girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one forces them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.

And let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And such as desire a deed of manumission in writing from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you. And force not your slave girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one forces them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.

And let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And such as desire a deed of manumission in writing from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you. And force not your slave girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one forces them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.
Section 5: Manifestation of Divine Light

Allah is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp, the lamp is in glass, the glass as if it were a brilliantly shining star -- lit from a blessed olive-tree, neither eastern nor western, the oil whereof gives light, though fire touch it not -- light upon light. Allah hides to His light whom He pleases. And Allah sets forth parables for mankind, and Allah is All-Knower of everything.

Allah is the Light of the heavens and the earth. A likeness of His light is as a pillar on which is a lamp -- the lamp is in a glass, the glass as if it were a brilliantly shining star -- lit from a blessed olive-tree, neither eastern nor western, the oil whereof gives light, though fire touch it not -- light upon light. Allah guides to His light whom He will. And Allah speaks to mankind in allegories, for Allah is Knower of all things.

GOD is the light of the heavens and the earth. The allegory of His light is that of a concave mirror behind a lamp that is placed inside a glass container. The glass container is like a bright, pearl-like star. The fuel thereof is supplied from a blessed oil-producing tree, that is neither eastern, nor western. Its oil is almost self-radiating: needs no fire to ignite it. Light upon light. GOD guides to His light whoever wills (to be guided).

GOD thus cites the parables for the people. GOD is fully aware of all things.

God is the light of the heavens and the earth. A metaphor for His light is a niche in which there is a lamp placed in a glass. The glass is like a shining star which is lit from a blessed olive tree that is neither eastern nor western. Its oil almost lights up even though it has not been touched by the fire. It is light upon light. God guides to His light whomever He wants. God uses various metaphors. He has the knowledge of all things.

Allah is the light of the heavens and the earth; a likeness of His light is as a niche in which is a lamp, the lamp is in a glass, (and) the glass is as if it were a brilliantly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not -- light upon light -- Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Knower of all things.

AllAH is the light of the heavens and the earth. HIS light is as if there were a lustrous niche, wherein is a lamp. The lamp is inside a glass-globe. The globe is, as it were, a glittering star. The lamp is lit from the oil of a blessed tree -an olive - neither of the East nor of the West, whose oil well-nigh would shine forth even though fire touch it not. Light upon light ! ALLAH guides to HIS light whomever HE pleases. And Allah sets forth parables for men, and ALLAH knows all things full well.

Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as if it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light: Allah doth set forth Parables for men: and Allah doth know all things.
024:038 Khan  
That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allah provides without measure to whom He wills.

024:038 Maulana  
That Allah may give them the best reward for what they did, and give them more out of His grace. And Allah provides without measure for whom He pleases.

024:038 Pickthtal  
That Allah may reward them with the best of what they did, and increase reward for them of His bounty. Allah giveth blessings without stint to whom He will.

024:038 Rashad  
GOD will certainly reward them for their good works, and will shower them with His grace. GOD provides for whomever He wills without limit.

024:038 Sarwar  
(They worship Him) so that God will reward their best deeds and give them more through His favors. God gives sustenance to whomever He wants without account.

024:038 Sherali  
That Allah may give them the best reward of what they have done, and give them more out of His grace; and ALLAH does provide for whomsoever HE pleases without measure.

024:038 Maulana  
And those who disbelieve, their deeds are as a mirage in a desert, which the thirsty man deems to be water, until, when he comes to it, he finds it is not, but he finds Allah with him, Who will pay him his due (Hell). And Allah is Swift in making account.

024:039 Pickthtal  
As for those who disbelieve, their deeds are as a mirage in a desert. The thirsty one supposeth it to be water till he cometh unto it and findeth it wanting; and findeth, in the place thereof, an Allah Who payeth him his due; and Allah is Swift at reckoning.

024:039 Rashad  
As for those who disbelieve, their works are like a mirage in the desert. A thirsty person thinks that it is water. But when he reaches it, he finds that it is nothing, and he finds GOD there instead, to require him fully for his works. GOD is the most efficient reckoner.

024:039 Sarwar  
The deeds of the unbelievers are like a mirage which a thirsty man thinks is water until he goes near and finds nothing. Instead he finds God who gives him his due recompense. God's reckoning is swift.

024:039 Sherali  
And (as for) those who disbelieve, their deeds are like the mirage in a desert, which the thirsty man deems to be water; until when he comes to it he finds it to be naught, and there he finds Allah, so He pays him back his reckoning in full; and Allah is quick in reckoning:

024:039 Maulana  
And as to those who disbelieve, their deeds are like a mirage in a desert. The thirsty one imagines it to be water until, when he comes up to it, he finds it to be nothing. And he finds GOD near him, WHO then pays him his account in full; And ALLAH is swift in reckoning.

024:039 Yusufali  
But the Unbelievers, - their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: But he finds Allah (ever) with him, and Allah will pay him his account: and Allah is swift in taking account.

024:040 Khan  
Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light.

024:040 Maulana  
Or like darkness in the deep sea -- there covers him a wave, above which is a wave, above which is a cloud -- (Layers) darkness one above another -- when he holds out his hand, he is almost unable to see it. And to whom GOD gives not light, he has no light.

024:040 Pickthtal  
Or as darkness on a vast, abysmal sea. There covereth him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. When he holdeth out his hand he scarce can see it. And he for whom GOD hath not appointed light, for him there is no light.

024:040 Rashad  
Another allegory is that of being in total darkness in the midst of a violent ocean, with waves upon waves, in addition to thick fog. Darkness upon darkness - if he looked at his own hand, he could barely see it. Whomever GOD deprives of light, will have no light.

024:040 Sarwar  
Or it (the deeds of the unbelievers) are like the darkness of a deep, stormy sea with layers of giant waves, covered by dark clouds. It is darkness upon darkness whereby even if one stretches out his hands he can not see them. One can have no light unless GOD gives him light.

024:040 Shakir  
Or like utter darkness in the deep sea: there covers it a wave above which is another wave, above which is a cloud, (layers of) utter darkness one above another; when he holds out his hand, it is almost unable to see it; and to whomsoever GOD does not give light, he has no light.

024:040 Sherali  
Or, their deeds are like thick layers of darkness spread over a vast and deep sea, on whose surface rise waves above waves, above which are clouds - layers upon layers of darkness. When he holds out his hands, he can hardly see it; and he whom GOD gives no light - for him there is no light at all.

024:040 Yusufali  
Or (the Unbelievers' state) is like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds; depths of darkness, one above another: if a man stretches out his hands, he can hardly see it! for any to whom GOD giveth not light, there is no light!

024:041 Khan  
See you not (O Muhammad SAW) that Allah, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings outspread (in their flight). Of each He knoweth his prayer and its glorification, and Allah is Cognizant of what they do.

024:041 Maulana  
Seest thou not that it is ALLAH Whose praises, all who are in the heavens and the earth celebrate, and so do the birds with their wings outspread? Each one knows his own mode of prayer and praise. And ALLAH knows well what they do.

024:041 Pickthtal  
Seest thou not that it is ALLAH Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And ALLAH knows well all that they do.
And to Allah belongs the sovereignty of the heavens and the earth, and to Allah is the return (of all).

And Allah's is the kingdom of the heavens and the earth, and to Allah is the eventual coming.

And unto Allah belongeth the Sovereignty of the heavens and the earth, and unto Allah is the journeying.

To GOD belongs the sovereignty of the heavens and the earth, and to GOD is the final destiny.

To God belongs the kingdom of the heavens and the earth, and to Him do all things return.

And Allah's is the kingdom of the heavens and the earth, and to Allah is the eventual coming.

And to ALLAH belongs the Kingdom of the heavens and the earth, and to ALLAH shall be the return.

Yea, to Allah belongs the dominion of the heavens and the earth; and to Allah is the final goal (of all).

See you not that Allah drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them. And He sends down from the sky (light) (mountains), (or there are in the heaven mountains of hail from where He sends down hail), and strike therewith whom He will, and averts it from whom He will. The vivid flash of its (clouds) lightning nearly blinds the sight.

Seest thou not that Allah drives along the clouds, then gathers them together, then piles them up, so that thou seest the rain coming forth from their midst? And He sends down from the heaven (clouds like) mountains, wherein is hail, afflicting therewith whom He pleases and turning it away from whom He pleases. The flash of His lightning almost takes away the sight.

Hast thou not seen how Allah wafeth the clouds, then gathereth them, then maketh them layers, and thou seest the rain come forth from between them; He sendeth down from the heaven mountains wherein is hail, and smiteth therewith whom He will, and averteth it from whom He will. The flashing of His lightning all but snatcheth away the sight.

Do you not realize that GOD drives the clouds, then gathers them together, then piles them on each other, then see you the rain coming out of them? He sends down from the sky loads of snow to cover whomever He wills, while diverting it from whomever He wills. The brightness of the snow almost blinds the eyes.

Do you not see that God moves the clouds gently, brings them together, piles them up, and then you can see the rain coming from them. He sends down hail from the mountains in the sky. With them He strikes or protects from them whomever He wants. The lightning can almost take away the sight.

Do not see that Allah drives along the clouds, then gathers them together, then piles them up, so that you see the rain coming forth from their midst? And He sends down from the clouds that are (like) mountains wherein is hail, afflicting therewith whom He pleases and turning it away from whom He pleases; the flash of His lightning almost takes away the sight.

Seest thou not that ALLAH drives the clouds slowly, then joins them together, then piles them up so that thou seest rain issue forth from the midst thereof? And HE sends down from the sky clouds like mountains wherein is hail, and HE smites therewith whom HE pleases, and turns it away from whom HE pleases. The flash of its lightning may well-night take away the sight.

Seest thou not that makes the clouds move gently, then joins them together, then makes them into a heap - then wilt thou see rain issue forth from their midst. And He sends down from the sky mountain masses (of clouds) wherein is hail: He strikes therewith whom He pleases and He turns it away from whom He pleases, the vivid flash of His lightning well-night blinds the sight.

Allah causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in these things is indeed a lesson for those who have insight.

Allah causeth the revolution of the day and the night. Lo! herein is indeed a lesson for those who see.

God controls the night and day. This should be a lesson for those who possess eyes.

God alternates the night and the day. In this there is a lesson for the people of understanding.

ALLAH alternates the night and the day. Therein, surely, is a lesson for those who have eyes.

It is Allah Who alternates the Night and the Day: verily in these things is an instructive example for those who have vision!

Allah has created every moving (living) creature from water. Of them there are some that creep on their bellies, some that walk on two legs, and some that walk on four. Allah creates what He wills. Verily! Allah is Able to do all things.

Allah has created every animal of water. So of them is that which crawls upon its belly, and of them is that which walks upon two legs, and of them is that which walks upon four. Allah creates what He pleases. Surely Allah is Possessor power over all things.

Allah hath created every animal of water. Of them is (a kind) that goeth upon its belly and (a kind) that goeth upon two legs and (a kind) that goeth upon four. Allah createth what He will. Lo! Allah is Able to do all things.

And GOD created every living creature from water. Some of them walk on their bellies, some walk on two legs, and some walk on four. GOD creates whatever He wills. GOD is Omnificent.

God has created every living being from water: Some of them creep on their bellies; some walk on two feet and some of them walk on four legs. God creates whatever He wants. God has power over all things.

And Allah has created from water every living creature: so of them is that which walks upon its belly, and of them is that which walks upon two feet, and of them is that which walks upon four; Allah creates what He pleases; surely Allah has power over all things.

And ALLAH has created every animal from water. Of them are some that go upon their bellies, and of them are some that go upon two feet, and among them are some that go upon four. ALLAH creates what HE pleases. Surely, ALLAH has the power to do all that HE pleases.

And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what He wills for verily Allah has power over all things.

We have indeed sent down (in this Qur'an) manifest Ayat (proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundaries of Islamic religion, etc. that make things clear showing the Right Path of Allah). And Allah guides whom He wills to a Straight Path (i.e. to Allah's religion of Islamic Monotheism).

We have indeed revealed clear messages. And Allah guides whom He pleases to the right way.

Verily We have sent down revelations and explained them. Allah guideth whom He will unto a straight path.

We have sent down to you clarifying revelations, then GOD guides whoever wills (to be guided) in a straight path.

We have revealed illustrous revelations. God guides to the right path whomever He wants.

Certainly We have revealed clear communications, and Allah guides whom He pleases to the right way.

WE have indeed sent down manifest Signs. And ALLAH guides whom HE pleases to the right path.
And they say: We believe in Allah and in the Messenger; and we obey; then after that a fraction of them turn away. Such are not believers.

And they say: "We believe in GOD and in the messenger, and we obey;" but then some of them slide back afterwards. These are not believers.

And they say: We believe in ALLAH and in the Messenger, and we obey;" then after that some of them turn away. Such are not believers at all.

And they say: "We believe in Allah and in the messenger and we obey; then a party of them turn back after this, and these are not believers.

And they say: "We believe in GOD and in the Messenger, and we obey;" then after that some of them turn away. Such are not believers.

And they say: We believe in Allah and in the Messenger, and we obey; then after that some of them turn away. Such are not believers at all.

And they say: "We believe in Allah and in the Messenger, and we obey;" but even after that, some of them turn away; they are not (really) Believers.

And when they are summoned to Allah and His Messenger, in order that He may judge between them, behold some of them decline (to come) and turn away.

And when they are invited to GOD and His messenger to judge among them, some of them get upset.

And they say: "We believe in Allah and His Messenger and we obey;" but then some of them turn away. Such are not believers.

And they say: 'We believe in Allah and His Messenger and we obey; then after that some of them turn away. Such are not believers at all.

And when they are called to Allah and His Messenger in order that He may judge between them, lo! a party of them refuse (to come) and turn away.

And when they are called to Allah (i.e. His Words, the Qur'an) and His Messenger (SAW), to judge between them, lo! a party of them refuse (to come) and turn away.

And when they are called to Allah and His Messenger so that they will judge among them, suddenly, some of them turn away.

And when they are called to Allah and His Messenger that he may judge between them, lo! a party of them turn aside.

And when they are called to ALLAH and HIS Messenger that he may judge between them, lo! a party of them turn away.

And when they are called to Allah and His Messenger so that they will judge among them, suddenly, some of them turn away.

And when they are called to Allah and His Messenger that he may judge between them, lo! a party of them turn aside.

And when they are called to ALLAH and HIS Messenger that he may judge between them, lo! a party of them turn away.

When they are summoned to Allah and His messenger, in order that He may judge between them, behold some of them decline (to come) and turn away.

When they are called to Allah (i.e. His Words, the Qur'an) and His Messenger (SAW), to judge between them, some of them get upset.

When they are called to GOD and His messenger to judge among them, some of them get upset.

When they are called to GOD and His messenger to judge among them, some of them get upset.

When they are invited to GOD and His messenger to judge among them, some of them get upset.

When they are called to ALLAH and HIS Messenger in order that He may judge between them, lo! a party of them turn away.

When they are called to ALLAH and HIS Messenger so that they will judge among them, suddenly, some of them turn away.

When they are called to ALLAH and HIS Messenger in order that He may judge between them, lo! a party of them turn away.

When they are invited to GOD and His messenger to judge among them, some of them get upset.

When they are called to ALLAH and HIS Messenger in order that He may judge between them, lo! a party of them turn away.

When they are summoned to Allah and His Messenger, in order that He may judge between them, behold some of them decline (to come).

But if the right is with them, they come to him willingly with submission.

And if the right is on their side, they hasten to him in submission.

But if right had been with them they would have come unto him willingly.

However, if the judgment is in their favor, they readily accept it!

If right was on their side, they would come quickly.

And if the truth be on their side, they come to him quickly, obedient.

And if they consider the right to be on their side, they come to him running in submission.

But if the right is on their side, they come to him with all submission.

Is there a disease in their hearts? Or do they doubt or fear lest Allah and His Messenger (SAW) should wrong them in judgement. Nay, it is they themselves who are the Zalimun (polytheists, hypocrites and wrong-doers, etc.).

Is there a disease in their hearts, or are they in doubt, or fear they that Allah and His Messenger will deal with them unjustly? Nay! they themselves are the wrongdoers.

Are their hearts sick? Do they have doubts or are they afraid that God and His Messenger may do injustice to them? In fact, they, themselves, are unjust.

Is there a disease in their hearts? Are they doubtful? Are they afraid that GOD and His messenger may treat them unfairly? In fact, it is they who are unjust.

Are their hearts sick? Do they have doubts or are they afraid that God and His Messenger may do injustice to them? In fact, they, themselves, are unjust.

Is it that there is a disease in their hearts? Or, do they doubt, or do they fear that ALLAH and HIS Messenger will be unjust to them? Nay, it is they themselves who are the wrongdoers.

Is there in their hearts a disease, or do they doubt, or are they in fear, that Allah and His Messenger will deal unjustly with them? Nay, it is they themselves who do wrong.

The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger (SAW), to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise).

The response of the believers, when they are invited to Allah and His Messenger that he may judge between them, is only that they say: We hear and we obey. And these it is that are the successful.

The saying of (all true) believers when they appeal unto Allah and His Messenger to judge between them is only that they say: We hear and we obey. And such are the successful.

The only utterance of the believers, whenever invited to GOD and His messenger to judge in their affairs, is to say, "We hear and we obey." These are the winners.

When the believers are called to God and His Messenger to be judged, their only words are, "We have listened and obeyed." They will have everlasting happiness.

The response of the believers, when they are invited to Allah and His Messenger that he may judge between them, is only to say: We hear and we obey; and these it is that are the successful.

All that the believers say, when they are called to ALLAH and HIS Messenger in order that he may judge between them, is that they say, 'We hear and we obey.' And it is they who will prosper.

The answer of the Believers, when summoned to Allah and His Messenger, in order that He may judge between them, is no other than this: they say, 'We hear and we obey': it is such as these that will attain felicity.

And whosoever obeys Allah and His Messenger (SAW), fears Allah, and keeps his duty (to Him), such are the successful ones.

And he who obeys Allah and His Messenger, and fears Allah and keeps duty to Him, these it is that are the achievers.

He who obeyeth Allah and His messenger, and feareth Allah, and keepeth duty (unto Him): such indeed are the victorious.

Those who obey GOD and His messenger, and reverence GOD and observe Him, these are the triumphant ones.

Those who obey God and His messenger, who are humble before Him, and who have fear of Him will, certainly, be successful.

And who obeys Allah and His Messenger, and fears ALLAH, and takes HIM as a shield for protection, it is they who will be successful.

It is such as obey Allah and His Messenger, and fear Allah and do right, that will win (in the end),
024:053 024:054 024:055

024:056
And perform As-Salat (Iqamat-as-Salat), and give Zakat and obey the Messenger (Muhammad SAW) that you may receive mercy (from Allah).

024:057
And keep up prayer and pay the poor-rate and obey the Messenger, so that mercy may be shown to you.

024:058
Establish worship and pay the poor-due and obey the messenger, that haply ye may find mercy.

024:059
You shall observe the Contact Prayers (Salat) and give the obligatory charity (Zakat), and obey the messenger, that you may attain mercy.

024:060
Be steadfast in prayer, pay the religious tax and obey the Messenger so that perhaps you will receive mercy.

024:061
And keep up prayer and pay the poor-rate and obey the Messenger, so that mercy may be shown to you.

024:062
And observe Prayer and give the Zakat and obey the Messenger, that you may be shown Mercy.

024:063
So establish regular Prayer and give regular Charity; and obey the Messenger; that ye may receive mercy.

024:064
Consider not that the disbelievers can escape in the land. Their abode shall be the Fire, and worst indeed is that destination.

024:065
Think not that those who disbelieve will weaken (the Truth) in the earth; and their abode is the Fire. And it is indeed an evil resort!

024:066
Think not that the disbelievers can escape in the land. Fire will be their home - a hapless journey's end!

024:067
Do not think that those who disbelieve will ever get away with it. Their final abode is Hell; what a miserable destiny.

024:068
The unbelievers should not think that they can defeat God on earth. Their dwelling will be hell, the most terrible abode.

024:069
Think not that those who disbelieve shall escape in the earth, and their abode is the fire; and certainly evil is the resort!

024:070
Think not that those who disbelieve can frustrate Our design in the earth; their abode is Hell; and it is indeed evil resort.

024:071
Never think thou that the Unbelievers are going to frustrate (Allah's Plan) on earth; their abode is the Fire,- and it is indeed an evil refuge!

024:072
Consider not that the disbelievers can escape in the land. Their abode shall be the Fire, and worst indeed is that destination.

024:073
Think not that those who disbelieve will weaken (the Truth) in the earth; and their abode is the Fire. And it is indeed an evil resort!

024:074
Think not that the disbelievers can escape in the land. Fire will be their home - a hapless journey's end!

024:075
Do not think that those who disbelieve will ever get away with it. Their final abode is Hell; what a miserable destiny.

024:076
The unbelievers should not think that they can defeat God on earth. Their dwelling will be hell, the most terrible abode.

024:077
Think not that those who disbelieve shall escape in the earth, and their abode is the fire; and certainly evil is the resort!

024:078
Think not that those who disbelieve can frustrate Our design in the earth; their abode is Hell; and it is indeed evil resort.

024:079
Never think thou that the Unbelievers are going to frustrate (Allah's Plan) on earth; their abode is the Fire,- and it is indeed an evil refuge!

024:080
Section 8: Respect for Privacy

024:081
O you who believe! Let your legal slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions; before Fajr (morning) prayer, and while you put off your clothes for the noonday (rest), and after the 'Isha' (late-night) prayer. (These) three times are of privacy for you, other than these times there is no sin on you or on them to move about (attending (helping) you each other. Thus Allah makes clear the Ayat (the Verses of this Qur'an, showing proofs for the legal aspects of permission for visits, etc.) to you. And Allah is All-Knowing, All-Wise.

024:082
O you who believe, let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times: Before the morning prayer, and when you put off your clothes for the heat of noon, and after the prayer of night. These are three times of privacy for you; besides these it is no sin for you nor for them -- some of you go round about (waiting) upon others. Thus does Allah make clear to you the messages. And Allah is Knowing, Wise.

024:083
O ye who believe! Let your slaves, and those of you who have not come to puberty, ask leave of you at three times (before they come into your presence): Before the prayer of dawn, and when ye lay aside your raiment for the heat of noon, and after the prayer of night. Three times of privacy for you. It is no sin for them or for you at other times, when some of you go round attendant upon others (if they come into your presence without leave). Thus Allah maketh clear the revelations for you. Allah is Knower, Wise.

024:084
O you who believe, permission must be requested by your servants and the children who have not attained puberty (before entering your rooms). This is to be done in three instances - before the Dawn Prayer, at noon when you change your clothes to rest, and after the Night Prayer. These are three private times for you. At other times, it is not wrong for you or them to mingle with one another. GOD thus clarifies the revelations for you. GOD is Omniscient, Most Wise.

024:085
Believers, your slaves and the immature people must ask your permission three times a day before entering your house: before the morning prayer, at noon time and after the late evening prayer; these are most private times. After your permission has been granted, there is no harm if they come into your presence from time to time. This is how God explains His revelations to you. God is All-knowing and All-wise.

024:086
O you who believe! Let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times; before the morning prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy for you; neither is it a sin for you nor for them besides these, some of you must go round about (waiting) upon others; thus does Allah make clear to you the communications, and Allah is Knowing, Wise.

024:087
O ye who believe! Let those whom your right hands possess, and those of you, who have not reached puberty, ask leave of you at three times before coming into your private apartments - before the Morning Prayer, and when you lay aside your clothes at noon (in summer) and after the night Prayer. These are three times of privacy for you. At other times there is no blame on you nor on them, for some of you have to attend upon others and to move about freely according to need. Thus does ALLAH make plain to you the Signs; for ALLAH is All-Knowing, Wise.

024:088
O ye who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: Thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom.

024:089
And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allah makes clear His Ayat (Commandments and legal obligations) for you. And Allah is All-Knowing, All-Wise.

024:090
And when the children among you attain to puberty, let them seek permission as those before them sought permission. Thus does Allah make clear to you His messages. And Allah is Knowing, Wise.

024:091
And when the children among you come to puberty then let them ask leave even as those before them used to ask it. Thus Allah maketh clear His revelations for you. Allah is Knower, Wise.

024:092
Once the children reach puberty, they must ask permission (before entering) like those who became adults before them have asked permission (before entering). GOD thus clarifies His revelations for you. GOD is Omniscient, Most Wise.

024:093
When your children become mature, they must ask your permission before entering your house, as the rest of the mature people do. Thus does God explain to you His revelations. God is All-knowing and All-wise.

024:094
And when the children among you have attained to puberty, let them seek permission as those before them sought permission; thus does Allah make clear to you His communications, and Allah is knowing, Wise.

024:095
And when the children among you reach puberty, they too should ask leave, even as their elders before them asked leave. Thus does ALLAH make plain to you HIS commandments; And ALLAH is All-Wise.

024:096
But when the children among you come of age, let them (also) ask for permission, as do those senior to them (in age): Thus does Allah make clear His Signs to you: for Allah is full of knowledge and wisdom.
Allah make clear the signs to you: th
whether ye eat in company or separately. But if ye enter houses, salute each other
of your fathers, or your mothers, or your brothers, or your sisters, or your father's brothers or your father's sisters, or your mother's brothers, or your mother's
It is no fault in the blind nor in one born lame, nor in one afflicted with illness, nor in yourselves, that ye should eat
purity. Thus does ALLAH expound to you the commandments, that you may understand.

sisters, or the houses of which the keys are in your possession, or from the house of a friend of yours. Nor is there any harm whether you eat
houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's

It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from Allah, blessed (and)

The blind is not to be blamed, the crippled is not to be blamed, nor is the handicapped to be blamed, just as you are t
salute one another with a greeting from Allah (i.e. say: As-Salamu 'Alaikum – peace be on you) blessed and good. Thus Allah makes clear the

Ayat (these Verses or your religious symbols and signs, etc.) to you that you may understand.

It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly. Thus does Allah make clear to you the messages that you may understand.

No blame is there upon the blind nor any blame upon the lame nor any blame upon the sick nor on yourselves if ye eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses,
greet one another with a greeting from Allah (i.e. say: As-Salamu 'Alaikum – peace be on you) blessed and good. Thus Allah makes clear the

There is no restriction on the blind, not any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your parents' houses, or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal aunts' houses, or your (houses) whereof you possess the keys, or your friends' (houses). It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly. Thus does Allah make clear to you the messages that you may understand.

It is no sin for the blind, the lame, the sick ones, and yourselves to eat at your own houses, or the homes of your father, mothers, brothers, sisters, your paternal and maternal uncles, aunts, or at the homes of your friend, and the homes with which you are entrusted. It makes no difference whether you eat all together or one person at a time. When you enter a house, say the blessed greeting which God has instructed you to say. Thus does God explain to you His revelations so that perhaps you will understand.

There is no blame on the blind man, nor is there blame on the lame, nor is there blame on the sick, nor on yourselves that you eat from your
houses, or your fathers' houses or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your
paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or what you possess the keys of, or your friends' (houses).
It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly; thus does Allah make clear to you the communications that you may understand.

There is no harm for the blind, and there is no harm for the lame, and there is no harm for the sick and none for yourselves, that you eat from your
own houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the
houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's
sisters, or the houses of which the keys are in your possession, or from the house of a friend of yours. Nor is there any harm whether you eat
together or separately. But when you enter houses, salute your people with the greeting of peace - a greeting from your Lord, full of blessing and
purity. Thus does ALLAH expound to you the commandments, that you may understand.

It is no fault in the blind nor in one born lame, nor in one afflicted with illness, nor in yourselves, that ye should eat in your own houses, or those
of your fathers, or your mothers, or your brothers, or your sisters, or your father's brothers or your father's sisters, or your mother's brothers, or your
father's sisters, or in houses of which the keys are in your possession, or in the house of a sincere friend of yours: there is no blame on you,
whether ye eat in company or separately. But if ye enter houses, salute each other - a greeting of blessing and purity as from Allah. Thus does Allah make clear the signs to you: that ye may understand.
024:062 Section 9: Matters of State to take Precedence

024:062 Khan The true believers are only those, who believe in (the Oneness of) Allah and His Messenger (Muhammad SAW), and when they are with him on some common matter, they go not away until they have asked his permission. Verily! Those who ask your permission, those are they who (really) believe in Allah and His Messenger. So if you ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allah for their forgiveness. Truly, Allah is Oft-Forgiving, Most Merciful.

024:062 Maulana Only those are believers who believe in Allah and His Messenger, and when they are with him on a momentous affair, they go not away until they have asked leave of him. Surely they who ask leave of thee, are they who believe in Allah and His Messenger; so when they ask leave of thee for some affair of theirs, give leave to whom thou wilt of them, and ask forgiveness for them from Allah. Surely Allah is Forgiving, Most Merciful.

024:062 Pickthal They only are the true believers who believe in Allah and His messenger and, when they are with him on some common errand, go not away until they have asked leave of him. Lo! those who ask leave of thee, those are they who believe in Allah and His messenger. So, if they ask thee leave for some affair of theirs, give leave to whom thou wilt of them, and ask for them forgiveness of Allah. Lo! Allah is Forgiving, Merciful.

024:062 Rashad The true believers are those who believe in GOD and His messenger, and when they are with him in a community meeting, they do not leave him without permission. Those who ask permission are the ones who do believe in GOD and His messenger. If they ask your permission, in order to tend to some of their affairs, you may grant permission to whomever you wish, and ask GOD to forgive them. GOD is Forgiver, Most Merciful.

024:062 Sarwar The true believers are those who have faith in God and His Messenger and when they are dealing with the Messenger in important matters, they do not leave without his permission. (Muhammad), those who ask your permission believe in God and His Messenger. When they ask your leave to attend to their affairs, you may give permission to anyone of them you choose and ask forgiveness for them from God. God is All-forgiving and All-merciful.

024:062 Shakir Only those are believers who believe in Allah and His Messenger, and when they are with him on a momentous affair they go not away until they have asked his permission; surely they who ask your permission are they who believe in Allah and His Messenger; so when they ask your permission for some affair of theirs, give permission to whom you please of them and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.

024:062 Sherali They only are true believers who believe in ALLAH and HIS Messenger and when, they are with him for the consideration of some matter of common concern which has brought them together, go not away until they have asked leave of him. Surely, those who ask leave of thee, it is they alone who truly believe in ALLAH and HIS Messenger. So, when they ask leave of thee for some urgent affair of theirs, give leave to those of them whom thou pleasest and ask forgiveness for them of ALLAH. Surely, ALLAH is Most forgiving, Merciful.

024:062 Yusufali Only those are believers who believe in Allah and His Messenger: when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave; those who ask for thy leave are those who believe in Allah and His Messenger; so when they ask for thy leave, for some business of theirs, give leave to those of them whom thou wilt, and ask Allah for their forgiveness: for Allah is Oft-Forgiving and Most Merciful.

024:063 Khan Make not the calling of the Messenger (Muhammad SAW) among you as your calling of one another. Allah knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger SAW). And let those who oppose the Messenger's (Muhammad SAW) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.

024:063 Maulana Make not the calling of the Messenger among you as your calling of one another. Allah indeed knows those who steal away from among you, concealing themselves. So let those who go against his order beware, lest a trial afflict them or there befall them a painful chastisement.

024:063 Pickthal Make not the calling of the messenger among you as your calling one of another. Allah knoweth those of you who steal away, hiding themselves. And let those who conspire to evade orders beware lest grief or painful punishment befall them.

024:063 Rashad Do not treat the messenger's requests as you treat each others' requests. GOD is fully aware of those among you who sneak away using flimsy excuses. Let them beware - those who disobey his orders - for a disaster may strike them, or a severe retribution.

024:063 Sarwar Do not address the Messenger as you would call each other. GOD knows who secretly walk away from you and hide themselves. Those who oppose the Messengers should beware, lest some trouble or a painful torment should befall them.

024:063 Shakir Do not hold the Messenger's calling (you) among you to be like your calling one to the other: Allah indeed knows those who steal away from among you, concealing themselves; therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement.

024:063 Sherali Treat not the calling of the Messenger among you like the calling of one of you to another. ALLAH indeed knows those of you who steal away covertly. So let those who go against HIS command beware lest a trial afflict them or a grievous punishment overtake them.

024:063 Yusufali Deem not the summons of the Messenger among yourselves like the summons of one of you to another: Allah doth know those of you who slip away under shelter of some excuse: then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous penalty be inflicted on them.

024:064 Khan Certainly, to Allah belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allah is All-Knower of everything.

024:064 Maulana now surely Allah's is whatever is in the heavens and the earth. He knows indeed your condition. And on the day when they are returned to Him, He will inform them of what they did. And Allah is Knower of all things.

024:064 Pickthal Lo! verily unto Allah belongeth whatsoever is in the heavens and the earth. He knoweth your condition. And (He knoweth) the Day when they are returned unto Him so that He may inform them of what they did. Allah is Knower of all things.

024:064 Rashad Absolutely, to GOD belongs everything in the heavens and the earth. He, fully knows every condition you may be in. The day you are returned to Him, He will inform them of everything they had done. GOD is fully aware of all things.

024:064 Sarwar The heavens and the earth, certainly, belong to God. He surely knows all about you in this life. On the day when you return to Him, He will tell you all about whatever you have done. God has the knowledge of all things.

024:064 Shakir Now surely Allah's is whatever is in the heavens and the earth; He knows indeed that to which you are conforming yourselves; and on the day on which they are returned to Him He will inform them of what they did; and Allah is Cognizant of all things.

024:064 Sherali Hearken! To ALLAH belongs whatsoever is in the heavens and the earth. HE knows in what condition you are. And on the day when they will be returned unto HIM, HE will inform them of what they did. And ALLAH knows everything full well.

024:064 Yusufali Be quite sure that to Allah doth belong whatever is in the heavens and on earth. Well doth HE know what ye are intent upon: and one day they will be brought back to Him, and He will tell them the truth of what they did: for Allah doth know all things.
And they say, "These are fables of the ancients; and he has got them written down and they are read out to him morning and evening".

And they say: "Tales of the ancients, which he has got written, so they are read out to him morning and evening!"

And they say: "Fables of the men of old which he hath had written down so that they are dictated to him morn and evening.

And they also said, "Tales from the past that he wrote down; they were dictated to him day and night."

And they say, "The stories of the ancients-- he has got them written-- so these are read out to him morning and evening."

And they say: "Tales of the ancients, which he has caused to be written: and they are dictated before him morning and evening."
Nay, they deny the Hour, and for those who deny the Hour, WE have prepared a blazing fire. But they reject the hour, and We have prepared a burning fire for him who rejects the hour.

They deny the Hour of Doom

In fact, they have disbelieved in the Hour (Day of Resurrection), and we have prepared for those who disbelieve in the Hour a flaming Hell.

Nay, but they deny (the coming of) the Hour, and for those who deny the Hour, WE have prepared a flaming Fire (i.e. Hell).

But they deny (the coming of) the Hour, and for those who deny (the coming of) the Hour WE have prepared a flame.

In fact, they have disbelieved in the Hour (Day of Resurrection), and we have prepared for those who disbelieve in the Hour a flaming Hell.

They deny the Hour of Doom so WE have prepared for them a burning fire.

But they reject the hour, and WE have prepared a burning fire for him who rejects the hour.

Nay, they deny the Hour, and for those who deny the Hour, WE have prepared a blazing fire.

Nay they deny the hour (of the judgment to come): but WE have prepared a blazing fire for such as deny the hour.
And when they are cast into a narrow place thereof, they will say: 'Pray not this day for one destruction, but pray for many destructions,'

And when they are cast into a narrow place thereof, they shall there call out for destruction.

And when they are cast into a narrow place thereof in chains, they will pray there for destruction.

And when they are cast into a narrow place thereof, chained together, they will pray there for destruction.

And when they are cast into a narrow place thereof, they will pray there for destruction.

And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.

And when they are cast into a narrow place thereof, chained together, they will pray there for destruction.

And when they are cast into a narrow place thereof, they will call not for one destruction, but call for many destructions.

And when they are thrown into a narrow place, all shackled, they will declare their remorse.

And when they are flung into a narrow place thereof, they will there pray for destruction.

And when they are cast into a narrow place, bound, they shall there call out for destruction.

And when they are thrown, bound, into a narrow place therein, then only will they wish for their death.

And when they shall be thrown into a narrow place, chained together, they will pray there for destruction.

And when they are cast into a narrow place, bound, they shall there call out for destruction.

And when they are thrown, bound, into a narrow place therein, they will there wish for their death.

And when they are flung into a narrow place, all shackled, they will declare their remorse.

And when they are thrown, bound, into a narrow place therein, then only will they wish for their death.

And when they shall be thrown into a narrow place, chained together, they will pray there for destruction.

And when they are flung into a narrow place, all shackled, they will declare their remorse.
025:018  They will say, 'Glorified be You! It was not for us to take any Auliya' (Protectors, Helpers, etc.) besidesYou, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss).

025:018  Maulana  They will say: Glory be to Thee! it was not beseeming for us that we should take for protectors others besides Thee, but Thou didst make them and their fathers to enjoy until they forgot the Remembrance, and they became a lost people.

025:018  Pickthal  They will say: Be Thou Glorified! it was not for us to choose any protecting friends beside thee; but Thou didst give them and their fathers ease till they forgot the warning and became lost folk.

025:018  Rashad  They will say, 'Be You glorified, it was not right for us to set up any lords beside You. But You allowed them to enjoy, together with their parents. Consequently, they disregarded the message and thus became wicked people.'

025:018  Sarwar  They will reply, 'Lord, You alone deserve all glory! We were not supposed to choose any guardian other than you. Since you have been benevolent to these people and their fathers, they forgot Your guidance and, thus, became subject to perdition.'

025:018  Shakir  They shall say: Glory be to Thee; it was not beseeming for us that we should take any guardians besides Thee, but Thou didst make them and their fathers to enjoy until they forsook the reminder, and they were a people in perdition,

025:018  Sherali  They will say, 'Holy art Thou ! It was not right for us to take protectors other than Thee; but Thou didst bestow on them and their fathers the good things of this life until they forgot Thy admonition and became a ruined people.'

025:018  Yusufali  They will say: 'Glory to Thee! not meet was it for us that we should take for protectors others besides Thee: But Thou didst bestow, on them and their fathers, good things (in life), until they forgot the Message: for they were a people (worthless and) lost.'

025:019  Khan  Thus they (false gods all deities other than Allah) will give you (polytheists) the lie regarding what you say (that they are gods besides Allah), then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allah), We shall make him taste a great torment.

025:019  Maulana  So they will give you the lie in what you say, then you can neither ward off (evil), nor (obtain) help. And whoever among you does wrong, We shall make him taste a great chastisement.

025:019  Pickthal  Thus they will give you the lie regarding what ye say, then ye can neither avert (the doom) nor obtain help. And whoso among you doeth wrong, We shall make him taste great torment.

025:019  Rashad  They have disbelieved in the message you have given them, and, consequently, you can neither protect them from the retribution they have incurred, nor can you help them in any way. Anyone among you who commits evil, we will commit him to severe retribution.

025:019  Sarwar  God will say (to the idolaters), "Your idols have rejected your faith. You cannot avoid their rejection nor can you find any help. Anyone of you who commits injustice will be made to suffer a great torment.'

025:019  Shakir  So they shall indeed give you the lie in what you say, then you shall not be able to ward off or help, and whoever among you is unjust, We will make him taste a great chastisement.

025:019  Sherali  Then WE shall say to their worshippers, 'They have lied to you regarding what you said, so you cannot avert the punishment, nor can you get help. And whosoever among you doeth wrong, WE shall make him taste a grievous punishment.

025:019  Yusufali  (Allah will say): "Now have they proved you liars in what ye say: so ye cannot avert (your penalty) nor (get) help." And whoever among you does wrong, him shall We cause to taste of a grievous penalty.

025:020  Khan  And We never sent before you (O Muhammad SAW) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All Seer (of everything).

025:020  Maulana  And We did not send before thee any messengers but they surely ate food and went about in the markets. And We have made some of you a trial for others. Will you bear patiently? And thy Lord is Ever Seeing.

025:020  Pickthal  We never sent before thee any messengers but lo! they verily ate food and walked in the markets. And We have appointed some of you to a test for others: Will ye be steadfast? And thy Lord is ever Seeing.

025:020  Rashad  We did not send any messengers before you who did not eat food and walk in the markets. We thus test you by each other; will you steadfastly persevere? Your Lord is Seer.

025:020  Sarwar  All the Messengers whom We sent before, certainly, ate food and walked through the streets. We have made some of you (people) a trial for the others. Would you then experience patience? your Lord is All Aware.

025:020  Shakir  And We have not sent before you any messengers but they most surely ate food and went about in the markets; and We have made some of you a trial for others; will you bear patiently? Your Lord is ever Seeing.

025:020  Sherali  And WE did not send any Messengers before thee but surely they ate food and walked in the streets. And WE make some of you a trial for others to see whether you are steadfast. And thy Lord is All Seeing.

025:020  Yusufali  And the messengers whom We sent before thee were all (men) who ate food and walked through the streets: We have made some of you as a trial for others: will ye have patience? for Allah is One Who sees (all things).

025:021  Part 19.

025:021  Section 3: The Day of Discrimination

025:021  Khan  And those who expect not for a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter), say: "Why are not the angels sent down to us, or (why) do we not see our Lord?"

025:021  Maulana  And those who look not for a meeting with Us, say: Why are not angels sent down to us, or why do we not see our Lord? Assuredly they think too highly of themselves.

025:021  Pickthal  And those who look not for a meeting with Us say: Why are not angels sent down to us, or why do we not see our Lord? Indeed they are too proud of themselves and have revolted in great revolt.

025:021  Rashad  Those who do not expect for a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter), say: 'Why are not the angels sent down to us, or (why) do we not see our Lord?' Indeed they are too proud of themselves and have gone far in rebellion.

025:021  Sherali  Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!
025:022 On the Day they will see the angels, no glad tidings will there be for the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) that day. And they (angels) will say: "All kinds of glad tidings are forbidden for you." [None will be allowed to enter Paradise except the one who said: La ilaha ill-Allah, "(none has the right to be worshipped but Allah) and acted practically on its legal orders and obligations].

025:023 And We shall turn to whatever deeds they (disbelievers, polytheists, sinners, etc.) did, and We shall make such deeds as scattered floating particles of dust.

025:024 The dwellers of Paradise (i.e. those who deserved it through their Faith and righteousness) will, on that Day, have the best abode, and have the fairest of places for repose.

025:025 The dwellers of Paradise on that day will have the best residence and resting place.

025:026 The Day the sky will be crystal blue, clear of clouds. The angels will descend in groups.

025:027 And We shall call their deeds into Our presence and scatter them into the air as dust (turn them devoid of all virtue).

025:028 We shall look at all the works they have done, and render them null and void.

025:029 We will look at all the works they have done, and render them null and void.

025:030 And We shall call their deeds into Our presence and scatter them into the air as dust (turn them devoid of all virtue).

025:031 The Day when the heavens are rent asunder with clouds, and the angels are sent down, as they are sent.

025:032 And We shall render them as scattered floating dust.

025:033 We shall render them as scattered floating dust.

025:034 We shall render them as scattered floating dust.

025:035 We shall call their deeds into Our presence and scatter them into the air as dust (turn them devoid of all virtue).

025:036 We will look at all the works they have done, and render them null and void.

025:037 We shall look at all the works they have done, and render them null and void.

025:038 We will look at all the works they have done, and render them null and void.

025:039 And We shall call their deeds into Our presence and scatter them into the air as dust (turn them devoid of all virtue).

025:040 We will look at all the works they have done, and render them null and void.

025:041 We shall look at all the works they have done, and render them null and void.

025:042 We will look at all the works they have done, and render them null and void.

025:043 We shall look at all the works they have done, and render them null and void.

025:044 We will look at all the works they have done, and render them null and void.

025:045 And We will proceed to what they have done of deeds, so We shall render them as scattered floating dust.

025:046 We will look at all the works they have done, and render them null and void.

025:047 We shall look at all the works they have done, and render them null and void.

025:048 We will look at all the works they have done, and render them null and void.

025:049 And We shall call their deeds into Our presence and scatter them into the air as dust (turn them devoid of all virtue).

025:050 We will look at all the works they have done, and render them null and void.

025:051 We shall look at all the works they have done, and render them null and void.

025:052 And We shall call their deeds into Our presence and scatter them into the air as dust (turn them devoid of all virtue).

025:053 We will look at all the works they have done, and render them null and void.

025:054 We shall look at all the works they have done, and render them null and void.

025:055 And We shall call their deeds into Our presence and scatter them into the air as dust (turn them devoid of all virtue).

025:056 We will look at all the works they have done, and render them null and void.

025:057 We shall look at all the works they have done, and render them null and void.

025:058 And We shall call their deeds into Our presence and scatter them into the air as dust (turn them devoid of all virtue).

025:059 We will look at all the works they have done, and render them null and void.

025:060 We shall look at all the works they have done, and render them null and void.

025:061 And We shall call their deeds into Our presence and scatter them into the air as dust (turn them devoid of all virtue).

025:062 We will look at all the works they have done, and render them null and void.

025:063 We shall look at all the works they have done, and render them null and void.

025:064 And We shall call their deeds into Our presence and scatter them into the air as dust (turn them devoid of all virtue).

025:065 We will look at all the works they have done, and render them null and void.

025:066 We shall look at all the works they have done, and render them null and void.

025:067 And We shall call their deeds into Our presence and scatter them into the air as dust (turn them devoid of all virtue).

025:068 We will look at all the works they have done, and render them null and void.

025:069 We shall look at all the works they have done, and render them null and void.

025:070 And We shall call their deeds into Our presence and scatter them into the air as dust (turn them devoid of all virtue).

025:071 We will look at all the works they have done, and render them null and void.

025:072 We shall look at all the works they have done, and render them null and void.

025:073 And We shall call their deeds into Our presence and scatter them into the air as dust (turn them devoid of all virtue).

025:074 We will look at all the works they have done, and render them null and void.

025:075 We shall look at all the works they have done, and render them null and void.

025:076 And We shall call their deeds into Our presence and scatter them into the air as dust (turn them devoid of all virtue).

025:077 We will look at all the works they have done, and render them null and void.

025:078 We shall look at all the works they have done, and render them null and void.

025:079 And We shall call their deeds into Our presence and scatter them into the air as dust (turn them devoid of all virtue).

025:080 We will look at all the works they have done, and render them null and void.

025:081 We shall look at all the works they have done, and render them null and void.
025:029
025:029 Khan "He indeed led me astray from the Reminder (this Qur'an) after it had come to me. And Shaitan (Satan) is ever a deserter to man in the hour of need."
025:029 Maulana Certainly he led me astray from the Reminder after it had come to me. And the devil ever deserts man.
025:029 Pickthtal He verily led me astray from the Reminder after it had reached me. Satan was ever man's deserter in the hour of need.
025:029 Rashad "He has led me away from the message after it came to me. Indeed, the devil lets down his human victims."
025:029 Sarwar He led me away from the true guidance after it had come to us. Satan is a traitor to people."
025:029 Shakir Certainly he led me astray from the reminder after it had come to me; and the Shaitan fails to aid man.
025:029 Sherali 'He led me astray from the Reminder after it had come to me.' And Satan always deserts man in the hour of need.
025:029 Yusufali "He did lead me astray from the Message (of Allah) after it had come to me! Ah! the Evil One is but a traitor to man?"
025:030
025:030 Khan And the Messenger (Muhammad SAW) will say: "O my Lord! Verily, my people deserted this Qur'an (neither listened to it, nor acted on its laws and orders).
025:030 Maulana And the Messenger will say: My Lord, surely my people treat this Qur’an as a forsaken thing.
025:030 Pickthtal And the messenger saith: O my Lord! Lo! mine own folk make this Qur’an of no account.
025:030 Rashad The messenger said, "My Lord, my people have deserted this Qur’an."
025:030 Sarwar The Messengers will say, "Lord, my people had abandoned this Qur'an."
025:030 Shakir And the Messenger cried out: O my Lord! surely my people have treated this Qur'an as a forsaken thing.
025:030 Sherali And the Messenger will say, 'O my Lord, my people indeed treated this Qur'an as a thing to be discarded.'
025:030 Yusufali Then the Messenger will say: "O my Lord! Truly my people took this Qur'an for just foolish nonsense."
025:031
025:031 Khan Thus have We made for every Prophet an enemy among the Mujrimun (disbelievers, polytheists, criminals, etc.). But Sufficient is your Lord as a Guide and Helper.
025:031 Maulana And thus have We made for every prophet an enemy from among the guilty, and sufficient is thy Lord as a Guide and Helper.
025:031 Pickthtal Even so have We appointed unto every prophet an opponent from among the guilty; but Allah sufficeth for a Guide and Helper.
025:031 Rashad We also set up against every prophet enemies from among the guilty. Your Lord suffices as a guide, a master.
025:031 Sarwar Thus, from the sinful people We made enemies for every Prophet. Your Lord is a Sufficient Guide and Helper.
025:031 Shakir And thus have We made for every prophet an enemy from among the sinners and sufficient is your Lord as a Guide and Helper.
025:031 Sherali Thus did WE make for every Prophet an enemy from among the sinners; And sufficient is thy Lord as a Guide and Helper.
025:031 Yusufali Thus have We made for every prophet an enemy among the sinners: but enough is thy Lord to guide and to help.
025:032
025:032 Khan And those who disbelieve say: "Why is not the Qur'an revealed to him all at once?" Thus (is it revealed), that We may strengthen thy heart thereby, And We have revealed it to you gradually, in stages. (It was revealed to the Prophet SAW in 23 years.).
025:032 Maulana And those who disbelieve say: Why has not the Qur'an been revealed to him all at once? Thus, that We may strengthen thy heart thereby and We have arranged it well in arranging.
025:032 Pickthtal And those who disbelieve say: Why is the Qur'an not revealed unto him all at once? (It is revealed) thus that We may strengthen thy heart therewith; and We have arranged it in right order.
025:032 Rashad Those who disbelieved said, "Why did not the Quran come through him all at once?" We have released it to you gradually, in order to fix it in your memory. We have recited it in a specific sequence.
025:032 Sarwar The unbelievers have said, "Why was the whole Quran not revealed to him at once?" We have revealed it to you in gradual steps to strengthen your hearts and give you explanations.
025:032 Shakir And those who disbelieve say: Why has not the Quran been revealed to him all at once? Thus, that We may strengthen your heart by it and We have arranged it well in arranging.
025:032 Sherali And those who disbelieve say, "Why was not the Qur'an revealed to him all at once?" WE have revealed it in this manner that WE may strengthen thy heart therewith. And WE have arranged it in the Best form.
025:032 Yusufali Those who reject Faith say: "Why is not the Qur'an revealed to him all at once? Thus (is it revealed), that We may strengthen thy heart thereby, and We have rehearsed it to thee in slow, well-arranged stages, gradually.
025:033
025:033 Khan And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'an), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.
025:033 Maulana And they cannot bring thee a question, but We have brought thee the truth and the best explanation.
025:033 Pickthtal And they bring thee no similitude but We bring thee the Truth (as against it), and better (than their similitude) as argument.
025:033 Rashad Whatever argument they come up with, we provide you with the truth, and a better understanding.
025:033 Sarwar We will support you with the Truth and the best interpretation whenever the infidels argue against you.
025:033 Shakir And they shall not bring to you any argument, but We have brought to you (one) with truth and best in significance.
025:033 Sherali And they do not come to thee with an objection but WE provide thee with the truth and an excellent explanation.
025:033 Yusufali And no question do they bring to thee but We reveal to thee the truth and the best explanation (thereof).
025:034
025:034 Khan Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.
025:034 Maulana Those who will be gathered to hell on their faces -- they are in an evil plight and straying farther away from the path.
025:034 Pickthtal Those who will be gathered on their faces unto hell: such are worse in plight and further from the right road.
025:034 Rashad Those who are forcibly summoned to Hell are in the worst position; they are the farthest from the right path.
025:034 Sarwar Those who will be driven headlong into hell will have a terrible dwelling; they have certainly gone astray.
025:034 Shakir (As for) those who shall be gathered upon their faces to hell, they are in a worse plight and straying farther away from the path.
025:034 Sherali Those who will be gathered unto Hell on their faces -they will be the worst in plight and most astray from the right path.
025:034 Yusufali Those who will be gathered to Hell (prone) on their faces,- they will be in an evil plight, and, as to Path, most astray.
But they fear not the Resurrection. And these Meccan again. They have passed by the community that was struck by a fatal rain. Did they (unbelievers), not see what had happened to this resurrection. They have passed by the town [of Prophet Lout (Lot)] on which was r

And to each one WE set forth examples; and each (of them) WE brought to utter ruin (because of their disbelief and evil deeds).

But they fear not the Resurrection. And to each of the tribes of Ad, Thamud, the settlers around the well and many generations in between. Also 'Aad, Thamoud, the inhabitants of Al-Rass and many generations between them. And Ad and Samood and the dwellers of the Rass and many generations between them. And We destroyed Ad and Thamud, and the People of the Well, and many a generation between them, And We destroyed them with utter destruction. And Noah's folk, when they denied the Messengers We drowned them, and We made them a Sign for mankind. And We have prepared a grievous Penalty for the wrongdoers.

Similarly, when the people of Noah disbelieved the messengers, We drowned them, and We set them up as a sign for the people. We have prepared for the transgressors a painful retribution. We drowned the people of Noah because of their rejection of the Messengers and made them evidence of the Truth for mankind. We have prepared a painful torment for the unjust ones. And the people of Nuh, when they rejected the messengers, We drowned them, and made them a sign for men, and We have prepared a painful punishment for the unjust;

And WE destroyed Ad and Thamud, and the People of the Well, and many generations between them. To each of these groups, we delivered sufficient example as proofs and lessons, etc.), and each (of them) WE brought to utter ruin (because of their disbelief and evil deeds).

And Noah's folk, when they denied the Messengers We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the Zalimun (polytheists and wrong-doers, etc.).

And WE destroyed Ad and Thamud, and the People of the Well, and many generations between them.

And we delivered sufficient example for the people who have rejected our Signs;' Then WE destroyed them utterly. And the people of Noah, when they rejected the Messengers, WE drowned them, and WE made them as a sign for mankind. And WE have prepared a painful torment for the unjust ones. And Noah's folk, when they denied the messengers, WE drowned them, and WE made them as a sign for mankind. And WE have prepared a painful torment for the wrongdoers --

And for each of them WE put forward examples (as proofs and lessons, etc.), and each (of them) WE brought to utter ruin (because of their disbelief and evil deeds).

And the people of Noah, when they rejected the messengers, WE drowned them, and WE made them as a Sign for mankind; and WE have prepared for (all) wrong-doers a grievous Penalty;-.

And to each WE set forth Parables and examples; and each one WE broke to utter annihilation (for their sins).

And we sent Moses The Book, and appointed his brother Aaron as his assistant.

And WE gave Moses the Book, and appointed with him his brother Aaron as henchman.

And WE gave Moses the Scripture and placed with him his brother Aaron as helper;

And certainly We gave Moses the Book and We appointed with him his brother Aaron, an aider.

And certainly We gave Musa (Moses) the Scripture [the Taurat (Torah)], and placed his brother Harun (Aaron) with him as a helper;

And WE gave the Book to Moses and made his brother Aaron his Minister.

And certainly We gave Musa the Book and We appointed with him his brother Haroun an aider.

And WE gave Moses the Book, and appointed with him his brother Aaron as his assistant.

And WE said, "Go, both of you, to the people who have rejected Our revelations," and subsequently, we utterly annihilated the rejectors. And We said, "Go, both of you, to the people who rejected Our revelations," and We completely destroyed these unbelievers.

And WE said to them, "Go ye both, to the people who have rejected OUR Signs;" Then WE destroyed them utterly.

And WE command: "Go you both, to the people who have rejected our Signs:" And those (people) WE destroyed with utter destruction.

And WE said: "Go you both to the people who have denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)." Then WE destroyed them with utter destruction.

And WE said: "Go you both to the people who reject Our messages. So WE destroyed them with utter destruction.

And WE gave guidance and drove each to destruction.

To each of them WE set forth examples; and each (of them) WE brought to utter ruin.

And for each of the town [of Prophet Lout (Lot)] on which was showered a miserable shower (Sodom). Did they not see it? The fact is, they never believed in the Resurrection.

And the people of Nuh, when they rejected the Messengers, WE drowned them, and WE made them a sign for mankind, and WE have prepared a painful torment for the unjust ones. And the people of Nuh, when they rejected the messengers, WE drowned them, and made them a sign for men, and WE have prepared a painful punishment for the unjust;

And to each of these groups, we delivered sufficient example as proofs and lessons, etc.), and each (of them) WE brought to utter ruin (because of their disbelief and evil deeds).

And WE destroyed Ad and Thamud, and the People of the Well, and many a generation between them, And WE destroyed Ad and Thamud, and the People of the Well, and many generations between them.

And WE destroyed them, a complete destruction.

And WE destroyed them with utter destruction.

And We have prepared a painful torment for the Zalimun (polytheists and wrong-doers, etc.).

And WE destroyed Ad and Thamud, and the People of the Well, and many generations between them.
They were not patient and constant in their worship. Then We will know when they see the torment, who it is that is most astray from the (Right Path)! We had well-nigh led them astray from our gods; but we designe... Then We withdraw it to Us a gradual concealed withdrawal.

Then We draw it in towards Ourselves, drawing in little by little. We take it to Ourselves, taking little by little. Hast thou not turned thy vision to thy Lord? the sun an indicator thereof. Have you not seen how your Lord designed the shadow? If He willed, He could have made it fixed, then we would have designed the sun... made it stationary. Then WE make the position of the work of your Lord, how He extends the shade? And if He willed He could have made it still then we would have designed the sun its pilot;... and had there been no sun light, there would have been no shadow.

Hast thou seen him who takes his low desires for his god? Wilt thou then be a guardian over him? Do you think that most of them hear or understand? They are only like cattle; nay, they are worse astray in Path. Seest thou such a one as taketh his own evil desire for his god? Canst thou be a guardian over them? Have you seen the one whose god is his own ego? Will you be his advocate? Hast thou seen him who chooseth for his god his own lust? Wouldst thou then be guardian over him?

Hast thou seen him who takes his own evil desire for his god? Wilt thou be his guardian? They a contraction by easy stages. Then We withdraw it unto Us, a gradual withdrawal? Do you think that most of them listen and understand? They are like cattle or even mor astray as to the road. But we designe... Then We withdraw it unto Us a gradual withdrawal?

Do you think that most of them listen and understand? They are nothing but as cattle; nay, they are straying farther off from the path. Do you think that most of them listen and understand? They are like cattle or even mor astray as to the road. Have they not seen how your Lord spread the shade, if He willed, He could have made it still then We have made the sun its guide [i.e. after the sunrise, it (the shadow) squeezes and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sun light, there would have been no shadow].

Or do you think that most of them hear or understand? They are only like cattle; nay, they are even farther astray from the Path. (i.e. even worst than cattle).

Do you think that most of them hear or understand? They are like cattle or even more, straying and confused. Do you think that most of them hear or understand? They are nothing but as cattle; nay, they are straying farther off from the path. And when they see thee, they treat thee no otherwise than in mockery: "Is this the one whom Allah has sent as a Messenger?"

Do you think that most of them hear or understand? They are only like cattle; nay, they are worse astray in Path. Hast thou seen him who takes his own evil desire for his god? Canst thou be a guardian over them? Hast thou seen him who takes his own evil desire for his god? Canst thou be a guardian over them? Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposser of affairs for him? Hast thou seen him who takes his own evil desire for his god? Canst thou be a guardian over them? Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposser of affairs for him?

And when they see thee, they treat thee no otherwise than in mockery: "Is this the one whom Allah has sent as a Messenger?"
And it is He Who makes the night a covering for you, and the sleep (as repose), and makes the day Nushur (i.e. getting up and going about here and there for daily work, etc. after one's sleep at night or like resurrection after one's death).

And He it is Who made the day a covering for you, and sleep a rest, and He made the day to rise up again.

And He it is Who maketh night a covering for you, and sleep repose, and maketh day a resurrection.

He is the One who designed the night to be a cover, and for you to sleep and rest. And He made the day a resurrection.

It is He who has made the night as a covering for you, sleep as a rest for you, and the day for you to rise again.

And He it is Who made the night a covering for you, and the sleep a rest, and He made the day to rise up again.

And HE it is Who has made the night a covering for you, and Who has made sleep for rest, and HE has made the day to rise up and work.

And He it is Who makes the Night as a Robe for you, and Sleep as Repose, and makes the Day (as it were) a Resurrection.

And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain), and We send down pure water from the sky,

And HE it is Who has let free the two bodies of flowing water: One palatable and sweet, and the other salt and bitter; yet has He made a barrier and inviolable obstruction.

It is He Who has joined the two seas; one palatable and sweet, the other bitterly salty and has established a barrier between them as a partition.

And He it is Who sends the winds as glad tidings before HIS mercy, and WE send down pure water from the clouds.

And HE it is Who sends the winds as heralds of glad tidings, going before His mercy, and We send down pure water from the sky,

And HE it is Who has made night a covering, and sleep a rest, and HE has made the day to rise up again.

And HE it is Who has made night a covering, and Who has made sleep for rest, and HE has made the day to rise up and work.

And HE it is Who has made night a covering, and Who has made sleep for rest, and HE has made the day to rise up and work.

And HE it is Who has made night a covering, and Who has made sleep for rest, and HE has made the day to rise up and work.

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And HE it is Who has made night a covering, and Who has made sleep for rest, and HE has made the day to rise up and work.

And HE it is Who has made night a covering, and Who has made sleep for rest, and HE has made the day to rise up and work.

It is He Who has joined the two seas; one palatable and sweet, the other bitterly salty and has established a barrier between them as a partition.

And HE it is Who has caused the two seas to flow, this palatable and sweet, and the other saltish, bitter; and We have distributed it among them in exact measure, that they may take heed. But most people insist upon disbelief or ingratitude.

And certainly We have repeated it among them that they may remember, but most of mankind begrudge aught save ingratitude.

And WE have expounded the Qur'an to them in diverse ways that they may take heed, but most people would reject everything but disbelief or ingratitude.

That WE may thereby give life to a dead land, and We give to drink thereof many of the cattle and men that We have created.

And had We willed, We would certainly have raised a Prophet in every city; And had We willed, We would have raised a warner in every town.

And certainly We have repeated this to them that they may be mindful, but the greater number of men do not consent to aught except denying.

And WE have expounded the Qur'an to them in diverse ways that they may take heed, but most people insist upon disbelief or ingratitude.

With it, we revive dead lands and provide water for many creatures, cattle, and people.

That WE may give life thereby to a dead land, and slake the thirst of things We have created,- cattle and men in great numbers.

And it is He Who has made the night a covering, and sleep a rest, and HE has made the day to rise up and work.

And HE it is Who has made the night a covering, and sleep a rest, and HE has made the day to rise up and work.

And HE it is Who has made the night a covering, and sleep a rest, and HE has made the day to rise up and work.

That WE may thereby give life to a dead land, and We give for drink to Our creation - cattle and men in large numbers.

That WE may thereby give life to a dead land, and give it for drink to cattle and many people.

That WE may thereby give life to a dead land, and give it for drink to cattle and many people.

And HE it is Who has made the night a covering, and HE has made the day to rise up again.

And HE it is Who has made the night a covering, and HE has made the day to rise up again.

And HE it is Who has caused the two seas to flow, this palatable and sweet, and the other saltish, bitter; and We have distributed it among them in exact measure, that they may take heed. But most people insist upon disbelief or ingratitude.

And HE it is Who has caused the two seas to flow, this palatable and sweet, and the other saltish, bitter; and We have distributed it among them in exact measure, that they may take heed. But most people insist upon disbelief or ingratitude.

That WE may thereby give life to a dead land, and We give for drink to cattle and many people.

That WE may thereby give life to a dead land, and slake the thirst of things We have created,- cattle and men in great numbers.

That WE may thereby give life to a dead land, and give it for drink to cattle and many people.

And HE it is Who has made sleep for rest, and HE has made the day to rise up and work.

And WE have distributed the Qur'an to them in diverse ways that they may make take heed, but most people would reject everything but disbelief.

And HE it is Who has made sleep for rest, and HE has made the day to rise up and work.

And HE it is Who has caused the two seas to flow, this palatable and sweet, and the other saltish, bitter; and We have distributed it among them in exact measure, that they may take heed. But most people insist upon disbelief or ingratitude.

And WE have distributed it among them in exact measure, that they may take heed. But most people insist upon disbelief or ingratitude.

That WE may thereby give life to a dead land, and slake the thirst of things We have created,- cattle and men in great numbers.

That WE may thereby give life to a dead land, and slake the thirst of things We have created,- cattle and men in great numbers.

That WE may thereby give life to a dead land, and slake the thirst of things We have created,- cattle and men in great numbers.

That WE may thereby give life to a dead land, and give it for drink to cattle and many people.

And HE it is Who has caused the two seas to flow, this palatable and sweet, and the other saltish, bitter; and We have distributed it among them in exact measure, that they may take heed. But most people insist upon disbelief or ingratitude.
And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He will.

And He it is Who has created man from water, then He has made for him blood-relationship and marriage-relationship. And thy Lord is ever Powerful.

He is the One who created from water a human being, then made him reproduce through marriage and mating. Your Lord is Omnipotent.

It is He who has created the human being from water to have relationships of both lineage and wedlock. Your Lord has all power.

And He it is Who has created man from the water, then He has made for him blood relationship and marriage relationship, and your Lord is powerful.

And HE it is Who has created man from water, and has made for him kindred by descent and kindred by marriage; and thy Lord is All-Powerful.

It is He Who has created man from water: then has He established relationships of lineage and marriage: for thy Lord has power (over all things).

And they (disbelievers, polytheists, etc.) worship besides Allah, that which can neither profit them nor harm them, and the disbeliever is ever a helper (of the Satan) against his Lord.

Yet they worship instead of Allah that which can neither benefit them nor hurt them. The disbeliever was ever a partisan against his Lord.

Yet, they still set up beside GOD idols that cannot benefit them, nor harm them. Indeed, the disbeliever is an enemy of his Lord.

They worship besides God things that can neither benefit nor harm them. The unbelievers are defiant against their Lord.

And they serve besides Allah that which neither profits them nor causes them harm; and the unbeliever is a partisan against his Lord.

And they worship besides Allah that which can neither benefit them nor harm them. And the disbeliever is ever opposed to the designs of HIS Lord.

Yet do they worship, besides Allah, things that can neither profit them nor harm them; and the Misbeliever is a helper (of Evil), against his own Lord!

And We have sent you (O Muhammad SAW ) only as a bearer of glad tidings and a warners.

And We have not sent thee but as a giver of good news and as a warner.

And We have sent thee (O Muhammad) only as a bearer of good tidings and a warner.

We have sent you as a deliverer of good news, as well as a warner.

We have sent you for no other reason but to be a bearer of glad news and warning.

And We have not sent you but as a bearer of good news and as a warner.

And WE have not sent thee but as a bearer of glad tidings and a Warner.

But thee We only sent to give glad tidings and admonition.

Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching, etc.), save that whosoever wills, may take a Path to his Lord.

Say: I ask of you naught in return for it except that he who will may take a way to his Lord.

Say: I ask of you no reward for this, say that whoso will may choose a way unto his Lord.

Say, "I do not ask you for any money. All I seek is to help you find the right path to your Lord, if this is what you choose."

Tell them, "I ask no recompense for my preaching to you, except the fact that whoever wants should choose the way of God."

Say: I do not ask you in return except that he who will, may take the way to his Lord.

Say, 'I ask of you no recompense for it, say that whose choosse may take a way that leads to his Lord.'

Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Lord."

And put your trust (O Muhammad SAW) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves;

And rely on the Ever-Living Who dies not, and celebrate His praise. And sufficient is He as being Aware of His servants' sins,

And trust thou in the Living One Who dieth not, and hymn His praise. He sufficeth as the Knower of His bondmen's sins,

You shall put your trust in the One who is Alive - the One who never dies - and praise Him and glorify Him. He is fully Cognizant of His creatures' sins.

Also trust in the Living One who never dies and glorify Him with His praise. He has sufficient knowledge of the sins of His servants.

And rely on the Ever-living Who dies not, and celebrate His praise; and Sufficient is He as being aware of the faults of His servants,

And trust thou in the One, Who is Ever-Living and is the Source of all life, And Who dies not, and Glorify HIM with HIS praise. And sufficient is HE as the Knower of the sins of his servants,

And put thy trust in Him Who lives and dies not; and celebrate his praise; and enough is He to be acquainted with the faults of His servants:-

Who created the heavens and the earth and all that is between them in six Days. Then He Istawa (rose over) the Throne (in a manner that suits His Majesty). The Most Beneficent (Allah)! Ask Him (O Prophet Muhammad SAW), (concerning His Qualities, His rising over His Throne, His creations, etc.), as He is Al-Khabir (The All-Knower of everything i.e. Allah).

Who created the heavens and the earth and what is between them in six periods, and He is established on the Throne of Power, the Beneficent. So ask respecting Him one aware.

Who created the heavens and the earth and all that is between them in six Days, then He mounted the Throne. The Beneficent! Ask anyone informed concerning Him!

He is the One who created the heavens and the earth, and everything between them, in six days, then assumed all authority. The Most Gracious; ask about Him those who are well founded in knowledge.

It is He who created the heavens and the earth and all that is between them in six days and then He established His domination over the Throne. He is the Beneficent God. Refer to Him as the final authority.

Who created the heavens and the earth and what is between them in six periods, and He is firmly established on the throne of authority; the Beneficient Allah, so ask respecting it one aware.

HE Who created the Heavens and the earth and all that is between them in six periods, then HE settled Himself firmly on the Throne - the Gracious, God ! Ask thou then concerning HIM one who knows.

He Who created the heavens and the earth and all that is between, in six days, and is firmly established on the Throne (of Authority): Allah Most Gracious: ask thou, then, about Him of any acquainted (with such things).
And those who say, "Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment."

And they who say: Our Lord! avert from us the chastisement of Hell; surely the chastisement thereof is a lasting evil:

And who say: Our Lord! avert from us the doom of hell; lo! the doom thereof is anguish;

And they say, "Our Lord, spare us the agony of Hell; its retribution is horrendous.

who pray, "Lord, protect us from the torment of hell; it is a great loss.

And who say: O our Lord! turn away from us the punishment of hell, surely the punishment thereof is a lasting evil:

And those who say, "Our Lord! avert from us the Wrath of Hell, for its Wrath is indeed an affliction grievous;"
And those who repent and do righteous deeds, indeed turn to ALLAH with true repentance;

And whosoever repents and does a good deed, then verily, he repents towards Allah with true repentance.

And those who repent, and do righteous deeds, for Allah will change the evil deeds into good deeds, and Allah is Oft-Forgiving, Most Merciful.

And they who do not call upon another god with Allah, nor kill such life as Allah has made sacred except in the requirements of justice,

And they who call not upon any other god along with Allah, nor kill the soul which Allah has forbidden except in the cause of justice,

And those who repent and lead a righteous life, GOD redeems them; a complete redemption.

And they who do not call on any other god along with Allah, nor kill the soul which Allah has forbidden except in the cause of justice,

And those who cry not unto any other god along with Allah, nor take the life which Allah hath forbidden save in (course of) justice, nor commit fornication, nor do they kill anyone - for GOD has made life sacred except in the cause of justice. Nor do they commit adultery. Those who commit these offenses will have to pay.

And they who call not upon another god along with Allah and do not slay the soul which Allah has forbidden except in the cause of justice, nor commit fornication and he who does this shall find a requital of sin;

And those who repent and lead a righteous life, GOD redeems them; a complete redemption.

And those who repent, and do righteous deeds, for Allah will change the evil deeds into good deeds, and Allah is Oft-Forgiving, Most Merciful.

And they who do not call upon another god with Allah and do not slay a person whose slaying ALLAH has forbidden except for just cause, nor commit fornication; and he who does this shall meet the punishment of his sin;

And they who invoke not any other ilah (god) along with Allah, nor slay such life as Allah has made sacred except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.

And those who repent and do righteous deeds, for those, ALLAH will change their sins into good deeds, and Allah is All-Forgiving, Most Merciful.

And those who repent, and do righteous deeds, for Allah will change the evil deeds of such persons into good, and Allah is Oft-Forgiving, Most Merciful.

And those who repent and do righteous deeds, and he who does this shall find a requital of sin;

And they who do not call upon another god with Allah and do not slay the soul which Allah has forbidden except in the cause of justice, nor commit fornication, nor do they kill anyone - for GOD has made life sacred except in the cause of justice. Nor do they commit adultery. Those who commit these offenses will have to pay.

And those who repent, and do righteous deeds, for Allah will change the evil deeds into good deeds, and Allah is Oft-Forgiving, Most Merciful.

And those who repent, and do righteous deeds, for Allah will change the evil deeds of such persons into good, and Allah is Oft-Forgiving, Most Merciful.

And those who repent, and do righteous deeds, for Allah will change the evil deeds of such persons into good, and Allah is Oft-Forgiving, Most Merciful.

And those who repent, and do righteous deeds, for Allah will change the evil deeds of such persons into good, and Allah is Oft-Forgiving, Most Merciful.

And they who do not call upon another god with Allah and do not slay the soul which Allah has forbidden except in the cause of justice, nor commit fornication, and he who does this shall find a requital of sin;

And those who repent, and do righteous deeds, for Allah will change the evil deeds of such persons into good, and Allah is Oft-Forgiving, Most Merciful.

And they who do not call upon another god with Allah and do not slay the soul which Allah has forbidden except in the cause of justice, nor commit fornication, and he who does this shall find a requital of sin;

And those who repent, and do righteous deeds, for Allah will change the evil deeds of such persons into good, and Allah is Oft-Forgiving, Most Merciful.

And those who repent, and do righteous deeds, for Allah will change the evil deeds of such persons into good, and Allah is Oft-Forgiving, Most Merciful.

And those who repent, and do righteous deeds, for Allah will change the evil deeds of such persons into good, and Allah is Oft-Forgiving, Most Merciful.

And they who do not call upon another god with Allah and do not slay the soul which Allah has forbidden except in the cause of justice, nor commit fornication, and he who does this shall find a requital of sin;

And those who repent, and do righteous deeds, for Allah will change the evil deeds of such persons into good, and Allah is Oft-Forgiving, Most Merciful.

And those who repent, and do righteous deeds, for Allah will change the evil deeds of such persons into good, and Allah is Oft-Forgiving, Most Merciful.
025:072  And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.
025:072  And they who witness no falsehood, and when they pass by what is vain, they pass by nobly.
025:072  Those who will not witness vanity, but when they pass near senseless play, pass by with dignity.
025:072  They do not bear false witness. When they encounter vain talk, they ignore it.
025:072  Those who do not testify falsely and when they come across something impious, pass it by nobly.
025:072  And they who do not bear witness to what is false, and when they pass by what is vain, they pass by nobly.
025:072  And those who bear not false witness, and when they pass by anything vain, they pass by with dignity;
025:072  Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance);
025:073  And those who, when they are reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.
025:073  And they who, when reminded of the messages of their Lord, fall not down thereat deaf and blind.
025:073  When reminded of their Lord's revelations, they never react to them as if they were deaf and blind.
025:073  who, when reminded of the revelations of their Lord, do not try to ignore them as though deaf and blind. Rather, they try to understand and think about them.
025:073  And they who, when reminded of the communications of their Lord, do not fall down thereat deaf and blind.
025:073  And those who, when they are reminded of the Signs of their Lord, fall not down thereat deaf and blind;
025:073  Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind;
025:074  And those who say: "Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Mu'taqaan" (pious - see V.2:2 and the footnote of V.3:164)."
025:074  And they who say: Our Lord, grant us in our wives and our offspring the joy of our eyes, and make us leaders for those who guard against evil.
025:074  And who say: Our Lord! Vouchsafe us comfort of our wives and of our offspring, and make us patterns for (all) those who ward off (evil).
025:074  They pray, "Lord, let our spouses and children be a source of joy for us, and keep us in the forefront of the righteous."
025:074  And they who say, "O our Lord! grant us in our wives and our offspring the joy of our eyes, and make us guides to those who guard (against evil).
025:074  And those who say, "Our Lord, grant us of our wives and children the delight of our eyes, and make us a model for the righteous."
025:074  Those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous."
025:075  Those who will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.
025:075  These are awarded with high places because they are patient, and are met therein with greetings and salutation,
025:075  They will be awarded the high place forasmuch as they were steadfast, and they will meet therein with welcome and the ward of peace,
025:075  These are the ones who attain Paradise in return for their steadfastness; they are received therein with joyous greetings and peace.
025:075  They will all receive Paradise as their reward for their forbearance and patience, where they will be greeted with, "Peace be with you."
025:075  These shall be rewarded with high places because they were patient, and shall be met therein with greetings and salutations.
025:075  It is such as will be rewarded with lofty chambers in Paradise, because they were steadfast, and they will be received therein with greeting and peace,
025:075  Those are the ones who will be rewarded with the highest place in heaven, because of their patient constancy: therein shall they be met with salutations and peace,
025:076  Abiding therein; excellent it is as an abode, and as a place to dwell.
025:076  Abiding therein. Goodly the abode and the resting-place!
025:076  Abiding there for ever! Happy it is as abode and station!
025:076  Eternally they abide therein; what a beautiful destiny; what a beautiful abode.
025:076  They will live therein forever, the best abode and place of rest.
025:076  Abiding therein; goodly the abode and the resting-place.
025:076  Abiding therein. Excellent it is as a place of rest and as an abode.
025:076  Dwelling therein; how beautiful an abode and place of rest!
025:077  Say (O Muhammad SAW to the disbelievers): "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours for ever (inseparable permanent punishment)."
025:077  Say: My Lord would not care for you, were it not for your prayer. Now indeed you have rejected, so the punishment will come.
025:077  Say (O Muhammad, unto the disbelievers): My Lord would not concern Himself with you but for your prayer. But now ye have denied (the Truth), therefore there will be judgment.
025:077  (Muhammad), say (to the disbeliever) "It does not matter to my Lord whether you worship Him or not. You have rejected His guidance and your punishment is inevitable."
025:077  Say: My Lord would not care for you if ye call not on Him: But ye have indeed rejected (Him), and soon will come the inevitable (punishment)!
025:077  Say to the Rejecters: "My Lord is not uneasy because of you if ye call not on Him: But ye have indeed rejected (Him), and soon will come the inevitable (punishment)!"
Do they not look at the earth, how many of every noble kind We make to grow therein?

Have they not seen the earth, how many of every fruitful kind We make to grow therein?

See they not the earth, how many of every noble kind We cause to grow in it?

Do they not observe the earth, how many of every noble things of all kinds We have produced therein?
Verily, in this is an Ayah (proof or sign), yet most of them (polytheists, pagans, etc., who do not believe in Resurrection) are not believers.

Surely in this is a sign; yet most of them believe not.

Lo! herein is indeed a portent; yet most of them are not believers.

This should be a sufficient proof for them, but most of them are not believers.

In this there is, certainly, evidence (of the Truth). But most of them have no faith.

Most surely there is a sign in that, but most of them will not believe.

In that is a Sign indeed; but most of these would not believe.

Verily, in this is a Sign: but most of them do not believe.

And verily, your Lord! He is truly the All- Mighty, the Most Merciful.

And surely thy Lord is the Mighty, the Merciful.

And lo! thy Lord! He is indeed the Mighty, the Merciful.

Most assuredly, your Lord is the Almighty, Most Merciful.

Your Lord is the Majestic and the All-merciful.

And most surely your Lord is the Mighty, the Merciful.

And verily thy Lord – HE is the Mighty, the Merciful.

And verily, thy Lord is He, the Exalted in Might, Most Merciful.

Section 2: Moses is called and sent to Pharaoh

And (remember) when your Lord called Musa (Moses) (saying): "Go to the people who are Zalimun (polytheists and wrong-doing),

And when thy Lord called Moses, saying: Go to the iniquitous people --

And when thy Lord called Moses, saying: Go unto the wrongdoing folk.

Recall that your Lord called Moses: "Go to the transgressing people."

When Your Lord told Moses to go to the unjust people of the Pharaoh

And when your Lord called out to Musa, saying: Go to the unjust people,

And call to mind when thy Lord called Moses, and directed him: 'Go to the wrongdoing people -

Behold, thy Lord called Moses: "Go to the people of iniquity."

He said: "My Lord! Verily, I fear that they will belie me,

He said: My Lord, I fear that they will reject me.

He said: My Lord! Lo! I fear that they will denounce me,

"Pharaoh's people; perhaps they reform."

"Why do you not fear God?"

"The people of Pharaoh: Will they not fear Allah?"

"And (further), they have a charge of crime against me; and I fear they will kill me."

"And they have a crime against me, and my tongue is not eloquent, therefore send Thou to Haroun (to help me);"

"My breast straitens, and my tongue is not eloquent; so send Thou to Haroun (Aaron) (to come along with me)."

"And my breast straitens, and my tongue expresses not well. So send for my brother Aaron.

And by breast straitens, and my tongue is not eloquent, therefore send Haroun (Aaron) (to help me);"

"And my breast is not straitened and my tongue is not fluent; so send word to Aaron also;"

"And my breast will be straitened. And my speech may not go (smoothly): so send unto Aaron."

"And they have a charge of crime against me, and I fear they will kill me."

"And they have a crime against me, so I fear that they will kill me.

"Also, they consider me a fugitive; I fear lest they kill me."

"They have charged me (with a crime) for which I am afraid they will kill me."

"And my breast is not straitened and my tongue is not fluent; so send word to Aaron also;"

"Verily, thy Lord is He, the Exalted in Might, Most Merciful.

And verily, thy Lord is the Exalted in Might, Most Merciful.

And verily thy Lord – HE is the Mighty, the Merciful.

And most surely your Lord is the Mighty, the Merciful.

And verily thy Lord – HE is the Mighty, the Merciful.

Verily, in this is a Sign: but most of them do not believe.

Verily, in this is a Sign: but most of them do not believe.

Verily, in this is a Sign: but most of them do not believe.

Verily, in this is a Sign: but most of them do not believe.

Verily, in this is a Sign: but most of them do not believe.

Verily, in this is a Sign: but most of them do not believe.

Verily, in this is a Sign: but most of them do not believe.

Verily, in this is a Sign: but most of them do not believe.

Verily, in this is a Sign: but most of them do not believe.
Pharaoh said: "And what is the Lord of the worlds?"

And what is the Lord of the universes?

And what is the Lord of the Worlds?

And what is the Lord of the Universe?

And what is the Lord of the Worlds?

And what is the Lord and Cherisher of the Worlds?

And what is the Lord of the 'Alamin (mankind, jinns and all that exists)?"

And what is the Lord of the 'Alamin (mankind, jinns and all that exists)?"
026:024 Khan 
Musa (Moses) said: "Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."

026:024 Maulana 
He said: The Lord of the heavens and the earth and all that is between them, if you would be sure.

026:024 Pickthal 
(Moses) said: Lord of the heavens and the earth and all that is between them, if ye had but sure belief.

026:024 Rashad 
He said, "The Lord of the heavens and the earth, and everything between them. You should be certain about this."

026:024 Sarwar 
Moses replied, "The Lord of the heavens and the earth and all that is between them, if you want to be certain."

026:024 Shakir 
He said: The Lord of the heavens and the earth and what is between them, if you would be sure.

026:024 Sherali 
Moses said, 'The Lord of the heavens and the earth and of all that is between the two, if you would believe.'

026:024 Yusufali 
(Moses) said: "The Lord and Cherisher of the heavens and the earth, and all between, - if ye want to be quite sure."

026:025 Khan 
Fir'aun (Pharaoh) said to those around: "Do you not hear (what he says)"

026:025 Maulana 
(Pharaoh) said to those around him: Do you not hear?

026:025 Pickthal 
(Pharaoh) said unto those around him: Hear ye not?

026:025 Rashad 
He said to those around him, "Did you hear this?"

026:025 Sarwar 
The Pharaoh said to the people around him, "Did you hear that?"

026:025 Shakir 
(Firon) said to those around him: Do you not hear?

026:025 Sherali 
Pharaoh said to those around him, "Do you not hear?"

026:025 Yusufali 
(Pharaoh) said to those around: "Did ye not listen (to what he says)?"

026:026 Khan 
Musa (Moses) said: "Your Lord and the Lord of your ancient fathers!"

026:026 Maulana 
He said: Your Lord and the Lord of your fathers of old.

026:026 Pickthal 
He said: Your Lord and the Lord of your fathers.

026:026 Rashad 
He said, "Your Lord and the Lord of your ancestors."

026:026 Sarwar 
Moses continued, "He is the Lord and the Lord of your forefathers."

026:026 Shakir 
He said: Your Lord and the Lord of your God.

026:026 Sherali 
Moses said, 'Your Lord and the Lord of your fathers of yore.'

026:026 Yusufali 
(Moses) said: "Your Lord and the Lord of your fathers from the beginning!"

026:027 Khan 
Fir'aun (Pharaoh) said: "Verily, your Messenger who has been sent to you is a madman!"

026:027 Maulana 
(Pharaoh) said: Surely your messenger, who is sent to you, is mad.

026:027 Pickthal 
(Pharaoh) said: Lo! your messenger who hath been sent unto you is indeed a madman!

026:027 Rashad 
He said, "Your messenger who is sent to you is crazy."

026:027 Sarwar 
The Pharaoh said, "The Messengers who has been sent to you is certainly insane".

026:027 Shakir 
Said he: Most surely your Messenger who is sent to you is mad.

026:027 Sherali 
Pharaoh said, 'Most surely, this Messenger of yours who has been sent to you is a madman.'

026:027 Yusufali 
(Pharaoh) said: "Truly your messenger who has been sent to you is a veritable madman!"

026:028 Khan 
Musa (Moses) said: "Lord of the east and the west, and all that is between them, if you did but understand!"

026:028 Maulana 
He said: The Lord of the East and the West and what is between them, if you have any sense.

026:028 Pickthal 
He said: Lord of the East and the West and all that is between them, if ye did but understand.

026:028 Rashad 
He said, "The Lord of the east and the west, and everything between them, if you understand."

026:028 Sarwar 
Moses continued, "He is the Lord of the East and West and all that is between them, if only you would think."

026:028 Shakir 
He said: The Lord of the east and the west and what is between them, if you understand.

026:028 Sherali 
Moses said, 'The Lord of the East and of the West, and of all that is between the two, if only you have sense.'

026:028 Yusufali 
(Moses) said: "Lord of the East and the West, and all between! if ye only had sense!"

026:029 Khan 
Fir'aun (Pharaoh) said: "If you choose an ilah (god) other than me, I will certainly put you among the prisoners."

026:029 Maulana 
(Pharaoh) said: If thou takest a god other than me, I will, certainly, put thee in prison.

026:029 Pickthal 
(Pharaoh) said: If thou choosest a god other than me, I assuredly shall place thee among the prisoners.

026:029 Rashad 
He said, 'If you accept any god, other than me, I will throw you in the prison."

026:029 Sarwar 
Pharaoh said, "If you put forward any god other than me, I will surely put you in prison".

026:029 Shakir 
Said he: If you will take a god besides me, I will most certainly make you one of the imprisoned.

026:029 Sherali 
Pharaoh said, 'If thou takest a god other than me, I will, certainly, put thee in prison.'

026:029 Yusufali 
(Pharaoh) said: "If thou dost put forward any god other than me, I will certainly put thee in prison!"

026:030 Khan 
Musa (Moses) said: "Even if I bring you something manifest (and convincing)?"

026:030 Maulana 
He said: Even if I show thee something plain?

026:030 Pickthal 
He said: Even though I show thee something plain?

026:030 Rashad 
He said, "What if I show you something profound?"

026:030 Sarwar 
Moses asked, "What if I were to bring you clear proof (of the existence of God)?"

026:030 Shakir 
He said: What! even if I bring to you something manifest?

026:030 Sherali 
Moses said, 'What, even though I bring thee something that is manifest !'

026:030 Yusufali 
(Moses) said: "Even if I showed you something clear (and) convincing?"

026:031 Khan 
Fir'aun (Pharaoh) said: "Bring it forth then, if you are of the truthful!"

026:031 Maulana 
(Pharaoh) said: Show it, then, if thou art of the truthful.

026:031 Pickthal 
(Pharaoh) said: Produce it then, if thou art of the truthful!

026:031 Rashad 
He said, 'Then produce it, if you are truthful.'

026:031 Sarwar 
The Pharaoh replied, "Bring it, if you are telling the truth."

026:031 Shakir 
Said he: Bring it then, if you are of the truthful ones.

026:031 Sherali 
Pharaoh said, 'Bring it then, if thou speakest the truth.'

026:031 Yusufali 
(Pharaoh) said: "Show it then, if thou tellst the truth!"
And the people were told: "Are ye (now) assembled?
 And it was said to the people: "Come one and all; let us gather together here.
 And it was said unto the people: Will you gather together?
 And it was said to the people: "Are you (too) going to assemble?
 So the sorcerers were assembled together at the appointed time on the fixed day,
 So the magicians were gathered together at the appointed time on a day appointed.
 So all the magicians gathered together at a set time on a day appointed.
 So the enchanters were gathered together for the appointment of a well
 'Who should bring thee every skillful and cunning sorcerer.'
 That they should bring t
 and summon every skillful magician from all the cities.
 "And bring up to thee all (our) sorcerers well
 'Who should bring unto thee every knowing wizard.
 That they bring to thee every skilful magician.
 'To bring up to you every well
 They said: "Put him off and his brother (for a while), and send callers to the cities;
 They said: 'Put him off and his brother awhile and send heralds to the Cities
 They said: Give him and his brother respite and send heralds into the cities
 They said: Give him and his brother respite and send heralds into the cities
 They said, 'Hold him and his brother off for a while
 They said, "Put him off, (him) and his brother, and send into the cities summoners
 They said: 'Put him off and his brother awhile and send into the cities summoners,
 They said, 'Keep him and his brother in suspense (for a while), and dispatch to the Cities heralds to collect-
 'His plan is to get you out of your land by his sorcery; then what is it ye counsel?
 'He seeks to turn you out of your land by his sorcery. Now, what do you advise?
 'His plan is to get you out of your land by his sorcery; then what is it your counsel, and what do you command?"
 Pharaoh said to the chiefs around him, 'This is surely a skillful sorcerer;
 (Pharaoh) said to the chiefs around him: "Verily! This is indeed a well-versed sorcerer, 
 "And bring up to thee all (our) sorcerers well
 Their plan is to get you out of your land by his sorcery; then what is it you advise?
 Who desires to turn you out of your land with his magic; what is it then that you advise?
 Who desires to turn you out of your land with his magic. Now what counsel ye?
 He wants to take you out of your land, with his magic. What do you suggest?"
 He wants to expel you from your land through his magic. What is your opinion?".
 "This plan is to get you out of your land by his sorcery; why do ye counsel?
 "This is an experienced magician.
 (Firon) said to the chiefs around him: Most surely this is a skillful magician, 
 They said: 'Keep him and his brother in suspense (for a while), and dispatch to the Cities heralds to collect-
 'He seeks to turn you out of your land by his sorcery. Now, what do you advise?"
 "This is already a sorcerer well-versed:"
 "He wants to drive you out of your land by his sorcery, then what is it your counsel, and what do you command?"
 "He wants to turn you out of your land with his enchantment. What is it then that you counsel?"
 Who desires to turn you out of your land with his enchantment, What is it then that you counsel?"
Saying: "We believe in the Lord of the 'Alamin (mankind, jinns and all that exists).

Thereupon the sorcerers were impelled to fall down prostrate;

The magicians fell down in adoration

And the wizards were flung prostrate,

Then Moses threw down his rod, and lo! it swallowed up all that which they had fabricated.

Moses said to them: "Throw ye what you want to";

And when the sorcerers arrived, they said to Fir'aun (Pharaoh): "Of course - shall we have a (suitable) reward if we win?"

Musa (Moses) said to them: "Throw what you are going to throw!"

Then Moses threw down his staff and lo! it swallowed up all the falsehoods which they fabricated.

Moses said to them: "Cast what you are going to cast."

He said, "Yes, and surely you will be among my favourites.

He said: "Yea, (and more), - for ye shall in that case be (raised to posts) nearest (to my person)."

Then Moses threw his staff, whereupon it swallowed what they did falsely show.

Then they threw their ropes and their staffs saying, "By Pharaoh's power we shall most certainly be victorious.

Then Moses threw down his rod, and lo! it swallowed up all that which they had fabricated.

So they threw down their cords and their rods and said: By Pharaoh's might, lo! we verily are nearest (to me).

Then Moses threw down his rod, and lo! it swallowed up all the falsehoods which they showed!

Moses said to them: Cast what you are going to cast.

Moses said to them: "Throw what you are going to throw!"
026:048 Khan  "The Lord of Musa (Moses) and Harun (Aaron)."
026:048 Maulana  The Lord of Moses and Aaron.
026:048 Pickthal  The Lord of Moses and Aaron.
026:048 Rashad  "The Lord of Moses and Aaron."
026:048 Sarwar  and the Lord of Moses and Aaron."
026:048 Shakir  The Lord of Musa and Haroun.
026:048 Sherali  The Lord of Moses and Aaron."
026:048 Yusufali  "The Lord of Moses and Aaron."
026:049 Sherali  [Fi'raun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all."
026:049 Maulana  (Pharaoh) said: You believe in him before I give you leave; surely he is the chief of you who taught you enchantment, so you shall know.
026:049 Pickthal  Certainly I will cut off your hands and your feet on opposites sides, and I will crucify you all.
026:049 Rashad  He said, "Did you believe with him before I give you permission? He must be your teacher, who taught you magic. You will surely find out. I will sever your hands and feet on alternate sides. I will crucify you all."
026:049 Sherali  These (Israelites) are but a small band, (Proclaiming,) "This is a small gang."
026:049 Sarwar  These are indeed a small band,
026:049 Rashad  (Who said): Lo! these indeed are but a little troop,
026:049 Pickthal  "Verily! We really hope that our Lord will forgive us our sins, because we are the first of the believers.
026:049 Maulana  "We do hope that our Lord will forgive us our sins, since we are the first believers.
026:049 Khan  "Surely we hope that our Lord will forgive us our wrongs because we are the first among the believers."
026:049 Yusufali  "We hope that our Lord will forgive us our sins; we were not believers at first."
026:050 Sherali  By inspiration we told Moses: "Travel by night with my servants; for surely ye shall be pursued."
026:050 Maulana  And Pharaoh sent summoners into the cities, announcing,
026:050 Pickthal  The Pharaoh sent to the cities callers.
026:050 Rashad  Then Pharaoh sent into the cities summoners,
026:050 Sarwar  So Firon sent heralds into the cities;
026:050 Shakir  We exhibited to Moses saying: Go away with My servants travelling by night, surely you will be pursued.
026:052 Sherali  And WE revealed to Musa, saying: Go away with My servants travelling by night, surely you will be pursued.
026:052 Sarwar  And Pharaoh sent to the cities summoners, (to all) the cities.
026:052 Rashad  We sent a revelation to Moses telling him to leave with our servants during the night; they would be pursued (by the Pharaoh).
026:052 Pickthal  "And We revealed to Musa, saying: Go away with My servants travelling by night, surely you will be pursued.
026:052 Maulana  And Pharaoh sent to the cities summoners, (to all) the cities.
026:052 Khan  "The Lord of Musa (Moses) and Harun (Aaron)."
026:053 Sherali  And Pharaoh sent summoners into the cities, announcing,
026:053 Maulana  Then Pharaoh sent heralds to (all) the Cities,
026:053 Khan  Then Fir'aun (Pharaoh) sent callers to (all) the cities.
026:053 Pickthal  Then Pharaoh sent into the cities summoners,
026:053 Rashad  Pharaoh sent to the cities callers.
026:053 Sarwar  The Pharaoh sent word to all the cities saying,
026:053 Shakir  So Firon sent heralds into the cities;
026:053 Sherali  And Pharaoh sent summoners into the cities, announcing,
026:053 Yusufali  Then Pharaoh sent heralds to (all) the Cities,
026:055
026:055 Khan  "And verily, they have done what has enraged us;
026:055 Maulana  And they have surely enraged us;
026:055 Pickthal  And lo! they are offenders against us.
026:055 Rashad  "They are now opposing us.
026:055 Sarwar  who have enraged us greatly.
026:055 Shakir  And most surely they have enraged us;
026:055 Sherali  "Yet they have offended us;
026:055 Yusufali  "And they are raging furiously against us;
026:056 026:056 Khan  "But we are host all assembled, amply fore- warned."
026:056 Maulana  And we are truly a vigilant multitude,
026:056 Pickthal  And lo! we are a ready host.
026:056 Rashad  "Let us all beware of them."
026:056 Sarwar  We are warning all of you about them."
026:056 Shakir  And most surely we are a vigilant multitude.
026:056 Sherali  "And we are a multitude fully prepared and vigilant.'
026:056 Yusufali  "But we are a multitude amply fore-warned."
026:057 026:057 Khan  So, We expelled them from gardens and springs,
026:057 Maulana  So We turned them out of gardens and springs,
026:057 Pickthal  Thus did We take them away from gardens and watersprings,
026:057 Rashad  Consequently, we deprived them of gardens and springs.
026:057 Sarwar  We deprived them (the unbelievers) of gardens, springs,
026:057 Shakir  So We turned them out of gardens and springs,
026:057 Sherali  So We turned them out of gardens and springs,
026:057 Yusufali  So We expelled them from gardens, springs,
026:058 026:058 Khan  Treasures, and every kind of honourable place.
026:058 Maulana  And treasures and goodly dwellings --
026:058 Pickthal  And treasures and a fair estate.
026:058 Rashad  And treasures and an honorable position.
026:058 Sarwar  treasures, and graceful dwellings,
026:058 Shakir  And treasures and goodly dwellings,
026:058 Sherali  And treasures and an abode of honour.
026:058 Yusufali  Treasures, and every kind of honourable position;
026:059 026:059 Khan  Thus [We turned them (Pharaoh's people) out] and We caused the Children of Israel to inherit them.
026:059 Maulana  Even so. And We gave them as a heritage to the Children of Israel.
026:059 Pickthal  Thus (were those things taken from them) and We caused the Children of Israel to inherit them.
026:059 Rashad  Then we made it an inheritance for the Children of Israel.
026:059 Sarwar  Thus let the Israelites inherit them all.
026:059 Shakir  Even so. And We gave them as a heritage to the children of Israel.
026:059 Sherali  Thus it was; and WE gave them as heritage to the children of Israel.
026:059 Yusufali  Thus it was, but We made the Children of Israel inheritors of such things.
026:060 026:060 Khan  So they pursued them at sunrise.
026:060 Maulana  Then they pursued them at sunrise.
026:060 Pickthal  And they overtook them at sunrise.
026:060 Rashad  They pursued them towards the east.
026:060 Sarwar  The people of the Pharaoh pursued them at sunrise.
026:060 Shakir  Then they pursued them at sunrise.
026:060 Sherali  And the host of Pharaoh pursued and overtook them at sunrise.
026:060 Yusufali  So they pursued them at sunrise.
026:061 026:061 Khan  And when the two hosts saw each other, the companions of Musa (Moses) said: "We are sure to be overtaken."
026:061 Maulana  So when the two hosts saw each other, the companions of Moses cried out: Surely we are overtaken.
026:061 Pickthal  And when the two hosts saw each other, those with Moses said: Lo! we are indeed caught.
026:061 Rashad  When both parties saw each other, Moses' people said, "We will be caught."
026:061 Sarwar  When the two groups came close to each other, the companions of Moses said, "We will be caught''.
026:061 Shakir  So when the two hosts saw each other, the companions of Musa cried out: Most surely we are being overtaken.
026:061 Sherali  And when the two host came in sight of each other, the companions of Moses said, 'We are surely caught.'
026:061 Yusufali  And when the two bodies saw each other, the people of Moses said: "We are sure to be overtaken."
026:062 026:062 Khan  [Musa (Moses)] said: "Nay, verily! With me is my Lord, He will guide me."
026:062 Maulana  He said: By no means; surely my Lord is with me -- He will guide me.
026:062 Pickthal  He said: Nay, verily! for lo! my Lord is with me. He will guide me.
026:062 Rashad  He said, "No way. My Lord is with me; He will guide me."
026:062 Sarwar  Moses said, "Certainly not. My Lord is with me and He will certainly guide me."
026:062 Shakir  He said: By no means; surely my Lord is with me: He will show me a way out.
026:062 Sherali  'Never !' said he, 'My Lord is with me; HE will guide me to safety.'
026:062 Yusufali  (Moses) said: "By no means! my Lord is with me! Soon will He guide me!!"
026:063 Then We inspired Musa (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like the huge, firm mass of a mountain.
026:063 Then We revealed to Moses: March on to the sea with thy staff. So it parted, and each party was like a huge mound.
026:063 Then We inspired Moses, saying: Smite the sea with thy staff. And it parted, and each part was like a huge mound.
026:063 Then We revealed to Moses: Strike the sea with thy staff. So it parted, and every part looked like a huge mountain.
026:063 Then We told Moses by inspiration: "Strike the sea with thy rod." So it divided, and each separate part became like the huge, firm mass of a mountain.
026:063 Then We saved Musa (Moses) and all those with him.
026:064 And We saved Moses and those with him, all.
026:064 And We saved Moses and those with him, every one;
026:064 And We saved Moses and those with him, all.
026:064 Then We saved Moses and all the people with him
026:064 And We saved Moses and those with him, all of them.
026:064 And We made the others approach nearer.
026:064 And We made the other party approach thither.
026:064 Then We drowned the others.
026:065 And We saved Moses and those who were with him.
026:065 And We saved Musa and those with him, all.
026:065 We thus saved Moses and all those who were with him.
026:065 And We saved Musa and those with him, all.
026:065 And We saved Musa and those with him, all of them.
026:065 We delivered Moses and all who were with him;
026:065 But We drowned the others.
026:066 And We saved Musa (Moses) and all those with him.
026:066 And We saved Moses and those with him, all.
026:066 And We saved Moses and those with him, every one;
026:066 And We saved Moses and all the people with him
026:066 And We saved Musa and those with him, all of them.
026:066 And WE made the others approach nearer.
026:066 And WE made the other party approach thither.
026:066 Then We drowned the others.
026:067 And surely your Lord is the Mighty, the Most Merciful.
026:067 Verily! In this is indeed a sign (or a proof), yet most of them are not believers.
026:067 Surely there is a sign in this: yet most of them believe not.
026:067 This should be a sufficient proof, but most people are not believers.
026:067 In this there was certainly evidence (of the Truth), but most of them did not have any faith.  
026:067 Most surely there is a sign in this, but most of them do not believe.
026:067 In this, verily, there is a Sign: but most of these would not believe.
026:067 Verily in this is a Sign: but most of them do not believe.
026:068 And verily, your Lord! He is truly the All-Mighty, the Most Merciful.
026:068 And surely thy Lord is the Mighty, the Merciful.
026:068 And Lo, thy Lord! He is indeed the Mighty, the Merciful.
026:068 Most assuredly, your Lord is the Almighty, Most Merciful.
026:068 Your Lord is certainly Majestic and All-merciful.
026:068 And most surely your Lord is the Mighty, the Merciful.
026:068 And surely thy Lord - HE is the Mighty, the Merciful.
026:068 And verily thy Lord is He, the Exalted in Might, Most Merciful.
026:069 Section 5: History of Abraham
026:069 And recite to them the story of Ibrahim (Abraham).
026:069 And recite to them the story of Abraham.
026:069 Recite unto them the story of Abraham:
026:069 Narrate to them Abraham's history.
026:069 Tell them the story of Abraham,
026:069 And recite to them the story of Ibrahim.
026:069 And recite unto them the story of Abraham.
026:069 And rehearse to them (something of) Abraham's story.
026:070 Khan When he said to his father and his people: "What do you worship?"
026:070 Maulana When he said to his sire and his people: What do you worship?
026:070 Pickthal When he said unto his father and his folk: What worship ye?
026:070 Rashad He said to his father and his people, "What is this you are worshipping?"
026:070 Sarwar when he asked his father and others, "What do you worship?"
026:070 Shakir When he said to his father and his people: What do you worship?
026:070 Yusufali Behold, he said to his father and his people: "What worship ye?"
026:071 Sherali They said, `We worship idols, and we shall continue to be devoted to them'.
026:071 Yusufali They said: "We worship idols, and we remain constantly in attendance on them."
026:072 Rashad He said, 'Can they hear you when you implore?'
026:072 Sarwar He asked them, "Can the idols hear you when you pray to them?
026:072 Shakir He said: Do they hear you when you call?
026:072 Sherali He said, 'Do they hear you when you call on them?'
026:072 Yusufali He said: "Do they listen to you when ye call (on them)?"
026:073 Rashad He said: "Can they benefit you, or harm you?"
026:073 Sarwar or can they benefit or harm you?"
026:073 Shakir Or do they profit you or cause you harm?
026:073 Yusufali 'Or do you good or harm you?'
026:074 Rashad They said: Nay, but we found our fathers doing so.
026:074 Sarwar You and your ancestors.
026:074 Shakir 'They are all enemies to me but it is the Lord of the worlds, "Ye and your fathers before you?".
026:074 Yusufali "Ye and your fathers before you:?
026:075 Rashad He said: 'You and your ancient sires?'
026:075 Sarwar and what your grandfathers worshipped
026:075 Shakir 'You and your fathers before you,?
026:075 Yusufali "Ye and your fathers before you?-
026:076 Rashad "You and your ancient fathers?
026:076 Sarwar 'You and your ancestors.
026:076 Shakir 'You and your fathers before you,
026:076 Yusufali "Ye and your fathers before you:-
026:077 Rashad "Verily! They are enemies to me, but save the Lord of the 'Alamin (mankind, jinns and all that exists);
026:078 Khan  "Who has created me, and it is He Who guides me;"
026:078 Maulana  Who created me, then He shows me the way,
026:078 Pickthtl  Who created me, and He doth guide me,
026:078 Rashad  "The One who created me, and guided me.
026:078 Sarwar  He created me and He will guide me.
026:078 Shakir  "Who has created me, and it is HE Who guides me;
026:078 Yusufali  "Who created me, and it is He Who guides me;
026:079 Khan  "And it is He Who feeds me and gives me to drink.
026:079 Maulana  And Who gives me to eat and to drink,
026:079 Pickthtl  And Who feedeth me and watereth me.
026:079 Rashad  "The One who feeds me and waters me.
026:079 Sarwar  It is He who gives me food and drink.
026:079 Shakir  And He Who gives me to eat and gives me to drink;
026:079 Sherali  `Who gives me food and drink;
026:079 Yusufali  "Who gives me food and drink,
026:080 Khan  "And when I am ill, it is He who cures me;
026:080 Maulana  And when I am sick, He heals me,
026:080 Pickthtl  And when I sicken, then He healeth me,
026:080 Rashad  "And when I get sick, He heals me.
026:080 Sarwar  He will cause me to die and bring me to life (again);
026:080 Shakir  It is He whom I expect to forgive my sins on the Day of Judgment.
026:080 Sherali  `And when I fall ill, it is HE who restores me to health;
026:080 Yusufali  "And when I am ill, it is He Who cures me;
026:081 Khan  "And Who will cause me to die, and then will bring me to life (again);
026:081 Maulana  And Who will cause me to die, then give me life,
026:081 Pickthtl  And Who causeth me to die, then giveth me life (again),
026:081 Rashad  "The One who puts me to death, then brings me back to life.
026:081 Sarwar  He will cause me to die and will bring me back to life.
026:081 Shakir  And He Who will cause me to die, then give me life;
026:081 Sherali  `And Who will cause me to die, and then bring me to life again;
026:081 Yusufali  "Who will cause me to die, and then to life (again);
026:082 Khan  "And Who, I hope will forgive me my faults on the Day of Recompense, (the Day of Resurrection),"
026:082 Maulana  And Who, I ardently hope, will forgive me my mistakes on the day of Judgment.
026:082 Rashad  "The One who hopefully will forgive my sins on the Day of Judgment.
026:082 Sarwar  It is He whom I expect to forgive my sins on the Day of Judgment.
026:082 Shakir  And Who, I hope, will forgive me my mistakes on the day of judgment.
026:082 Sherali  `And Who, I hope, will forgive me my faults on the Day of Judgment;
026:082 Yusufali  "And who, I hope, will forgive me my faults on the day of Judgment.
026:083 Khan  My Lord! Bestow Hukman (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous;
026:083 Maulana  My Lord, grant me wisdom, and join me with the righteous,
026:083 Pickthtl  My Lord! Vouchsafe me wisdom and unite me to the righteous.
026:083 Rashad  "My Lord, grant me wisdom, and include me with the righteous.
026:083 Sarwar  Lord, grant me authority. Join me to the righteous ones.
026:083 Shakir  My Lord: Grant me wisdom, and join me with the good
026:083 Sherali  `My Lord, bestow wisdom on me and join me with the righteous;
026:083 Yusufali  "O my Lord! bestow wisdom on me, and join me with the righteous;
026:084 Khan  And grant me an honourable mention in later generations;
026:084 Maulana  And ordain for me a goodly mention in later generations,
026:084 Pickthtl  And give unto me a good report in later generations.
026:084 Rashad  "Let the example I set for the future generations be a good one.
026:084 Sarwar  Make my words come true in the future.
026:084 Shakir  And ordain for me a goodly mention among posterity
026:084 Sherali  `And grant me true and lasting reputation among posterity;
026:084 Yusufali  "Grant me honourable mention on the tongue of truth among the latest (generations);
026:085 Khan  And make me one of the inheritors of the Paradise of Delight;
026:085 Maulana  And make me of the heirs of the Garden of bliss.
026:085 Pickthtl  And place me among the inheritors of the Garden of Delight,
026:085 Rashad  "Make me one of the inheritors of the blissful Paradise.
026:085 Sarwar  Make me inherit the bountiful Paradise.
026:085 Shakir  And make me of the heirs of the garden of bliss
026:085 Sherali  `And make me one of the heirs of the Garden of Bliss;
026:085 Yusufali  "Make me one of the inheritors of the Garden of Bliss;
026:086 Khan
And forgive my father, verily he is of the erring;

026:086 Maulana
And forgive my sire, surely he is of the erring ones,

026:086 Pickthal
And forgive my father. Lo! he is of those who err.

026:086 Rashad
"And forgive my father, for he has gone astray.

026:086 Sarwar
Forgive my father. He has gone astray.

026:086 Shakir
And forgive my father, for surely he is of those who have gone astray;

026:086 Sherali
"And forgive my father, for he is of the erring ones;

026:086 Yusufali
"Forgive my father, for that he is among those astray;

026:087 Khan
And disgrace me not on the Day when (all the creatures) will be resurrected;

026:087 Maulana
And disgrace me not on the day when they are raised --

026:087 Pickthal
And abase me not on the day when they are raised,

026:087 Rashad
"And do not forsake me on the Day of Resurrection."

026:087 Sarwar
Do not betray me

026:087 Shakir
And disgrace me not on the day when they are raised

026:087 Sherali
"And disgrace me not on the day when they will be raised up,

026:087 Yusufali
"And let me not be in disgrace on the Day when (men) will be raised up:-

026:088 Khan
The Day whereon neither wealth nor sons will avail,

026:088 Maulana
The day when wealth will not avail, nor sons,

026:088 Pickthal
The day when wealth and sons avail not (any man)

026:088 Rashad
That is the day when neither money, nor children, can help.

026:088 Sarwar
on the Day of Judgment when neither wealth nor children will be of any benefit

026:088 Shakir
The day on which property will not avail, nor sons

026:088 Sherali
'The day when wealth and sons shall not avail;

026:088 Yusufali
"The Day whereon neither wealth nor sons will avail,

026:089 Khan
Except him who brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)].

026:089 Maulana
Save him who comes to Allah with a sound heart.

026:089 Pickthal
Save him who bringeth unto Allah a whole heart.

026:089 Rashad
Only those who come to God with their whole heart (will be saved),

026:089 Sarwar
except what is done in obedience to God with a submissive heart,

026:089 Shakir
Except him who comes to Allah with a heart free (from evil),

026:089 Sherali
'Save him who comes to ALLAH with a sound heart.'

026:089 Yusufali
"But only he (will prosper) that brings to Allah a clean heart [clean from Shirk (polytheism) and Nifaq (hypocrisy)].

026:090 Khan
And Paradise will be brought near to the Muttaqun (pious - see V.2:2).

026:090 Maulana
And the Garden is brought near for the dutiful,

026:090 Pickthal
And the Garden will be brought nigh for those who ward off (evil).

026:090 Rashad
Paradise will be presented to the righteous.

026:090 Sarwar
On the Day of Judgment Paradise will be brought near

026:090 Shakir
And the garden shall be brought near for those who guard (against evil),

026:090 Sherali
And Heaven shall be brought near to the righteous.

026:090 Yusufali
"To the righteous, the Garden will be brought near,

026:091 Khan
And the (Hell) Fire will be placed in full view of the erring.

026:091 Maulana
And hell is made manifest to the deviators,

026:091 Pickthal
And hell will appear plainly to the erring.

026:091 Rashad
Hell will be set up for the strayers.

026:091 Sarwar
the pious and hell will be left open for the rebellious ones

026:091 Shakir
And the hell shall be made manifest to the erring ones,

026:091 Sherali
And Hell shall be placed in full view to those who have gone astray.

026:091 Yusufali
"And to those straying in Evil, the Fire will be placed in full view;

026:092 Khan
And it will be said to them: "Where are those (the false gods whom you used to set up as rivals with Allah) that you used to worship

026:092 Maulana
And it is said to them: Where are those that you worshipped

026:092 Pickthal
And it will be said unto them: Where is (all) that ye used to worship

026:092 Rashad
They will be asked, "Where are the idols you had worshipped

026:092 Sarwar
who will be asked, "What did you worship

026:092 Shakir
And it shall be said to them: Where are those that you used to worship;

026:092 Sherali
And it will be said to them, 'Where are those that you worshipped

026:092 Yusufali
"And it shall be said to them: 'Where are the (gods) ye worshipped-

026:093 Khan
"Instead of Allah? Can they help you or (even) help themselves?"

026:093 Maulana
Besides Allah? Can they help you or help themselves?

026:093 Pickthal
Instead of Allah? Can they help you or help themselves?

026:093 Rashad
"beside GOD? Can they help you now? Can they help themselves?"

026:093 Sarwar
Besides God? Will the idols help you? Can they help themselves?"

026:093 Shakir
Besides Allah? Can they help you or yet help themselves?

026:093 Sherali
"Beside ALLAH? Can they help you or help themselves?

026:093 Yusufali
"Besides Allah? Can they help you or help themselves?"
026:094 Khan  Then they will be thrown on their faces into the (Fire), They and the Ghawun (devils, and those who were in error).
026:094 Maulana  So they are hurled into it, they and the deviators.
026:094 Pickthal  Then will they be hurled therein, they and the seducers
026:094 Rashad  They will be thrown therein, together with the strayers.
026:094 Sarwar  The idol worshippers, the idols, the rebellious ones,
026:094 Shakir  Then they will be thrown down into it, they and the erring ones,
026:094 Sherali  Then will they be thrown headlong therein, they and those who have gone astray,
026:094 Yusufali  "Then they will be thrown headlong into the (Fire).--they and those straying in Evil,
026:095 Khan  And the whole hosts of Iblis (Satan) together.
026:095 Maulana  And the hosts of the devil, all.
026:095 Pickthal  And the hosts of Iblis, together.
026:095 Rashad  And all of Satan's soldiers.
026:095 Sarwar  and the army of satan will all be thrown headlong into hell.
026:095 Shakir  And the hosts of the Shaitan, all.
026:095 Sherali  And the Hosts of Iblis, all together.
026:095 Yusufali  "And the whole hosts of Iblis together.
026:096 Khan  They will say while contending therein,
026:096 Maulana  They will say, while they quarrel therein:
026:096 Pickthal  And they will say, when they are quarrelling therein:
026:096 Rashad  They will say as they feud therein,
026:096 Sarwar  "Quarrelling therein with each other,
026:096 Shakir  They shall say while they contend therein:
026:096 Sherali  They will say, whilst they dispute between themselves therein,
026:096 Yusufali  "They will say there in their mutual bickerings:
026:097 Khan  By Allah, we were truly in a manifest error,
026:097 Maulana  By Allah! We were certainly in manifest error,
026:097 Pickthal  By Allah, of a truth we were in error manifest
026:097 Rashad  "By GOD, we were far astray.
026:097 Sarwar  they will say, 'By God, we were in clear error
026:097 Shakir  By Allah! we were certainly in manifest error,
026:097 Sherali  'By ALLAH, we were in manifest error,
026:097 Yusufali  "By Allah, we were truly in an error manifest,
026:098 Khan  When We held you (false gods) as equals (in worship) with the Lord of the 'Alamin (mankind, jinns and all that exists);
026:098 Maulana  When we made you equal with the Lord of the worlds.
026:098 Pickthal  When we made you equal with the Lord of the Worlds.
026:098 Rashad  "How could we set you up to rank with the Lord of the universe?
026:098 Sarwar  when we considered you equal to the Lord of the Universe.
026:098 Shakir  When we made you equal to the Lord of the worlds;
026:098 Sherali  'When we held you as equal with the Lord of the worlds,
026:098 Yusufali  "When we held you as equals with the Lord of the Worlds;
026:099 Khan  And none has brought us into error except the Mujrimun [Iblis (Satan) and those of human beings who commit crimes, murderers, polytheists, oppressors, etc.]
026:099 Maulana  And none but the guilty led us astray.
026:099 Pickthal  It was but the guilty who misled us.
026:099 Rashad  "Those who misled us were wicked.
026:099 Sarwar  Only the sinful ones made us go astray.
026:099 Shakir  And none but the guilty led us astray;
026:099 Sherali  'And none led us astray but the guilty ones,
026:099 Yusufali  "And our seducers were only those who were steeped in guilt.
026:100 Khan  Now we have no intercessors,
026:100 Maulana  So we have no intercessors,
026:100 Pickthal  Now we have no intercessors.
026:100 Rashad  "Now we have no intercessors.
026:100 Sarwar  We have no one to intercede for us before God
026:100 Shakir  So we have no intercessors,
026:100 Sherali  'And now we have no intercessors,
026:100 Yusufali  "Now, then, we have none to intercede (for us),
026:101 Khan  Nor a close friend (to help us).
026:101 Maulana  Nor a true friend.
026:101 Pickthal  Nor any loving friend.
026:101 Rashad  "Nor a single close friend.
026:101 Sarwar  nor a loving friend.
026:101 Shakir  Nor a true friend;
026:101 Sherali  'Nor any warm friend;
026:101 Yusufali  "Nor a single friend to feel (for us).
026:102 Khan (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers!
026:102 Maulana Now, if we could but once return, we would be believers.
026:102 Pickthal Oh, that we had another turn (on earth), that we might be of the believers!
026:102 Rashad "If only we could get another chance, we would then believe."
026:102 Sarwar Would that we could have a chance to live again so that we might become believers."
026:102 Shakir But if we could but once return, we would be of the believers.
026:102 Sherali 'Could we but return to the world, we would be among the believers!'
026:102 Yusufali "Now if we only had a chance of return we shall truly be of those who believe!"

026:103 Khan Verily! In this is indeed a sign, yet most of them are not believers.
026:103 Maulana Surely there is a sign in this; yet most of them believe not.
026:103 Pickthal Lo! herein is indeed a portent, yet most of them are not believers!
026:103 Rashad This should be a good lesson. But most people are not believers.
026:103 Sarwar In this there is evidence (of the truth), but many of them do not have any faith.
026:103 Shakir Most surely there is a sign in this, but most of them do not believe.
026:103 Sherali In this, verily, there is a Sign; but most of these would not believe.
026:103 Yusufali Verily in this is a Sign but most of them do not believe.
026:104 Khan And verily, your Lord! He is truly the All- Mighty, the Most Merciful.
026:104 Maulana And surely thy Lord is the Mighty, the Merciful.
026:104 Pickthal And lo, thy Lord! He is indeed the Mighty, the Merciful.
026:104 Rashad Your Lord is the Almighty, Most Merciful.
026:104 Sarwar Your Lord is certainly Majestic and All-merciful.
026:104 Shakir And most surely your Lord is the Mighty, the Merciful.
026:104 Sherali And verily thy Lord - HE is the Mighty, the Merciful.
026:104 Yusufali And verily thy Lord is He, the Exalted in Might, Most Merciful.
026:105 Khan Section 6: History of Noah
026:105 Maulana The people of Nuh (Noah) belied the Messengers.
026:105 Pickthal The people of Noah rejected the messengers.
026:105 Rashad The people of Noah disbelieved the messengers.
026:105 Sarwar The people of Noah rejected the Messengers.
026:105 Shakir The people of Nuh rejected the messengers.
026:105 Sherali The people of Noah treated the Messengers as liars,
026:105 Yusufali The people of Noah rejected the messengers.
026:106 Khan When their brother Nuh (Noah) said to them: "Will you not fear Allah and obey Him?"
026:106 Maulana When their brother Noah said to them: Will you not guard against evil?
026:106 Pickthal When their brother Noah said unto them: Will ye not ward off (evil)?
026:106 Rashad Their brother Noah said to them, "Would you not be righteous?"
026:106 Sarwar Their brother Noah asked them, "Why do you not fear God?"
026:106 Shakir When their brother Nuh said to them: Will you not guard (against evil)?
026:106 Sherali When their brother Noah said to them, 'Will you not be God-Fearing?'
026:106 Yusufali Behold, their brother Noah said to them: 'Will ye not fear (Allah)?'
026:107 Khan "I am a trustworthy Messenger to you.
026:107 Maulana Surely I am a faithful messenger to you:
026:107 Pickthal Lo! I am a faithful messenger unto you,
026:107 Rashad 'I am an honest messenger to you.
026:107 Sarwar I am a trustworthy Messengers sent to you.
026:107 Shakir Surely I am a faithful messenger to you;
026:107 Sherali Surely I am unto you a Messenger, faithful to my trust
026:107 Yusufali "I am to you a messenger worthy of all trust:
026:108 Khan "So fear Allah, keep your duty to Him, and obey me.
026:108 Maulana So keep your duty to Allah and obey me.
026:108 Pickthal So keep your duty to Allah, and obey me.
026:108 Rashad "You shall reverence GOD and obey me.
026:108 Sarwar Have fear of God and obey me.
026:108 Shakir Therefore guard against (the punishment of) Allah and obey me
026:108 Sherali 'So fear ALLAH and obey me;
026:108 Yusufali "So fear Allah, and obey me.
026:109 Khan "No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the 'Alamin (mankind, jinns and all that exists).
026:109 Maulana And I ask of you no reward for it: my reward is only with the Lord of the worlds.
026:109 Pickthal And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.
026:109 Rashad "I do not ask you for any wage. My wage comes from the Lord of the universe.
026:109 Sarwar I ask no payment from you for my preaching. The Lord of the Universe will give me my reward.
026:109 Shakir And I do not ask you any reward for it; my reward is only with the Lord of the worlds:
026:109 Sherali 'And I ask you no reward for it. My reward is only with the Lord of the worlds;
026:109 Yusufali "No reward do I ask of you for it: my reward is only from the Lord of the Worlds:
He said: "O my Lord! surely my people have disbelieved in me."

They said, "If you cease not, O Noah! you shall most certainly be among those stoned (to death)."

They said: "And what knowledge have I of what they did?"

They said: "And what knowledge have I of what they have been doing (in the past)?"

They said: "Shall we believe in you, when the meanest (of the people) follow you?"

They said: "Shall we believe in thee when it is the meanest that follow thee?"

"I am not one to drive away those who believe."

"And what knowledge have I as to what they do?"

"And what do I know as to what they do?"

"And what knowledge have I of what they do?"

"And what knowledge have I of what they have been doing?"

"And what knowledge have I of what they did?"

"And what knowledge have I of what they may have been doing (in the past)?"

I am only a plain warner."

I am only a plain warner."

I am only a plain warner."

I am only a plain warner."

I am only a plain warner."

I am only a plain warner."

I am only a plain warner."

I am only a plain warner."

"Their account is only with my Lord, if ye could (but) understand."

"Their account is only with my Lord, if ye could (but) know."

"Their account is only with my Lord, if you only knew;

"Their judgment rests only with my Lord, if you could perceive."

"Their account is only with my Lord, if you could perceive."

"Their account is only with my Lord, if you only knew;"

"Their account is only with my Lord, if ye could (but) understand."

"I am a plain warner."

"And I am only a plain warner."

"And I am only a plain warner."

"And I am only a plain warner."

"And I am only a plain warner."

"If you cease not, O Nuh (Noah)! You will surely be among those stoned (to death)."

"If thou desist not, O Noah, thou wilt certainly be stoned to death."

"If thou cease not, O Noah, thou wilt surely be among those stoned (to death)."

"Unless you refrain, O Noah, you will be stoned."

"If you do not desist, you will, certainly, be stoned to death."

"If you desist not, O Nuh, you shall most certainly be of those stoned to death."

"If thou desist not, O Noah, thou shalt surely be stoned to death.’

"If you do not desist, you will, certainly, be stoned to death."

"If thou desist not, O Noah! thou shalt be stoned (to death).”

"And what knowledge have I of what they do?"

"And what knowledge have I of what they have been doing?"

"And what knowledge have I of what they may have been doing (in the past)?"

"And what knowledge have I of what they did?"

"And what knowledge have I of what they used to do?"
026:118 Khan Therefore judge You between me and them, and save me and those of the believers who are with me."
026:118 Maulana So Judge Thou between me and them (openly), and deliver me and the believers who are with me.
026:118 Pickthale Therefor judge Thou between us, a (conclusive) judgment, and save me and those believers who are with me.
026:118 Rashad "Grant me victory against them, and deliver me and my company of believers."
026:118 Sarwar Judge amongst us and save me and the believers with me".
026:118 Shakir Therefore judge Thou between me and them with a (just) judgment, and deliver me and those who are with me of the believers.
026:118 Sherali Therefore judge Thou decisively between me and them; and save me and the believers that are with me.'
026:118 Yusufali "Judge Thou, then, between them openly, and deliver me and those of the Believers who are with me."
026:119 Khan And We saved him and those with him in the laden ship.
026:119 Maulana So We delivered him and those with him in the laden ark.
026:119 Pickthal And We saved him and those with him in the laden ship.
026:119 Rashad We delivered him and those who accompanied him in the loaded ark.
026:119 Sarwar We saved him and those who were with him in a fully laden Ark,
026:119 Shakir So We delivered him and those with him in the laden ark.
026:119 Sherali So WE saved him and those who were with him in the fully laden Ark.
026:119 Yusufali So We delivered him and those with him, in the Ark filled (with all creatures).
026:120 Khan Then We drowned the rest (disbelievers) thereafter.
026:120 Maulana Then We drowned the rest afterwards.
026:120 Pickthale Then afterward We drowned the others.
026:120 Rashad Then we drowned the others.
026:120 Sarwar and drowned the others.
026:120 Shakir Then We drowned the rest afterwards
026:120 Sherali Then WE drowned thereafter those who remained behind.
026:120 Yusufali Thereafter We drowned those who remained behind.
026:121 Khan Verily, in this is indeed a sign, yet most of them are not believers.
026:121 Maulana Surely there is sign in this, yet most of them believe not.
026:121 Pickthal Lo! herein is indeed a portent, yet most of them are not believers.
026:121 Rashad This should be a lesson, but most people are not believers.
026:121 Sarwar In this there is evidence (of the truth) but most of them do not have any faith.
026:121 Shakir Most surely there is a sign in this, but most of them do not believe.
026:121 Sherali In this, verily, there is a Sign; but most of them would not believe.
026:121 Yusufali Verily in this is a Sign: but most of them do not believe.
026:122 Khan And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.
026:122 Maulana And surely thy Lord is the Mighty, the Merciful.
026:122 Pickthal And lo, thy Lord, He is indeed the Mighty, the Merciful.
026:122 Rashad Most assuredly, your Lord is the Almighty, Most Merciful.
026:122 Sarwar Your Lord is Majestic and All-merciful.
026:122 Shakir And most surely your Lord is the Mighty, the Merciful.
026:122 Sherali And verily thy Lord - HE is the Mighty, the Merciful.
026:122 Yusufali And verily thy Lord is He, the Exalted in Might, Most Merciful.
026:123 Khan Section 7: History of Hud
026:123 Maulana 'Ad (people) belied the Messengers.
026:123 Pickthal 'Ad (people) believed the Messengers.
026:123 Rashad 'Ad disbelieved the Messengers.
026:123 Sarwar The tribe of Ad rejected the Messengers.
026:123 Shakir "Ad gave the lie to the messengers.
026:123 Sherali The tribe of Ad rejected the Messengers,
026:123 Yusufali The 'Ad (people) rejected the messengers.
026:124 Khan When their brother Hud said to them: "Will you not fear Allah and obey Him?"
026:124 Maulana When their brother Hud said to them: Will you not guard against evil?
026:124 Pickthal When their brother Hud said unto them: Will ye not ward off (evil)?
026:124 Rashad Their brother Hood said to them, "Would you not be righteous?
026:124 Sarwar Their brother Hud asked them, "Why do you not have fear of God?,
026:124 Shakir When their brother Hud said to them: Will you not guard (against evil)?
026:124 Sherali When their Brother Hud said to them, 'Will you not fear God?
026:124 Yusufali Behold, their brother Hud said to them: "Will ye not fear (Allah)?
026:125 Khan "Verily! I am a trustworthy Messenger to you.
026:125 Maulana Surely I am a faithful messenger to you:
026:125 Pickthal Lo! I am a faithful messenger unto you,
026:125 Rashad "I am an honest messenger to you.
026:125 Sarwar I am a trustworthy Messengers sent to you.
026:125 Shakir Surely I am a faithful messenger to you;
026:125 Sherali 'Surely, I am unto you a Messenger, faithful to my trust;
026:125 Yusufali 'I am to you a messenger worthy of all trust:
"Freely has He bestowed on you cattle and sons, He has helped you with cattle and sons, He has given you abundance of cattle and children, He has given you cattle, children, Hath aided you with cattle and sons. "Yea, fear Him Who has bestowed on you freely al And fear HIM Who has helped you with all that you know; And be careful of (your duty to) Him Who has given you abundance of what you know. "So fear Allah, keep your duty to Him, and obey me. So keep your duty to Allah and obey me. So keep your duty to Allah and obey me. "You shall reverence GOD and obey me. Have fear of God and obey me. Have fear of the One who has bestowed upon you Reverence the One who provided you with all the things you know. Keep your duty toward Him Who hath aided you with (the good things) that ye know, Have fear of the One who has bestowed upon you all that you know. Have fear of the One who has bestowed upon you all that you know. Have fear of Him Who has helped you with all that you know; Freely has He bestowed on you cattle and sons,-
026:134  
026:134 Khan  "And gardens and springs.
026:134 Maulana  And gardens and fountains.
026:134 Pickthal  And gardens and watersprings.
026:134 Rashad  "And gardens and springs.
026:134 Sarwar  gardens, and springs.
026:134 Shafiki And gardens and fountains;
026:134 Sherali  'And gardens and springs;
026:134 Yusufali "And Gardens and Springs.

026:135  
026:135 Khan  "Verily, I fear for you the torment of a Great Day."
026:135 Maulana  Surely I fear for you the chastisement of a grievous day.
026:135 Pickthal  Lo! I fear for you the retribution of an awful day.
026:135 Rashad  "I fear for you the retribution of an awesome day."
026:135 Sarwar  I am afraid that you will suffer the torment of the Day of Judgment."
026:135 Shafiki  Surely I fear for you the chastisement of a grievous day
026:135 Sherali  'Indeed I fear for you the punishment of an awful day'.
026:135 Yusufali "Truly I fear for you the Penalty of a Great Day."

026:136  
026:136 Khan  They said: "It is the same to us whether you preach or be not of those who preach.
026:136 Maulana  They said: It is the same to us whether thou admonish, or art not one of the admonishers:
026:136 Pickthal  They said: It is all one to us whether thou preachest or art not of those who preach;
026:136 Rashad  They said, "It is the same whether you preach, or do not preach.
026:136 Sarwar  They said, "Whether you preach to us or not,
026:136 Shafiki  They said: It is the same to us whether you admonish or are not one of the admonishers
026:136 Sherali  'This is nothing but the habit of the ancients,
026:136 Yusufali  "It is the same to us whether thou admonish us or be not among (our) admonishers!

026:137  
026:137 Khan  "This is no other than the false-tales and religion of the ancients,
026:137 Maulana  This is naught but a fabrication of the ancients:
026:137 Pickthal  This is but a fable of the men of old,
026:137 Rashad  "That affliction was limited to our ancestors.
026:137 Sarwar  your preaching is nothing but ancient legends and we shall not face any torment".
026:137 Shafiki  This is naught but a custom of the ancients;
026:137 Sherali  'This is nothing but the habit of the ancients,
026:137 Yusufali  "This is no other than a customary device of the ancients,

026:138  
026:138 Khan  "And we are not going to be punished."
026:138 Maulana  And we will not be chastised.
026:138 Pickthal  And we shall not be doomed.
026:138 Rashad  "No retribution will ever befall us."
026:138 Sarwar  They rejected him and We destroyed them.
026:138 Shafiki  And we are not going to be punished.
026:138 Sherali  'And WE shall not be punished.'
026:138 Yusufali  "And we are not the ones to receive Pains and Penalties!"

026:139  
026:139 Khan  So they belied him, and We destroyed them. Verily! In this is indeed a sign, yet most of them are not believers.
026:139 Maulana  So they rejected him, then We destroyed them. Surely there is a sign in this; yet most of them believe not.
026:139 Pickthal  And they denied him; therefor We destroyed them. Lo! herein is indeed a portent, yet most of them are not believers.
026:139 Rashad  They thus disbelieved and, consequently, we annihilated them. This should be a lesson, but most people are not believers.
026:139 Sarwar  In this there is evidence (of the Truth), yet most of them do not have any faith.
026:139 Shafiki  So they gave him the lie, then We destroyed them. Most surely there is a sign in this, but most of them do not believe.
026:139 Sherali  So they rejected him, and WE destroyed them. In that, indeed, there is a Sign, but most of them would not believe.
026:139 Yusufali  So they rejected him, and We destroyed them. Verily in this is a Sign: but most of them do not believe.

026:140  
026:140 Khan  And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.
026:140 Maulana  And surely thy Lord is the Mighty, the Merciful.
026:140 Pickthal  And lo! thy Lord, He is indeed the Mighty, the Merciful.
026:140 Rashad  Most assuredly, your Lord is the Almighty, Most Merciful.
026:140 Sarwar  Your Lord is Majestic and All-merciful.
026:140 Shafiki  And most surely your Lord is the Mighty, the Merciful.
026:140 Sherali  And verily thy Lord - HE is the Mighty, the Merciful.
026:140 Yusufali  And verily thy Lord is He, the Exalted in Might, Most Merciful.

026:141  
026:141 Khan  Thamud (people) belied the Messenger.
026:141 Maulana  Thamud (people) disbelieved the messengers.
026:141 Pickthal  (The tribe of) Thamud denied the messengers (of Allah)
026:141 Rashad  Thamoud disbelieved the messengers.
026:141 Sarwar  The tribe of Thamud rejected the Messengers.
026:141 Shafiki  Samoos gave the lie to the messengers
026:141 Sherali  The tribe of Thamud also rejected the Messengers,
026:141 Yusufali  The Thamud (people) rejected the messengers.
And ye carve houses out of (rocky) mountains with great skill.

And you hew out houses in the mountains, elated with your greatness;

And you hew houses out of the mountains exultingly;

carving comfortable houses out of the mountains?

"You carve out of the mountains luxurious mansions.

Though ye hew out dwellings in the mountain, being skilful?

"And ye carve houses out of (rocky) mountains with great skill.

And crops and date palms with delicious fruits.

And green crops (fields etc.) and date palms?

Gardens and Springs,

Amid gardens and springs,

Will ye be left secure, in (the enjoyment of) all that ye have here?

Do you think that you will be left secure amid the things that you have here,

"No reward do I ask of you for it: my reward is only from the Lord of the Worlds.

And I ask of you no reward for it; my wage comes only from the Lord of the universe.

And I do not ask for any wage for my preaching. I shall receive my reward from the Lord of the Universe.

And I do not ask you any reward for it; my reward is only with the Lord of the worlds;

I am to you a messenger worthy of all trust.

Surely I am a faithful messenger to you:

I am a trustworthy Messengers sent to you.

Surely, I am unto you a Messenger, faithful to my trust;

In gardens and watersprings.

So keep your duty to Allah and obey me.

So keep your duty to Allah and obey me.

So keep your duty to Allah, keep your duty to Him, and obey me.

I am an honest messenger to you.

I am a trustworthy Messenger to you.

I am a faithful messenger to you:

I am a faithful messenger unto you,

I am a trustworthy Messenger to you.

I do not ask you for any wage; my wage is the concern only of the Lord of the Worlds.

And you hew houses out of the mountains with great skill.

I am a trustworthy Messenger to you.

Will you be left secure? Will ye be left secure in that which you have here?

Will you be left secure in (the enjoyment of) all that ye have here?-.

Will ye be left secure, in (the enjoyment of) all that ye have here?

Will ye be left secure in what is here;

Will ye be left secure in (the enjoyment of) all that ye have here?-.

Will you be left secure, in what is here;

Will ye be left secure, in the (enjoyment of) all that ye have here?-.

Will ye be left secure in what is here;

Will you be left secure in that which you have here?

Will ye be left secure in that which is here before us,

Do you suppose you will be left forever, secure in this state?

Do you think that you will remain here peacefully forever

Do you think that you will be left secure amid the things that you have here,

Will ye be left secure, in (the enjoyment of) all that ye have here?-.

Surely I am a faithful messenger to you:

Surely, I am unto you a Messenger, faithful to my trust;

Surely I am a faithful messenger to you;

Surely, I am unto you a Messenger, faithful to my trust;

Surely I am a faithful messenger to you:

Surely, I am unto you a Messenger, faithful to my trust;

Will you not fear God?.

When their brother Salih (Saleh) said to them: "Will you not fear Allah and obey Him?

And their brother Salih said to them, "Would you not be righteous?

And their brother Salih asked them, "Why do you not fear God?.

And their brother Salih said to them: Will you not guard against evil?

And their brother Salih said to them: Will you not guard against evil?

And their brother Salih said to them: "Will you not fear (Allah)?
But they hamstrung her; and then they became remorseful.

They slaughtered her, and thus incurred sorrow.

But they hamstrung her, and then were penitent.

"But fear Allah and obey me; and follow not the bidding of those who are extravagant;"

They said: "You are but one of those bewitched; so bring a sign if you are truthful.

"You are only a mortal like us: then bring a sign, if thou art of the truthful.'

They said: "You are only bewitched and insane.

They said: Thou art but one of the bewitched;

"You are naught but a mortal like ourselves; so bring a sign if you are truthful.

You are a mortal like us. Show us a miracle if you are telling the Truth".

"You are but one of the deluded ones;

"You are only one of those bewitched!

And obey not the command of the transgressors.

"And obey not the bidding of Al-Musirifun [i.e. thei chiefs, leaders who were polytheists, criminals and sinners].

And do not obey the orders of the transgressors

Who make mischief in the land, and do not act right.

You are only a mortal like us. So bring a Sign, if you are truthful.

"You are but one of the deluded ones;

They said: Tahart art only a mortal like us: then bring us a sign if you are of the truthul."}

They said: Thou art only a deluded person.

"Who make mischief in the land, and reform not.

They said: Thou art but one of the bewitched;

"Who commit evil, not good works.

They said: Thou art but one of the bewitched;

"And obey not the bidding of the extravgant,

And obey not the bidding of the transgressors.

And obey not the command of the prodigal,

Do not cause her to suffer lest you become subject to the torment of the great day (of Judgment).

"And follow not the bidding of those who are extravagant,

"Thou art naught but a mortal like ourselves: then bri

And touch her not with evil, lest the punishment of a grievous day overtake you.

Do not obey the transgressors.

And do not obey the bidding of the extravagant.

"And obey not the bidding of those who exceed the bounds,

And touch her not with evil, lest there overtake you the punishment of an awful day.'

And do not touch her with evil lest the chastisement of a grievous day ought to overtake you.

Thou art not more than a mortal like us: then bring a Sign, if thou art of the truthful.

"And obey not the bidding of those who are extravagant, -

"You are naught but a mortal like ourselves, and mend not (their ways)."

And obey not the bidding of the extravagant.

And obey not the bidding of the extravagants, and mend not (their ways).

"And follow not the command of Al-Musrin [i.e. thei chiefs, leaders who were polytheists, criminals and sinners],

Thou art but one of the bewitched;

"Who spread evil in the land with no reform.

They said: You are only bewitched; 

"And obey not the bidding of the extravagant, -

They said: Thou art but one of the bewitched;

And obey not the commande of Al-Musrin [i.e. thei chiefs, leaders who were polytheists, criminals and sinners],

They said: Thou art but one of the bewitched;

"Who spread corruption in the earth, and reform not.

They said: Thou art only a mortal like us: then bring a Sign, if thou art truthful.

They said: Thou art only a mortal like us.

They said: Thou art only of the deluded ones;

You are naught but a mortal like us. So bring a sign if you are one of the truthful.

He said: "Here is a she-camel; she has her turn of drinking, and ye have your turn of drinking on an appointed day;

He said: "Here is a she-camel: she has a right of watering, and ye have a right of watering, (severally) on a day appointed.

He said: "Here is a she-camel: she has her right of watering, and ye have your right of watering on an appointed day;

They said: "You are only one of those bewitched!

They said: You are only a mortal like us.

"Thou art only a mortal like us: So bring a Sign, if thou art of the truthful.

"Thou art only one of those bewitched!

They said: "You are only of the deluded ones;

They said: Thou art but one of the bewitched;

They said: Thou art but one of the bewitched;

They said: Thou art only of the deluded ones;

They said: "You are only bewitched and insane.

"Who make mischief in the land, and reform not.

They said: "You are only one of those bewitched!

They said: Thou art only a mortal like us: then bring us a Sign, if thou tellst the truth!"

They said: Thou art only a deluded person.

They said: Thou art only a mortal like us. So bring some token if thou art of the truthful.

They said: Thou art but one of the bewitched;

They said: "You are bewitched.

They said: Thou art but one of the bewitched;

They said: Thou art only one of those bewitched!

They said: "You are only of the deluded ones;

They said: Thou art but one of the bewitched;

They said: Thou art only one of those bewitched!

Thou art naught but a mortal like ourselves -- so bring a sign if thou art truthful.

They said: "You are only a mortal like us: then bring a sign, if thou art truthful.

They said: Thou art but a mortal like us. So bring some token if thou art of the truthful.

They said: "You are not more than a human like us. Produce a miracle, if you are truthful."

They said: Thou art but a mortal like us. So bring a Sign, if thou art of the truthful.

They said: "You are only bewitched and insane.

They said: Thou art only one of those bewitched!

They said: "You are only one of those bewitched!

They said: "You are but one of the bewitched;

They said: "You are only bewitched and insane.

They said: Thou art but one of the bewitched;

They said: Thou are but one of the bewitched;

They said: Thou art but one of the bewitched;

They said: "Thou art only one of those bewitched!

They said: Thou art only one of those bewitched!

They said: "You are only of the deluded ones;

They said: Thou art but one of the bewitched;

They said: "You are only one of those bewitched!

They said: "You are only a mortal like us. So bring a Sign, if thou art of the truthful.'

"Thou art no more than a mortal like us: then bring us a Sign, if thou tellst the truth!"
026:158
026:158 Khan So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.
026:158 Maulana So the chastisement overtook them. Surely there is a sign in this; yet most of them believe not.
026:158 Pickthal So the retribution came on them. Lo! herein is indeed a portent, yet most of them are not believers.
026:158 Rashad The retribution overwhelmed them. This should be a lesson, but most people are not believers.
026:158 Sarwar and torment struck them. In this there is evidence of the Truth, yet many people do not have any faith.
026:158 Shakir So the punishment overtook them. Most surely there is a sign in this, but most of them do not believe.
026:158 Sherali So the punishment overtook them. In that verily there is a Sign, but most of these would not believe.
026:158 Yusufali But the Penalty seized them. Verily in this is a Sign: but most of them do not believe.
026:159
026:159 Khan And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.
026:159 Maulana And surely thy Lord is the Mighty, the Merciful.
026:159 Pickthal And lo! thy Lord! He is indeed the Mighty, the Merciful.
026:159 Rashad Most assuredly, your Lord is the Almighty, Most Merciful.
026:159 Sarwar Your Lord is Majestic and All-merciful.
026:159 Shakir And most surely your Lord is the Mighty, the Merciful.
026:159 Sherali And surely thy Lord - HE is the Mighty, the Merciful.
026:159 Yusufali And verily thy Lord is He, the Exalted in Might, Most Merciful.
026:160
026:160 Khan The people of Lot dwelt in the towns of Sodom in Palestine) belied the Messengers.
026:160 Maulana The people of Lot gave the lie to the messengers.
026:160 Pickthal The folk of Lot denied the messengers (of Allah),
026:160 Rashad The people of Lot disbelieved the messengers.
026:160 Sarwar The people of Lot rejected the Messengers.
026:160 Sherali The people of Lot gave the lie to the messengers.
026:160 Yusufali The people of Lot rejected the messengers.
026:161
026:161 Khan When their brother Lot said to them: "Will you not fear Allah and obey Him?"
026:161 Maulana When their brother Lot said to them: Will you not guard against evil?
026:161 Pickthal When their brother Lot said unto them: Will ye not ward off (evil)?
026:161 Rashad Their brother Lot said to them, "Would you not be righteous?"
026:161 Sarwar Their brother Lot asked them, "Why do you not have fear of God?"
026:161 Shakir When their brother Lut said to them: Will you not guard (against evil)?
026:161 Sherali When their brother Lot said to them, 'Will you not fear God?'
026:161 Yusufali Behold, their brother Lut said to them: "Will ye not fear (Allah)?"
026:162
026:162 Khan "Verily! I am a trustworthy Messenger to you.
026:162 Maulana Surely I am a faithful messenger to you:
026:162 Pickthal Lo! I am a faithful messenger unto you,
026:162 Rashad 'I am an honest messenger to you.
026:162 Sarwar I am a trustworthy Messengers.
026:162 Shakir Surely I am a faithful messenger to you;
026:162 Sherali `Surely, I am unto you a Messenger, faithful to my trust;
026:162 Yusufali `I am to you a messenger worthy of all trust.
026:163
026:163 Khan "So fear Allah, keep your duty to Him, and obey me.
026:163 Maulana So keep your duty to Allah and obey me.
026:163 Pickthal So keep your duty to Allah and obey me.
026:163 Rashad "You shall reverence GOD, and obey me.
026:163 Sarwar Have fear of God and obey me.
026:163 Shakir Therefore guard against (the punishment of) Allah and obey me:
026:163 Sherali So fear ALLAH and obey me;
026:163 Yusufali "So fear Allah and obey me.
026:164
026:164 Khan "No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the 'Alamin (mankind, jinns and all that exists).
026:164 Maulana And I ask of you no reward for it; my reward is only with the Lord of the worlds.
026:164 Pickthal And I ask of you no wage therefor; my wage is the concern only of the Lord of the Worlds.
026:164 Rashad "I do not ask you for any wage; my wage comes only from the Lord of the universe.
026:164 Sarwar I do not ask any payment for my preaching. I shall receive my reward from the Lord of the Universe.
026:164 Shakir And I do not ask you any reward for it; my reward is only with the Lord of the worlds;
026:164 Sherali `And I ask of you no reward for it. My reward is only with the Lord of the worlds;
026:164 Yusufali "No reward do I ask of you for it: my reward is only from the Lord of the Worlds.
026:165
026:165 Khan "Go you in unto the males of the 'Alamin (mankind),
026:165 Maulana Do you come to the males from among the creatures,
026:165 Pickthal What! Of all creatures do ye come unto the males,
026:165 Rashad "Do you have sex with the males, of all the people?" 
026:165 Sarwar Do you, in the world, want to have carnal relations with males
026:165 Shakir What! do you come to the males from among the creatures
026:165 Sherali "Do you, of all creatures, come to males?
026:165 Yusufali "Of all the creatures in the world, will ye approach males,
And We rained upon them a rain; and evil was the rain that descended upon those warned.

And We rained down upon them a miserable shower; what a terrible shower for those who had been warned!

And We rained on them a rain, and evil was the rain on those warned.

And We rained on them a rain (of torment). And how evil was the rain of those who had been warned.

And We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)!

But the rest We destroyed utterly.

Then we destroyed the others.

Then afterward We destroyed the others.

Then afterward We destroyed the others.

Then We destroyed the others.

Then We utterly destroyed the others.

Then we destroyed the others.

Then We destroyed utterly.

And We rained on them a rain (of torment). And how evil was the rain of those who had been warned.

And We rained upon them a rain, and evil was the rain on those warned.

And We rained on them a rain. And dreadful is the rain of those who have been warned.

We showered them with a miserable shower; what a terrible shower for those who had been warned!

by pouring upon them a terrible shower of rain. How evil was the rain for those who had been warned!

And We rained down upon them a rain, and evil was the rain on those warned.

And WE rained upon them a rain; and evil was the rain on those who were warned.

And We rained down on them a shower (of brimstone); and evil was the shower on those who were admonished (but heeded not)!
026:174 Khan Verily, in this is indeed a sign, yet most of them are not believers.
026:174 Maulana Surely there is a sign in this; yet most of them believe not.
026:174 Pickthall Lo! here is indeed a portent, yet most of them are not believers.
026:174 Rashad This should be a lesson, but most people are not believers.
026:174 Sarwar In this there is an evidence of the Truth, but many of them did not have any faith.
026:174 Shakir Most surely there is a sign in this, but most of them do not believe.
026:174 Sherali In that, verily, there is a Sign; but most of these would not believe.
026:174 Yusufali Verily in this is a Sign: but most of them do not believe.
026:175 Khan And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.
026:175 Maulana And surely thy Lord is the Mighty, the Merciful.
026:175 Pickthall And lo! thy Lord, He is indeed the Mighty, the Merciful.
026:175 Rashad Most assuredly, your Lord is the Almighty, Most Merciful.
026:175 Sarwar Your Lord is Majestic and All-merciful.
026:175 Shakir And most surely your Lord is the Mighty, the Merciful.
026:175 Sherali And surely thy Lord - HE is the Mighty, the Merciful.
026:175 Yusufali And verily thy Lord is He, the Exalted in Might Most Merciful.
026:176 Khan Section 10: History of Shu'ab
026:176 Maulana The dwellers of Al-Aiyya [near Madyan (Midian)] belied the Messengers.
026:176 Pickthall The dwellers in the wood (of Midian) denied the messengers (of Allah),
026:176 Rashad The People of the Woods disbelieved the messengers.
026:176 Sarwar The dwellers of the forest also rejected the Messengers.
026:176 Shakir The dwellers of the thicket gave the lie to the messengers.
026:176 Sherali The people of the Wood rejected the messengers,
026:176 Yusufali The Companions of the Wood rejected the messengers.
026:177 Khan When Shu'ayb (Shuaib) said to them: "Will you not fear Allah (and obey Him)?
026:177 Maulana When Shu'ayb said to them: Will you not guard against evil?
026:177 Pickthall When Shu'ayb said unto them: Will ye not ward off (evil)?
026:177 Rashad Shu'ayb said to them, "Would you not be righteous?"
026:177 Sarwar Shu'ayb asked them, "Why do you not have fear of God?.
026:177 Shakir When Shu'ayb said to them: Will you not guard (against evil)?
026:177 Sherali When Shu'ayb said to them, 'Will you not fear God?'
026:177 Yusufali Behold, Shu'ayb said to them: "Will ye not fear (Allah)?"
026:178 Khan "I am a trustworthy Messenger to you.
026:178 Maulana Surely I am a faithful messenger to you;
026:178 Pickthall Lo! I am a faithful messenger unto you,
026:178 Rashad 'I am an honest messenger to you.
026:178 Sarwar I am a trustworthy Messengers.
026:178 Shakir Surely I am a faithful messenger to you;
026:178 Sherali 'Surely, I am unto you a Messenger, faithful to my trust.
026:178 Yusufali 'I am to you a messenger worthy of all trust.
026:179 Khan "So fear Allah, keep your duty to Him, and obey me.
026:179 Maulana So keep your duty to Allah and obey me.
026:179 Pickthall So keep your duty to Allah and obey me.
026:179 Rashad 'You shall reverence GOD, and obey me.
026:179 Sarwar Have fear of God and obey me.
026:179 Shakir Therefore guard against (the punishment of) Allah and obey me:
026:179 Sherali "So fear ALLAH and obey me.
026:179 Yusufali "So fear Allah and obey me.
026:180 Khan "No reward do I ask of you for it (my Message of Islamic Monotheism), my reward is only from the Lord of the 'Alamin (mankind, jinns and all that exists).
026:180 Maulana And I ask of you no reward for it: my reward only with the Lord of the worlds.
026:180 Pickthall And I ask of you no wage for it: my wage is the concern only of the Lord of the Worlds.
026:180 Rashad "I do not ask you for any wage: my wage comes only from the Lord of the universe.
026:180 Sarwar I do not ask any payment for my preaching. I shall receive my reward from the Lord of the Universe.
026:180 Shakir And I do not ask you any reward for it, my reward is only with the Lord of the worlds;
026:180 Sherali 'And I ask of you no reward for it. My reward is with the Lord of the worlds;
026:180 Yusufali "No reward do I ask of you for it: my reward is only from the Lord of the Worlds.
026:181 Khan "Give full measure, and cause no loss (to others).
026:181 Maulana Give full measure and be not of those who diminish.
026:181 Pickthall Give full measure, and be not of those who give less (than the due).
026:181 Rashad "You shall give full measure when you trade; do not cheat.
026:181 Sarwar "Maintain just measure in your business and do not cause loss to others.
026:181 Shakir Give a full measure and be not of those who diminish;
026:181 Sherali Give full measure, and be not of those who give less,
026:181 Yusufali "Give just measure, and cause no loss (to others by fraud).
But they rejected him. Then the punishment of a day of overshadowing gloom seized them, and that was the Penalty of a Great Day.

So they rejected him. Then the punishment of the day of overshadowing gloom overtook them. That was indeed the punishment of a dreadful day.

But they denied him, so there came on them the retribution of the day of gloom. Lo! it was the retribution of an awful day.

He said, "My Lord knows all that you do."
026:190 Khan  Verily, in this is indeed a sign, yet most of them are not believers.
026:190 Maulana  Surely there is a sign in this; yet most of them believe not.
026:190 Pickthald  Lo! herein is indeed a portent; yet most of them are not believers.
026:190 Rashad  This should be a lesson, but most people are not believers.
026:190 Sarwar  In this there is an evidence of the Truth, but many of them did not have any faith.
026:190 Shakir  Most surely there is a sign in this, but most of them do not believe.
026:190 Sherali  In that, verily, there is a Sign; but most of these would not believe.
026:190 Yusufali  Verily in that is a Sign: but most of them do not believe.

026:190 And verily! Your Lord, He is indeed the All-Mighty, the Most Merciful.

026:191 Khan  And truly, this (the Qur'an) is a revelation from the Lord of the 'Alamin (mankind, jinns and all that exists),
026:191 Maulana  The faithful Spirit has brought it down;
026:191 Pickthald  And lo! thy Lord! He is indeed the Mighty, the Merciful.
026:191 Rashad  Most assuredly, your Lord is the Almighty, Most Merciful.
026:191 Sarwar  Your Lord is Majestic and All-merciful.
026:191 Shakir  The Faithful Spirit has descended with it,
026:191 Sherali  The Spirit, faithful to the trust, has descended with it
026:191 Yusufali  With it came down the spirit of Faith and Truth.

026:192 Khan  Upon your heart (O Muhammad SAW) that you may be (one) of the warners,
026:192 Maulana  On thy heart, that thou mayest be a warner,
026:192 Pickthald  To reveal it into your heart, that you may be one of the warners.
026:192 Rashad  To reveal it into your heart, that you may be one of the warners.
026:192 Sarwar  to your heart, so that you will warn (the people of the dangers of disobeying God).
026:192 Shakir  Upon your heart that you may be of the warners
026:192 Sherali  On thy heart, that thou mayest be a Warner,
026:192 Yusufali  To thy heart and mind, that thou mayest admonish.

026:193 Khan  Which the trustworthy Ruh [Jibrael (Gabriel)] has brought down;
026:193 Maulana  The faithful Spirit has brought it down
026:193 Pickthald  Which the True Spirit hath brought down
026:193 Rashad  The Honest Spirit (Gabriel) came down with it.
026:193 Sarwar  It has been revealed through the trustworthy Spirit
026:193 Shakir  The Faithful Spirit has descended with it,
026:193 Sherali  The Spirit, faithful to the trust, has descended with it
026:193 Yusufali  With it came down the spirit of Faith and Truth.

026:194 Khan  Upon your heart (O Muhammad SAW) that you may be (one) of the warners,
026:194 Maulana  On thy heart that thou mayest be a warner,
026:194 Pickthald  Upon thy heart, that thou mayst be (one) of the warners,
026:194 Rashad  To reveal it into your heart, that you may be one of the warners.
026:194 Sarwar  to your heart, so that you will warn (the people of the dangers of disobeying God).
026:194 Shakir  Upon your heart that you may be of the warners
026:194 Sherali  On thy heart, that thou mayest be a Warner,
026:194 Yusufali  To thy heart and mind, that thou mayest admonish.

026:195 Khan  In the plain Arabic language.
026:195 Maulana  In plain Arabic language.
026:195 Pickthald  In plain Arabic speech.
026:195 Rashad  In a perfect Arabic tongue.
026:195 Sarwar  It has been revealed in plain Arabic.
026:195 Shakir  In plain Arabic language.
026:195 Sherali  In plain and clear Arabic tongue.
026:195 Yusufali  In the perspicuous Arabic tongue.

026:196 Khan  And verily, it (the Qur'an, and its revelation to Prophet Muhammad SAW) is (announced) in the Scriptures [i.e. the Taurat (Torah) and the Injeel (Gospel)] of former people.
026:196 Maulana  And surely the same is in the Scriptures of the ancients.
026:196 Pickthald  And lo! it is in the Scriptures of the men of old.
026:196 Rashad  Its news was also mentioned in the ancient Books.
026:196 Sarwar  And most surely the same is in the scriptures of the ancients.
026:196 Sherali  And it is surely mentioned in the scriptures of the former peoples.
026:196 Yusufali  Without doubt it is (announced) in the mystic Books of former peoples.
What! do they still seek to hasten on Our punishment?

Do they want to hasten Our torment?

Did they not challenge our retribution?

Would they (now) hasten on Our doom?

Do they still seek to hasten on Our chastisement?

Would they then wish for Our Torment to be hastened on?

Then they will say: "Shall we be respited?"

And they will say, `Shall we be respited?'

Then they will say: Shall we be respited?

They will say, "Can we be granted any respite?"

They will then say, "Can we have a respite?"

Thus have WE caused it to enter into the hearts of the guilty.

Thus have WE caused disbelief to enter into the hearts of the guilty.

Thus do We cause it to enter into the hearts of the guilty.

Thus it passes through the hearts of the criminals.

Thus have WE caused disbelieve to enter into the hearts of the sinful.

Thus have WE caused it to enter the hearts of the sinners.

They will not believe in it until they see the grievous Penalty;

They will not believe in it until they see the grievous punishment.

They will not believe in it until they see the painful torment;

They will not believe in it until they see the painful retribution.

They will not believe in it until they see the grievous punishment.

They will not believe in it until they see the painful torment.

They will not believe in it until they see the grievous Penalty;

It shall come to them of a sudden, while they perceive it not;

They will not believe in it till they see the grievous punishment.

They will not believe in it till they see the painful torment.

They will not believe in it till they see the painful retribution.

They will not believe in it till they see the painful torment.

They will not believe in it till they see the painful punishment.

They will not believe in it till they see the painful torment.

Thus have WE caused it to enter the hearts of the sinners.

Thus have WE caused it (the denial of the Qur'an) to enter the hearts of the Mujrimun (criminals, polytheists, sinners, etc.).

Thus do We cause it to enter into the hearts of the guilty.

Thus We make it traverse the hearts of the guilty.

Thus it passes through the hearts of the criminals.

Thus have WE caused disbelieve to enter into the hearts of the sinful.

Thus have WE caused it to enter the hearts of the sinners.

They will not believe in it until they see the painful torment;

They will not believe in it till they see the painful chastisement:

They will not believe in it till they behold the painful doom,

Thus, they cannot believe in it; not until they see the painful retribution.

They will not believe in it until they suffer the painful torment.

They will not believe in it until they see the grievous punishment.

They will not believe in it until they see the grievous Penalty;

It shall come to them of a sudden, while they perceive it not;

So it will come to them suddenly, while they perceive not;

So that it will come upon them suddenly, when they perceive not.

It will come to them suddenly, when they least expect it.

The torment will strike them suddenly without their knowledge.

And it shall come to them all of a sudden, while they shall not perceive;

Which will come to them all of a sudden, while they shall not perceive;

Thus have WE caused it (the denial of the Qur'an) to enter the hearts of the Mujrimun (criminals, polytheists, sinners, etc.).

And if WE had sent it down to one of the non-Arabs,

And if We have revealed it to any of the foreigners,

And if We had revealed it unto one of any other nation than the Arabs,

And if WE had sent it down to one of the non-Arabs,

And if WE had sent it down to one of the non-Arabs,

And if WE had sent it down to one of the non-Arabs,

And if WE had sent it down to one of the non-Arabs,

And if WE had sent it down to one of the non-Arabs,
026:205 Khan 
Tell Me, if We do let them enjoy for years,
026:205 Maulana 
Seest thou, if We let them enjoy themselves for years,
026:205 Pickthtal 
Hast thou then seen, if We content them for (long) years,
026:205 Rashad 
As you see, we allowed them to enjoy for years.
026:205 Sarwar 
Do you not see that even if We give them respite for years
026:205 Shakir 
Have you then considered if We let them enjoy themselves for years,
026:205 Sherali 
What thinkest thou that if WE let them enjoy the good things of this world for years;
026:205 Yusufali 
Seest thou? If We do let them enjoy (this life) for a few years,
026:206
026:206 Khan 
And afterwards comes to them that (punishment) which they had been promised!
026:206 Maulana 
Then that which they are promised comes to them --
026:206 Pickthtal 
And then cometh that which they were promised,
026:206 Rashad 
Then the retribution came to them, just as promised.
026:206 Sarwar 
and then Our torment will strike them,
026:206 Shakir 
Then there comes to them that with which they are threatened,
026:206 Sherali 
Then there comes to them the punishment that they are promised,
026:206 Yusufali 
Yet there comes to them at length the (Punishment) which they were promised!
026:207
026:207 Khan 
All that with which they used to enjoy shall not avail them.
026:207 Maulana 
That which they were made to enjoy will not avail them?
026:207 Pickthtal 
(How) that wherewith they were contented naught availeth them?
026:207 Rashad 
Their vast resources did not help them in the least.
026:207 Sarwar 
none of their luxuries will be able to save them from the torment?
026:207 Shakir 
That which they were made to enjoy shall not avail them?
026:207 Sherali 
Of what avail will be to them that which they were allowed to enjoy?
026:207 Yusufali 
It will profit them not that they enjoyed (this life)!
026:208
026:208 Khan 
And never did We destroy a township, but it had its warners
026:208 Maulana 
And We destroyed no town but it had (its) warners --
026:208 Pickthtal 
And We destroyed no township but it had its warners.
026:208 Rashad 
We never annihilate any community without sending warners.
026:208 Sarwar 
We never destroyed any town without first sending to them warning and guidance.
026:208 Shakir 
And We did not destroy any town but it had (its) warners,
026:208 Sherali 
And never did WE destroy any township but it had its Warners.
026:208 Yusufali 
Never did We destroy a population, but had its warners -
026:209
026:209 Khan 
By way of reminder, and We have never been unjust.
026:209 Maulana 
To remind. And We are never unjust.
026:209 Pickthtal 
For reminder, for We never were oppressors.
026:209 Rashad 
Therefore, this is a reminder, for we are never unjust.
026:209 Sarwar 
We have never been unjust to anyone.
026:209 Shakir 
To remind, and We are never unjust.
026:209 Sherali 
So that they may be admonished; and WE are not unjust.
026:209 Yusufali 
By way of reminder; and We never are unjust.
026:210
026:210 Khan 
And it is not the Shayatin (devils) who have brought it (this Qur'an) down,
026:210 Maulana 
And the devils have not brought it.
026:210 Pickthtal 
The devils did not bring it down.
026:210 Rashad 
The devils can never reveal this.
026:210 Sarwar 
The satans have not revealed the Quran;
026:210 Shakir 
And the Shaitans have not come down with it.
026:210 Sherali 
And the evil ones have not brought it down;
026:210 Yusufali 
No evil ones have brought down this (Revelation):
026:211
026:211 Khan 
Neither would it suit them, nor they can (produce it).
026:211 Maulana 
And it behoves them not, nor have they the power to do (it).
026:211 Pickthtal 
It is not meet for them, nor is it in their power,
026:211 Rashad 
They neither would, nor could.
026:211 Sarwar 
they are not supposed to do so. Nor do have they the ability for such a task.
026:211 Shakir 
And it behoves them not, and they have not the power to do (it).
026:211 Sherali 
It does neither suit them nor have they the power to produce it.
026:211 Yusufali 
It would neither suit them nor would they be able (to produce it).
026:212
026:212 Khan 
Verily, they have been removed far from hearing it.
026:212 Maulana 
Surely they are far removed from hearing it.
026:212 Pickthtal 
Lo! verily they are banished from the hearing.
026:212 Rashad 
For they are prevented from hearing.
026:212 Sarwar 
The satans are barred from listening to anything from the heavens.
026:212 Shakir 
Most surely they are far removed from the hearing of it.
026:212 Sherali 
Surely, they are debarred from listening to the Divine Word.
026:212 Yusufali 
Indeed they have been removed far from even (a chance of) hearing it.
026:213 So invoke not with Allah another ilah (god) lest you be among those who receive punishment. 
026:213 Maulana So call not upon another god with Allah, lest thou be of those who are chastised. 
026:213 Pickthal Therefor invoke not with Allah another god, lest thou be one of the doomed. 
026:213 Rashad Therefore, do not idolize beside GOD any other god, lest you incur the retribution. 
026:213 Sarwar (Muhammad), do not worship anything besides God lest you suffer the punishment. 
026:213 Shakir So call not upon another god with Allah, lest you be of those who are punished. 
026:213 Sherali Call not, therefore, on any other god beside ALLAH, lest thou become one of those who are punished, 
026:213 Yusufali So call not on any other god with Allah, or thou wilt be among those under the Penalty. 
026:214 And warn your tribe (O Muhammad SAW) of near kindred. 
026:214 Maulana And warn thy nearest relations, 
026:214 Pickthal And warn thy tribe of near kindred, 
026:214 Rashad You shall preach to the people who are closest to you. 
026:214 Sarwar Warn your close relatives 
026:214 Shakir And warn your nearest relations, 
026:214 Sherali And warn thy nearest kinsmen, 
026:214 Yusufali And admonish thy nearest kinsmen, 
026:215 And be kind and humble to the believers who follow you. 
026:215 Maulana And lower thy wing to the believers who follow thee. 
026:215 Pickthal And lower thy wing (in kindness) unto those believers who follow thee. 
026:215 Rashad And lower your wing for the believers who follow you. 
026:215 Sarwar and be kind to your believing followers. 
026:215 Shakir And be kind to him who follows you of the believers. 
026:215 Sherali And lower thy wing of mercy to the believers who follow thee. 
026:215 Yusufali And lower thy wing to the Believers who follow thee. 
026:216 Then if they disobey you, say: "I am innocent of what you do."

026:216 Maulana But if they disobey thee, say: I am clear of what you do. 
026:216 Pickthal And if they (thy kinsfolk) disobey thee, say: Lo! I am innocent of what they do. 
026:216 Rashad If they disobey you, then say, "I disown what you do."

026:216 Sarwar If they disobey you, tell them, "I condemn your disobedient deeds". 
026:216 Shakir But if they disobey you, then say: Surely I am clear of what you do. 
026:216 Sherali Then if they disobey thee, say, 'I repudiate all connection with what you do.' 
026:216 Yusufali Then if they disobey thee, say: "I am free (of responsibility) for what ye do?"

026:217 And put your trust in the All-Mighty, the Most Merciful, 
026:217 Maulana And rely on the Mighty, the Merciful. 
026:217 Pickthal And put thy trust in the Mighty, the Merciful. 
026:217 Rashad And put your trust in the Almighty, Most Merciful. 
026:217 Sarwar Have trust in the Majestic and All-merciful God, 
026:217 Shakir And rely on the Mighty, the Merciful, 
026:217 Sherali And put thy trust in the Mighty, the Merciful, 
026:217 Yusufali And put thy trust on the Exalted in Might, the Merciful,- 
026:218 Who sees you (O Muhammad SAW) when you stand up (alone at night for Tahajjud prayers). 
026:218 Maulana Who sees thee when thou standest up, 
026:218 Pickthal Who seeth thee when thou standest up (to pray) 
026:218 Rashad Who sees you when you meditate during the night. 
026:218 Sarwar who can see whether you stand up 
026:218 Shakir Who sees you when you stand up. 
026:218 Sherali Who sees thee when thou standest in Prayer, 
026:218 Yusufali Who seeth thee standing forth (in prayer), 
026:219 And your movements among those who fall prostrate (along with you to Allah in the five compulsory congregational prayers). 
026:219 Maulana And thy movements among those who prostrate themselves. 
026:219 Pickthal And (seeth) thine abasement among those who fall prostrate (in worship). 
026:219 Rashad And your frequent prostrations. 
026:219 Sarwar or move during your prostration with the worshippers. 
026:219 Shakir And your turning over and over among those who prostrate themselves before Allah. 
026:219 Sherali And Who sees thy movements among those who prostrate themselves before ALLAH. 
026:219 Yusufali And thy movements among those who prostrate themselves, 
026:220 Verily! He, only He, is the All-Hearer, the All-Knower. 
026:220 Maulana Surely He is the Hearing, the Knowing. 
026:220 Pickthal Lo! He, only He, is the Hearer, the Knower. 
026:220 Rashad He is the Hearer, the Omniscient. 
026:220 Sarwar He is All-hearing and All-knowing."

026:220 Shakir Surely He is the Hearing, the Knowing. 
026:220 Sherali HE is indeed the All-Hearing, the All-Knowing. 
026:220 Yusufali For it is He Who heareth and knoweth all things.
026:221 Khan  Shall I inform you (O people!) upon whom the Shaitans (devils) descend?
026:221 Maulana  Shall I inform you upon whom the devils descend?
026:221 Pickthal  Shall I inform you upon whom the devils descend?
026:221 Rashad  Shall I inform you upon whom the devils descend?
026:221 Sarwar  Should I tell you to whom the satans come?.
026:222 Sherali  Shall I inform you (of him) upon whom the Shaitans descend?
026:221 Sherali  Shall I inform you on whom the evil ones descend?
026:221 Yusufali  Shall I inform you, (O people!), on whom it is that the evil ones descend?

026:222 Khan  They descend on every lying (one who tells lies), sinful person.
026:222 Maulana  They descend upon every lying, sinful one --
026:222 Pickthal  They descend on every sinful, false one.
026:222 Rashad  They descend upon every guilty fabricator.
026:222 Sarwar  They come to every sinful liar.
026:222 Sherali  They descend upon every lying, sinful one,
026:222 Sherali  They descend on every lying sinner.
026:222 Yusufali  They descend on every lying, wicked person,

026:223 Khan  Who gives ear (to the devils and they pour what they may have heard of the unseen from the angels), and most of them are liars.
026:223 Maulana  They give ear, and most of them are liars.
026:223 Pickthal  They listen eagerly, but most of them are liars.
026:223 Rashad  They pretend to listen, but most of them are liars.
026:223 Sarwar  The satans try to listen to the heavens but many of them are liars.
026:223 Sherali  They incline their ears, and most of them are liars.
026:223 Sherali  They strain their ears towards heaven, and most of them are liars.
026:223 Yusufali  (Into whose ears) they pour hearsay vanities, and most of them are liars.

026:224 Khan  As for the poets, the erring follow them,
026:224 Maulana  And the poets -- the deviators follow them.
026:224 Pickthal  As for poets, the erring follow them.
026:224 Rashad  As for the poets, they are followed only by the strayers.
026:224 Sarwar  Only the erring people follow the poets.
026:224 Sherali  And as to the poets, those who go astray follow them.
026:224 Sherali  And as for the poets - it is the erring ones who follow them.
026:224 Yusufali  And the Poets.- It is those straying in Evil, who follow them:

026:225 Khan  See you not that they speak about every subject (praising others right or wrong) in their poetry?
026:225 Maulana  Seest thou not that they wander in every valley,
026:225 Pickthal  Hast thou not seen how they stray in every valley,
026:225 Rashad  Do you not see that their loyalty shifts according to the situation?
026:225 Sarwar  Have you not seen them wandering and bewildered in every valley
026:225 Sherali  Do you not see that they wander about bewildered in every valley?
026:225 Sherali  Dost thou not see how they wonder aimlessly in every valley,
026:225 Yusufali  Seest thou not that they wander distracted in every valley?-

026:226 Khan  And that they say what they do not do.
026:226 Maulana  And that they say that which they do not?
026:226 Pickthal  And how they say that which they do not?
026:226 Rashad  And that they say what they do not do?
026:226 Sarwar  and preaching what they themselves never practice.
026:226 Sherali  And that they say that which they do not do,
026:226 Sherali  And that they say what they do not?
026:226 Yusufali  And that they say what they practise not?-

026:227 Khan  Except those who believe (in the Oneness of Allah Islamic Monotheism), and do righteous deeds, and remember Allah much, and reply back (in poetry) to the unjust poetry (which the pagan poets utter against the Muslims). And those who do wrong will come to know by what overturning they will be overturned.
026:227 Maulana  Except those who believe and do good and remember Allah much, and defend themselves after they are oppressed. And they who do wrong, will know to what final place of turning they shall turn back.
026:227 Pickthal  Save those who believe and do good works, and remember Allah much, and vindicate themselves after they have been wronged. Those who do wrong will come to know by what a (great) reverse they will be overturned!
026:227 Rashad  Exempted are those who believe, lead a righteous life, commemorate GOD frequently, and stand up for their rights. Surely, the transgressors will find out what their ultimate destiny is.
026:227 Sarwar  The righteously striving believers among them who remember God very often and use their talent to seek help after they have been wronged are the exceptional. The unjust will soon know how terrible their end will be.
026:227 Sherali  Except those who believe and do righteous deeds, and remember ALLAH much, and defend themselves after they are oppressed; and who they act unjustly shall know to what final place of turning they shall turn back.
026:227 Sherali  Save those who believe and do righteous deeds, and remember ALLAH much, and defend themselves after they are wronged. And the wrongdoers shall soon know to what place of return they shall return.
026:227 Yusufali  Except those who believe, work righteousness, engage much in the remembrance of Allah, and defend themselves only after they are unjustly attacked. And soon will the unjust assailants know what vicissitudes their affairs will take!
Recall that Moses said to his household: "Verily! I have seen a fire, I will bring you news therefrom, or I will bring you a burning brand to warm you."

And most surely you are made to receive the Quran from the Wise, the Knowing Allah.

It is they who shall have an evil chastisement, and in the Hereafter they will be the worst losers.

As to those who believe not in the Hereafter, We have made their works fair seeming to them, but they blindly wander on.

They are they for whom is the worst of punishment, and in the Hereafter they are the greatest losers.

It is these who incur the worst retribution, and in the Hereafter, they will be the worst losers.

They are they for whom is the worst of punishment, and in the Hereafter they will be the greatest losers.

Who observe the Contact Prayers (Salat), give the obligatory charity (Zakat), and they are, with regard to the Hereafter, absolutely certain.

And verily, you (O Muhammad SAW) are receiving the Quran from the One, All-Wise, All-Knowing.

And verily, you (O Muhammad SAW) are receiving the Quran from the Wise, the Knowing.

And verily, you (O Muhammad SAW) are receiving the Quran from the One, All-Wise, All-Knowing.

And verily you are made to receive the Quran from the Wise, the Knowing Allah.

And verily thou receivest the Quran from the One Wise, All-Knowing.

And verily, you (O Muhammad SAW) are receiving the Quran from the Wise, the Knowing.

And verily they are the ones who are an evil chastisement, and in the Hereafter they are the greatest losers.

And verily the Quran is bestowed upon thee from the presence of one who is wise and all knowing.

And truly, those who believe not in the Hereafter, We have adorned their works in their eyes. Thus, they continue to blunder.

As to those who believe not in the Hereafter, We have made their deeds appear beautiful to them, so they wander blindly.

They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers.

They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers.

These are they for whom is an evil chastisement, and in the Hereafter they are the greatest losers.

Who establish worship and pay the poor-rate and are sure of the Hereafter.

Those who do not believe in the Hereafter, We make their deeds appear beautiful to them, so that they are all astray.

And they who have assurance of the Hereafter, they are sure of the Hereafter.

And they who have assurance of the Hereafter, they are sure of the Hereafter.

And thee, the Quran is bestowed upon thee from the Wise, the Knowing Allah.

And thee, the Quran is bestowed upon thee from the Wise, the Knowing Allah.

As to thee, the Quran is bestowed upon thee from the presence of one who is wise and all knowing.

Who establish worship and pay the poor-rate and are sure of the Hereafter.

And most surely you are made to receive the Quran from the Wise, the Knowing Allah.

As to thee, the Quran is bestowed upon thee from the presence of one who is wise and all knowing.

As to thee, the Quran is bestowed upon thee from the presence of one who is wise and all knowing.

As to thee, the Quran is bestowed upon thee from the presence of one who is wise and all knowing.
27:008 Khan But when he came to it, he was called: "Blessed is whosoever is in the fire, and whosoever is round about it! And glorified be Allah, the Lord of the Alamin (mankind, jinns and all that exists).

27:008 Maulana So when he came to it, a voice issued, saying: Blessed is he who is in search of fire and those around it. And glory be to Allah, the Lord of the worlds!

27:008 Pickthål But when he reached it, he was called, saying: Blessed is Whosoever is in the fire and Whosoever is round about it! And Glorified be Allah, the Lord of the Worlds!

27:008 Rashad When he came to it, he was called: "Blessed is the One (who is speaking from) within the fire, and those around it." Glory be to GOD, Lord of the universe.

27:008 Sarwar When he approached the fire, he was told, "Blessed is the one in the fire and those around it. All glory belongs to God, the Lord of the Universe, the Majestic and the All-Wise.

27:008 Shakir So when he came to it a voice was uttering saying: Blessed is Whosoever is in the fire and whatever is about it; and glory be to Allah, the Lord of the worlds;

27:008 Sherali So when he came to it, he was called by a voice, 'Blessed is he who is in the fire and also those around it, and glorified be ALLAH, the Lord of the worlds;

27:008 Yusufali But when he came to the (fire), a voice was heard: "Blessed are those in the fire and those around: and glory to Allah, the Lord of the worlds.

27:009 Khan "O Musa (Moses)! Verily! It is I, Allah, the All-Mighty, the All-Wise.

27:009 Maulana O Moses, surely I am Allah, the Mighty, the Wise:

27:009 Pickthål O Moses! Lo! it is I, Allah, the Mighty, the Wise.

27:009 Rashad "O Moses, this is Me, GOD, the Almighty, Most Wise.

27:009 Sarwar Moses, I am God, the Majestic and All-wise.

27:009 Shakir O Musa! surely I am Allah, the Mighty, the Wise;

27:009 Sherali "O Moses, verily, I am ALLAH, the Mighty, the Wise;

27:009 Yusufali "O Moses! verily, I am Allah, the exalted in might, the wise!....

27:010 Khan "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said): "O Musa (Moses)! Fear not, verily! The Messengers fear not in front of Me.

27:010 Maulana And cast down thy rod. So when he saw it in motion as if it were a serpent, he turned back retreating and did not return. O Moses, fear not. Surely the messengers fear not in My presence --

27:010 Pickthål And throw thy staff? But when he saw it writhing as it were a demon, he turned to flee headlong; (but it was said unto him): O Moses! Fear not! the emissaries fear not in My presence,

27:010 Rashad "Throw down your staff." When he saw it moving like a demon, he turned around and fled. "O Moses, do not be afraid. My messengers shall not fear.

27:010 Sarwar Throw down your staff." When Moses saw his staff on the ground moving like a living creature, he stepped back and did not come forward again. The Lord said;"Moses, do not be afraid. Messengers do not become afraid in My presence".

27:010 Shakir And cast down your staff. So when he saw it in motion as if it were a serpent, he turned back retreating and did not return: O Musa! fear not; surely the messengers shall not fear in My presence;

27:010 Sherali "Throw down thy rod.' And when he saw it move as though it were a serpent, he turned back retreating and did not look back, whereupon WE said, 'O Moses, fear not. Verily, I am the One in Whose presence the Messengers need have no fear;

27:010 Yusufali "Now do thou throw thy rod!" But when he saw it moving (of its own accord)as if it had been a snake, he turned back in retreat, and retraced not his steps: 'O Moses!' (it was said), 'Fear not: truly, in My presence, those called as messengers have no fear;-

27:011 Khan "Except him who has done wrong and afterwards has changed evil for good, then surely, I am Oft- Forgiving, Most Merciful.

27:011 Maulana Nor he who does wrong, then does good instead after evil; surely I am Forgiving, Merciful,

27:011 Pickthål Save him who hath done wrong and afterward hath changed evil for good. And lo! I am Forgiving, Merciful.

27:011 Rashad "Except those who commit a transgression, then substitute righteousness after sinning; I am Forgiving, Most Merciful.

27:011 Sarwar Only the unjust become afraid in My presence. Even to these people who replace their bad deeds by good ones, I am All-forgiving and All-merciful.

27:011 Shakir Neither he who has been unjust, then he does good instead after evil, for surely I am the Forgiving, the Merciful:

27:011 Sherali 'As to those who do wrong and then adopt good instead of evil; to them I am indeed Most Forgiving, Merciful;

27:011 Yusufali "But if any have done wrong and have thereafter substituted good to take the place of evil, truly, I am Oft-Forgiving, Most Merciful.

27:012 Khan "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people, they are the people who are the Fasiqun (rebellious, disobedient to Allah).

27:012 Maulana And put thy hand into thy bosom; it will come forth white without evil, among nine signs to Pharaoh and his people. Surely they are a transgressing people.

27:012 Pickthål And put thy hand into the bosom of thy robe, it will come forth white but unhurt. (This will be one) among nine tokens unto Pharaoh and his people Lo! they were ever evil-living folk.

27:012 Rashad "Put your hand in your pocket; it will come out white, without a blemish. These are among nine miracles to Pharaoh and his people, for they are wicked people."

27:012 Sarwar Put your hand into your pocket. It will come out sheer white but unharmed. This is one of the nine miracles which shall be showing to the Pharaoh and his people; they are truly wicked men."

27:012 Shakir And enter your hand into the opening of your bosom, it shall come forth white without evil; among nine signs to Firon and his people, surely they are a transgressing people.

27:012 Sherali And put thy hand into thy bosom; it will come forth white without evil. This is among the nine Signs unto Pharaoh and his people, for they are a rebellious people.

27:012 Yusufali "Now put thy hand into thy bosom, and it will come forth white without stain (or harm); (these are) among the nine Signs (thou wilt take) to Pharaoh and his people: for they are a people rebellious in transgression."
Chapter 19: The Story of Solomon

Section 1: The Gathering of Forces

And there were gathered together unto Solomon his hosts of jinn, and men and birds, and they were formed into separate divisions.

Section 2: The Speech of Birds

And Solomon was David's heir. He said: O mankind! We have been taught the language of birds, and on us has been bestowed (a little) of all things: this is indeed Grace manifest from God.

Section 3: The Test of the People

This indeed is a manifest favor (from God). And Solomon became the heir to David. He said: O men, we have been taught the speech of birds, and we have been granted of all things. Surely this is manifest grace.

Section 4: The Rejection of Signs

But they rejected them wrongfully and arrogantly, though their souls acknowledged them, for spite and arrogance. Then see the nature of the consequence for the evildoers.

Section 5: The Revelation of God's Wrath

But when Our tokens came unto them, plain to see, they said: This is mere magic, and we will be exterminated.

Section 6: The Wise Decision

And Solomon did not act unjustly or arrogantly, so he said: O my people! Listen to me. God has bestowed upon me the knowledge of all things of this world. Surely in God is manifest Grace.

Section 7: The Worship of False Gods

But they rejected them and were utterly convinced of their wrong ways, due to their arrogance. Note the consequences for the evildoers.

Section 8: The Testimony of the People

And Solomon was David's heir. And he said: O men, we have been taught the speech of birds, and on us has been bestowed (a little) of all things. Surely this is manifest grace.

Section 9: The Punishment of the Disbelievers

And they denied them unjustly and proudly, while their souls were convinced of their truth. See then, how was the end of the mischief-makers!
027:018 Khan
Till when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaiman (Solomon) and his hosts crush you, while they perceive not."

027:018 Maulana
Until they came to the valley of the Naml, a Namlite said: O Naml! enter your houses, (lest) Solomon and his hosts crush you, while they know not.

027:018 Pickthall
Till, when they reached the Valley of the Ants, an ant exclaimed: O ants! Enter your dwellings lest Solomon and his armies crush you, unperceiving.

027:018 Rashad
When they approached the valley of the ants, one ant said, "O you ants, go into your homes, lest you get crushed by Solomon and his soldiers, without perceiving."

027:018 Sarwar
When they arrived in the valley of the ants, one ant said to the others, "Enter your dwellings lest you be carelessly crushed by Solomon and his army."

027:018 Shakir
Until when they came to the valley of the Naml, a Namlite said: O Naml! enter your houses, (that) Sulaiman and his hosts may not crush you while they do not know.

027:018 Sherali
Until when they came to the valley of Al-Naml, a Namlite said, 'O ye Naml, enter your habitations, lest Solomon and his hosts crush you, while they know not.'

027:018 Yusufali
At length, when they came to a (lowly) valley of ants, one of the ants said: "O ye ants, get into your habitations, lest Solomon and his hosts crush you (under foot) without knowing it."

027:019 Khan
So he [Sulaiman (Solomon)] smiled, amused at her speech and said: "My Lord! Inspire and bestow upon me the power and ability that I may be grateful for Your Favourites which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."

027:019 Maulana
So he smiled, wondering at her word, and said: My Lord, grant me that I may be grateful for Thy favour which Thou hast bestowed on me and on my parents, and that I may do good such as Thou art pleased with, and admit me, by Thy mercy, among Thy servants.

027:019 Pickthall
And he smiled, laughing at her speech, and said: My Lord, allow me to be thankful for Thy favour wherewith Thou hast favoured me and my parents, and to do good that shall be pleasing unto Thee, and include me in (the number of) Thy righteous slaves.

027:019 Rashad
He smiled and laughed at her statement, and said, "My Lord, direct me to be appreciative of the blessings You have bestowed upon me and my parents, and to do the righteous works that please You. Admit me by Your mercy into the company of Your righteous servants."

027:019 Sarwar
(Solomon) smiled at the ant's remarks and said, "Lord, inspire me to thank you for Your favors to me and my parents and to act righteously so as to please you. Admit me by your mercy into the company of Your righteous servants'."

027:019 Shakir
So he smiled, wondering at her word, and said: My Lord! grant me that I should be grateful for Thy favor which Thou hast bestowed on me and on my parents, and that I should do good such as Thou art pleased with, and make me enter, by Thy mercy, into Thy servants, the good ones.

027:019 Sherali
Thereupon he smiled wondering at her words and said, 'My Lord, grant me that I may be grateful to Thee, for Thy favour which Thou hast bestowed upon me and upon my parents, and that I may do such good works as would please Thee, and admit me, by Thy mercy, among Thy righteous servants.'

027:019 Yusufali
So he smiled, amused at her speech; and said: 'O my Lord! so do I that I may be grateful for Thy favours, which thou hast bestowed on me and on my parents, and that I may work the righteousness that will please Thee: And admit me by, Thy Grace, to the ranks of Thy righteous servants.'

027:020 Khan
He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"

027:020 Maulana
And he reviewed the birds, then said: How is it that I see not Hudhud, or is it that he is one of the absentees?

027:020 Pickthall
And he sought among the birds and said: How is it that I see not the hoopoe, or is he among the absent?

027:020 Rashad
He inspected the birds, and noted: "Why do I not see the hoopoe? Why is he missing?"

027:020 Sarwar
(Solomon) inspected the birds and said, "How is it that I cannot see the hoopoe. Is he absent?.

027:020 Shakir
And he reviewed the birds, then said: How is it I see not the hoopoe or is it that he is of the absentees?

027:020 Sherali
And he reviewed the birds and said, 'How is it that I do not see Hudhud? Is he deliberately absent?'

027:020 Yusufali
And he took a muster of the Birds; and he said: "Why is it I see not the Hoopoe? Or is he among the absentees?"

027:021 Khan
"I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."

027:021 Maulana
I will certainly punish him with a severe punishment, or kill him, or he shall bring me a clear excuse.

027:021 Pickthall
I will certainly punish him with a severe punishment, or I will verily will slay him, or he verily shall bring me a plain excuse.

027:021 Rashad
I will punish him severely or sacrifice him, unless he gives me a good excuse."

027:021 Sarwar
I shall certainly punish him severely or slaughter him unless he has a good reason for his absence."

027:021 Shakir
I will most certainly punish him with a severe punishment, or kill him, or he shall bring to me a clear plea.

027:021 Sherali
I will surely punish him with a severe punishment or I will slay him, unless he brings me a clear reason for his absence.

027:021 Yusufali
"I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason (for absence)."

027:022 Khan
But the Hoopoe stayed not long, he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.

027:022 Maulana
And he tarried not long, then said: I have compassed that which thou hast not compassed and I have come to thee from Saba’ with sure tidings.

027:022 Pickthall
But he was not long in coming, and he said: I have found out (a thing) that thou apprehendest not, and I come unto thee from Sheba with sure tidings.

027:022 Rashad
He did not wait long. (The hoopoe) said, "I have news that you do not have. I brought to you from Sheba, some important information.

027:022 Sarwar
Not long after the hoopoe came forward and said, 'I have information which you do not have. I have come from the land of Sheba with a true report.

027:022 Shakir
And he tarried not long, then I comprehend that which you do not comprehend and I have brought to you a sure information from Sheba.

027:022 Sherali
And he did not tarry long before Hudhud came and said, 'I have acquired knowledge of that of which thou hast no knowledge; and I have come to thee from Saba' with sure tidings;

027:022 Yusufali
But the Hoopoe tarried not far: he (came up and) said: 'I have compassed (territory) which thou hast not compassed, and I have come to thee from Saba with tidings true.
"Go thou, with this letter of mine, and deliver it to them: then draw back from them, and (wait to) see what answer they return."

"Go thou, with this letter of mine, and lay it before them; then withdraw from them and see what (answer) they return.

"Take this my letter and hand it over to them, then return and see what their reply will be."

"Go with this my letter and throw it down unto them; then turn away and see what (answer) they return."

"I found her and her people prostrating before the sun instead of God. Satan has made their deeds attractive to them. He has kept them away from the right path and they have no guidance."

"I found her and her people worshipping the sun instead of Allah, and Shaitan (Satan) has made their deeds fair-seeming to them, and has barred them from (Allah's) Way, so they have no guidance."

"I found her and her people adoring the sun instead of Allah, and the devil has made their deeds fair-seeming to them and turned them from the way, so they go not aright."

"I found her and her people worshipping the sun instead of Allah; and Satan maketh their works fairseeming unto them, and debarreth them from the way (of Truth), so that they go not aright."

"We shall see whether you are truthful or a liar.

Allah! there is no god but HE, the Lord of the Tremendous Throne.

And Who knows what you conceal and what you disclose of your design;

Abandoned are they from Allah's Way] so that they do not worship (prostrate before) Allah, Who brings forth what is hidden in the heavens and the earth, and knows what you conceal and what you reveal.

I found a woman ruling over them and she has been given all things, and she has a mighty throne.

Lo! I found a woman ruling over them, and she has been given (abundance) of all things, and hers is a mighty throne.

Surely I found a woman ruling over them, and she has been given abundance and she has a mighty throne;

I found a woman ruling over them, who is blessed with everything, and possesses a tremendous palace.

I found a woman ruling the people there and she possessed something of (almost) everything and a great throne.

I found a woman ruling them, who is blessed with everything, and possesses a tremendous palace.

I found a woman ruling the people there and she possesses something of (almost) everything and a great throne.

I found a woman ruling over them, and she has been given every necessary thing and she has a mighty throne;

I found a woman ruling them, and provided with every requisite; and she has a magnificent throne.

I found her and her people worshipping the sun instead of Allah, and Shaitan (Satan) has made their deeds fair-seeming to them, and has barred them from (Allah's) Way, so they have no guidance,”

I found her and her people adoring the sun instead of Allah, and the devil has made their deeds fair-seeming to them and turned them from the way, so they go not aright --
"But I am going to send him a present, and (wait) to see with what (answer) return (my) ambassadors.

"And surely I am going to send a present to them, and shall wait to see what (answer) do the messengers bring back.

"But I am going to send a present unto them, and to see with what (answer) the messengers return.

She said: "Surely the kings, when they enter a town, destroy it and disrespect its honorable people. That is what they will do, too.

They said: "We have great strength, and great ability for war, but it is for you to command; so think over what you will command.

They said: "We possess the power, we possess the fighting skills, and the ultimate command is in your hand. You decide what to do."

They replied, "We possess power and valor. You are the commander, so decide as you like".

They replied, 'Ye chiefs, advise me concerning my affair. I never decide any affair until you are present to advise me.'

They said: 'Ye chiefs! Advise me in (this) my affair. I decide no case till you are present with me.'

"Surely it is from Sulaiman (Solomon), and surely! It (reads): In the name of GOD, Most Gracious, Most Merciful:

"Surely it is from Solomon, and it is, 'In the name of GOD, Most Gracious, Most Merciful.'

"Surely it is from Solomon, and it is 'In the name of ALLAH, the Gracious, the Merciful;"
027:036
027:036 Khan So when (the messengers with the present) came to Sulaiman (Solomon), he said: "Will you help me in wealth? What Allah has given me is better than that which He has given you! Nay, you rejoice in your gift!"

027:036 Maulana So when (the envoy) came to Solomon, he said: Will you help me with wealth? But what Allah has given me is better than that which He has given you. Nay, you are exultant because of your present.

027:036 Pickthal So when (the envoy) came unto Solomon, (the King) said: What! Would ye help me with wealth? But that which Allah hath given me is better than that which He hath given you. Nay it is ye (and not I) who exult in your gift.

027:036 Rashad When the hoopoe returned to Solomon (he told him the news), and he responded (to Sheba's people): "Are you giving me money? What GOD has given me is far better than what He has given you. You are the ones to rejoice in such gifts."

027:036 Sarwar When her Messengers came to Solomon, he said, "Have you brought me wealth? What God has given to me is far better than what He has given to you, but you are happy with your gifts.

027:036 Shakir So when he came to Sulaiman, he said: What! will you help me with wealth? But what Allah has given me is better than what He has given you. Nay, you are exultant because of your present;

027:036 Sherali So when the Queen's envoy came to Solomon, he said, 'Do you presume to help me with your wealth? But that which ALLAH has given me is better than that which HE has given you. Nay, you take pride in your gift;

027:036 Yusufali Now when (the embassy) came to Solomon, he said: 'Will ye give me abundance in wealth? But that which Allah has given me is better than that which He has given you! Nay it is ye who rejoice in your gift!'

027:037
027:037 Khan [Then Sulaiman (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abused."

027:037 Maulana Go back to them, so we shall certainly come to them with hosts which they have no power to oppose, and we shall certainly expel them therefrom in disgrace, while they are abused.

027:037 Pickthal Return unto them. We verily shall come unto them with hosts that they cannot resist, and we shall drive them out from thence with shame, and they will be abused.

027:037 Rashad (To the hoopoe, he said,) "Go back to them (and let them know that) we will come to them with forces they cannot imagine. We will evict them, humiliated and debased."

027:037 Sarwar Go back to your people and we shall soon come there with an army which they will not be able to face. We shall drive them from their town, humble, and disgraced.

027:037 Shakir Go back to them, so we will most certainly come to them with hosts which they shall have no power to oppose, and we will most certainly expel them therefrom in abasement, and they shall be in a state of ignominy.

027:037 Sherali 'Go back to them, for we shall surely come to them with hosts against which they will have no power of resistance, and we will drive them out of their land disgraced, and they will be humbled.'

027:037 Yusufali "Go back to them, and be sure we shall come to them with such hosts as they will never be able to meet: We shall expel them from there in disgrace, and they will feel humbled (indeed)."

027:038
027:038 Khan He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"

027:038 Maulana He said: O chiefs, which of you can bring me her throne before they come to me in submission?

027:038 Pickthal He said: O chiefs! Which of you will bring me her throne before they come unto me, surrendering?

027:038 Rashad He said, O you elders, which of you can bring me her mansion, before they arrive here as submitters?

027:038 Sarwar Solomon asked his people, "Who among you can bring her throne before (she, the queen of Sheba) comes to me submissively?".

027:038 Shakir He said: O chiefs! which of you can bring to me her throne before they come to me in submission?

027:038 Sherali He said: O nobles, which of you will bring me her throne before they come to me submitting?

027:038 Yusufali He said (to his own men): "Ye chiefs! which of you can bring me her throne before they come to me in submission?"

027:039
027:039 Khan An Ifrit (strong) from the jinns said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."

027:039 Maulana One audacious among the jinn said: I will bring it to thee before thou rise up from thy place; and surely I am strong, trusty for it.

027:039 Pickthal A stalwart of the jinn said: I will bring it thee before thou canst rise from thy place. Lo! I verily am strong and trustworthy for such work.

027:039 Rashad One a'rif from the jinns said, "I can bring it to you before you stand up. I am powerful enough to do this."

027:039 Sarwar A monstrous jinn said, "I can bring it before you even stand up. I am powerful and trustworthy".

027:039 Shakir One audacious among the jinn said: I will bring it to you before you rise up from your place; and most surely I am strong (and) trustworthy for it.

027:039 Sherali A powerful chieflain from among the jinn said, 'I will bring it to thee before thou striketh thy camp; and indeed I possess power therefor and I am trustworthy.'

027:039 Yusufali Said an 'Ifrit, of the Jinn: 'I will bring it to thee before thou rise from thy council: indeed I have full strength for the purpose, and may be trusted.'
027:040 Khan  One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" then when [Sulaiman (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself, and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly! My Lord is Rich (Free of all wants), Bountiful."

027:040 Maulana  One having knowledge of the Book said: I will bring it to thee in the twinkling of an eye. Then when he saw it settled beside him, he said: This is of the grace of my Lord, that He may try me whether I am grateful or ungrateful. And whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Bountiful.

027:040 Pickthal  One with whom was knowledge of the Book said: I will bring it to thee before thine gaze returneth unto thee. And when he saw it set in his presence, (Solomon) said: This is of the bounty of my Lord, that He may try me whether I give thanks or am ungrateful. Whosoever giveth thanks he only giveth thanks for (the good of) his own soul; and whosoever is ungrateful (is ungrateful only to his own soul's hurt). For lo! my Lord is Absolute in independence, Bountiful.

027:040 Rashad  The one who possessed knowledge from the book said, "I can bring it to you in the blink of your eye." When he saw it settled in front of him, he said, "This is a blessing from my Lord, whereby He tests me, to show whether I am appreciative or unappreciative. Whoever is appreciative is appreciative for his own good, and if one turns unappreciative, then my Lord is in no need for him, Most Honorable.

027:040 Sarwar  The one who had knowledge from the Book said, "I can bring it to you before you even blink your eye." When Solomon saw the throne placed before him, he said, "This is a favor from my Lord by which He wants to test whether I am grateful or ungrateful. Whoever thanks God does so for his own good. Whoever is ungrateful to God should know that my Lord is Self-Sufficient and Benevolent."

027:040 Shakir  One who had the knowledge of the Book said: I will bring it to you in the twinkling of an eye. Then when he saw it settled beside him, he said: This is of the grace of my Lord that He may try me whether I am grateful or ungrateful; and whoever is grateful, he is grateful only for his own soul, and whoever is ungrateful, then surely my Lord is Self-sufficient, Honored.

027:040 Sherali  Said one who had knowledge of the book, 'I will bring it to thee before thy noble envoy returns to thee.' And when he saw it set before him, he said, 'This is of the grace of my Lord, that HE may try me whether I am grateful or ungrateful. And whosoever is grateful is grateful for the good of his own soul; but whosoever is ungrateful, truly, my Lord is Self-Sufficient, Gracious.'

027:040 Yusufali  Said one who had knowledge of the Book: 'I will bring it to thee within the twinkling of an eye!' Then when (Solomon) saw it placed firmly before him, he said: 'This is by the Grace of my Lord! to test me whether I am grateful or ungrateful! and if any is grateful, truly his gratitude is (a gain) for his own soul; but if any is ungrateful, truly my Lord is Free of all Needs, Supreme in Honour !'

027:041 027:041 Khan  He said: 'Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided.'

027:041 Maulana  He said: Alter her throne for her; we may see whether she follows the right way or is of those who go not aright.

027:041 Pickthal  He said: Disguise her throne for her that we may see whether she will go aright or be of those not rightly guided.

027:041 Rashad  He said, "Remodel her mansion for her. Let us see whether she will recognize it or not."

027:041 Sherali  He said: Alter her throne for her, we will see whether she follows the right way or is of those who do not go aright.

027:041 Yusufali  He said: 'Transform her throne out of all recognition by her: let us see whether she is guided (to the truth) or is one of those who receive no guidance.'

027:042 027:042 Khan  So when she came, it was said (to her): 'Is your throne like this?' She said: "(It is) as though it were the very same." And [Sulaiman (Solomon)] said: "Knowledge was bestowed on us before her, and we were submitted to Allah (in Islam as Muslims before her)."

027:042 Maulana  So when she came, it was said: Was thy throne like this? She said: It is as it were the same; and we were given the knowledge before about it, and we submitted.

027:042 Pickthal  So, when she came, it was said (unto her): Is thy throne like this? She said: (It is) as though it were the very one. And (Solomon said): We were given the knowledge before her and we had surrendered (to Allah).

027:042 Rashad  When she arrived, she was asked, "Does your mansion look like this?" She said, "It seems that this is it." (Solomon said, ) "We knew beforehand what she was going to do, and we were already submitters."\n
027:042 Sarwar  When she came she was asked, "Is your throne like this?" She replied, "It seems that this is it. We had received the knowledge before this and were submissive (to Solomon's power)."

027:042 Shakir  So when she came, it was said: Is your throne like this? She said: It is as it were the same, and we were given the knowledge before it, and we were submissive.

027:042 Sherali  And when she came, it was said to her, 'Is thy throne like this?' She replied, 'It is as though it were the same. And we had been given knowledge before this, and we have already submitted.'

027:042 Yusufali  So when she arrived, she was asked, 'Is this thy throne?' She said, 'It was just like this; and knowledge was bestowed on us in advance of this, and we have submitted to Allah (in Islam).'

027:043 027:043 Khan  And that which she used to worship besides Allah has prevented her (from Islam), for she was of a disbelieving people.

027:043 Maulana  And that which she worshipped besides Allah prevented her; for she was of a disbelieving people.

027:043 Pickthal  And (all) that she was wont to worship instead of Allah hindered her, for she came of disbelieving folk.

027:043 Rashad  She had been diverted by worshipping idols instead of GOD; she belonged to disbelieving people.

027:043 Sarwar  Her idols prevented her from believing in God and she was an infidel.

027:043 Shakir  And what she worshipped besides Allah prevented her, surely she was of an unbelieving people.

027:043 Sherali  And that which she used to worship beside ALLAH prevented her from believing; for she came of a disbelieving people.

027:043 Yusufali  And he diverted her from the worship of others besides Allah: for she was (sprung) of a people that had no faith.
And there were in the city nine persons who made mischief in the land and did not act aright. There were nine tribes in the city spreading evil without any reform in the land. There were nine gangsters in the city who were wicked, and never did anything good. And there were in the city nine persons who made mischief in the land and reformed not. And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform. They said, "We augur ill omen from you and those with you." He said: Your evil augury is with Allah; yea, you are a people under trial. He said: O my people, why do you hasten to commit evil instead of good works? If on ly you implore Allah for forgiveness, you may attain mercy.

And WE sent to Thamud their brother Salih who said, "Worship ALLAH." And at once they became two parties contending with each other. And certainly We sent to Thamoud their brother Salih saying: Serve Allah, but when she saw it she deemed it to be a pal -ace paved with slabs of glass. She said: "My Lord! Lo! I have wronged myself and I submit myself with Solomon to the will of God, the Lord of the worlds." Solomon said, "Enter, O daughter of Pharaoh, the palace made smooth, with glass." She said: "My Lord! surely I have been unjust to myself, and I now repent to You." Solomon said, "Enter, O daughter of Pharaoh, the palace made smooth, with glass." She said: "My Lord! Lo! I have wronged myself and I submit myself with Solomon to the will of God, the Lord of the worlds."

And WE sent to Thamud their brother Salih saying: Serve Allah, but when she saw it she deemed it to be a palace paved with slabs of glass. She said, "My Lord, indeed I have wronged my soul; and I submit myself with Solomon to ALLAH, the Lord of the worlds." And they said, "We augur evil of thee and those with thee." He said, "The cause of your evil fortune is with Allah; yea, ye are a people under trial."

He said: O my people! why do you seek to hasten on the evil (torment) before the good (Allah's Mercy)? Why seek you not the Forgiveness of Allah, that you may receive mercy?" And they said: O my people, who do you hasten on the evil before the good? Why do you not ask forgiveness of Allah so that you may have mercy? They said: O my people! why will ye hasten on the evil rather than the good? Why will ye not ask pardon of Allah, that ye may receive mercy. They said: O my people, why do you hasten to commit evil instead of good works? If only you implore GOD for forgiveness, you may attain mercy. He said: O my people, why do you seek to hasten on the evil before the good? Why do you not ask forgiveness of Allah so that you may be dealt with mercifully?

He said: O my people! why do you seek to hasten on evil rather than good? Wherefore do you not ask forgiveness of ALLAH that you may be shown mercy? He said: O my people! why ask ye to hasten on the evil in preference to the good? If only ye ask Allah for forgiveness, ye may hope to receive mercy.

They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allah; nay, but you are a people that are being tested." They said: We augur evil of thee and those with thee. He said: Your evil augury is with Allah; nay, you are a people who are tried. They said: We augur evil of thee and those with thee. He said: Your evil augury is with Allah. Nay, but ye are folk that are being tested. They said, "We consider you a bad omen for us, you and those who joined you." He said, "Your omen is fully controlled by GOD. Indeed, you are deviant people." They said, "We have an ill omen about you and your followers." Salih replied, God has made your ill fortune await you. You are a people on trial."

They said: We have met with ill luck on account of you and on account of those with you. He said: The cause of your evil fortune is with Allah; nay, you are a people who are tried. They said, 'We augur ill of thee and of those that are with thee.' He said, 'The true cause of your ill-fortune is with ALLAH, but you are a people who are on trial.' They said: 'Ill omen do we augur from thee and those that are with thee'. He said: 'Your ill omen is with Allah; yea, ye are a people under trial."

And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform.
027:049 They said: "Swear one to another by Allah that we shall make a secret night attack on him and his household, and afterwards we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily! We are telling the truth.'"

027:049 They said: Swear one to another by Allah that we shall attack him and his family by night, then we shall say to his heir: We witnessed not the destruction of his family, and we are surely truthful.

027:049 They said: Swear one to another by Allah that we will surely attack him and his household by night, and afterward we will surely say unto his friend: We witnessed not the destruction of his family, and verily! We are telling the truth.

027:049 Rashad They said, "Let us swear by GOD that we kill him and his people, then tell his tribe, 'We know nothing about their death. We are truthful.' "

027:049 Sarwar They said, "Let us swear by God to do away with him and his family during the night then tell his guardian that we did not see how he and his family had been destroyed, and we shall be telling the truth."

027:049 Shakir They said: Swear to each other by Allah that we will certainly make a sudden attack on him and his family by night, then we will say to his heir: We did not witness the destruction of his family, and we are most surely truthful.

027:049 Sherali They said, 'Swear one to another by ALLAH that we will surely attack him and his family by night, and then we will say to his heir, 'We witnessed not the destruction of his family, and most surely we are truthful.'

027:049 Yusufali They said: "Swear a mutual oath by Allah that we shall make a secret night attack on him and his people, and that we shall then say to his heir (when he seeks vengeance): 'We were not present at the slaughter of his people, and we are positively telling the truth.'"

027:050 They plotted a plot, and We planned a plan, while they perceived not.

027:050 And We saved those who believed and practised righteousness.

027:050 They plotted and schemed, but we also plotted and schemed, while they did not perceive.

027:050 They plotted and We planned without their knowledge. Consider the result of their plot.

027:050 They plotted a plan, and We planned a plan while they perceived not.

027:050 And they planned a plan, And WE also planned a plan, but they perceived it not.

027:050 They plotted and planned, but We too planned, even while they perceived it not.

027:051 Then see how was the end of their plot! Verily! We destroyed them and their nation, all together.

027:051 And We destroyed those who believed and feared God.

027:051 Then see, how was the end of their plan? Verily! We utterly destroyed them and their people all together.

027:051 Then see what was the end of their plot: this, that We destroyed them and their people, all (of them).

027:052 These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an Ayah (a lesson or a sign) for people who know.

027:052 And they planned a plan, and We planned a plan while they perceived not.

027:052 So those are their houses fallen own because they were iniquitous. Surely there is a sign in this for a people who know.

027:052 Here are their houses utterly ruined, because of their transgression. This should be a lesson for people who know.

027:052 Those are their empty houses which We ruined because of their injustice. In this there is evidence (of the truth) for the people of knowledge.

027:052 Those are their houses fallen down because they were unjust, most surely there is a sign in this for a people who know.

027:052 And yonder are their houses fallen down because of their wrongdoing. In that verily is a Sign for a people who have knowledge.

027:052 Now such were their houses, - in utter ruin, - because they practised wrong-doing. Verily in this is a Sign for people of knowledge.

027:053 And We saved those who believed, and used to fear Allah, and keep their duty to Him.

027:053 And We saved those who believed and kept their duty.

027:053 And We delivered those who believed and used to fear Allah, and kept their duty to Him.

027:053 And We saved those who believed and feared God.

027:053 And We saved those who believed and practised righteousness.

027:054 And (remember) Lut (Lot)! When he said to his people: Do you commit Al-Fahishah (evil, great sin, every kind of unlawful sexual intercourse, sodomy, etc.) while you see (one another doing evil without any screen, etc.)?"

027:054 And We sent (Lot) as a Messenger: behold, He said to his people, "Do ye do what is shameful though ye see (its iniquity)?

027:054 And We sent to his people: What! do you commit indecency while you see (its iniquity)?

027:054 And WE sent Lot as a Messenger, when he said to his people: What! do you commit indecency while you see?

027:055 "Do you approach men in your lusts rather than women? Nay, but you are a people who behave senselessly."

027:055 Will you come to men lustfully rather than women? Nay, you are a people who act ignorantly.

027:055 Must ye needs lust after men instead of women? Nay, but ye are folk who act senselessly.

027:055 Do you have carnal relations with men rather than women? You are ignorant people.


027:055 Would ye really approach men in your lusts rather than women? Nay, ye are a people (grossly) ignorant!
027:056

There was no other answer given by his people except that they said: "Drive out the family of Lot (Lot) from your city. Verily, these are men who want to be clean and pure!"

027:056

But the answer of his people was naught except that they said: Drive out Lot's followers from your town; surely they are a people who would keep pure!

027:056

But the answer of his folk was naught save that they said: Expel the household of Lot from your township, for they (forsworn) are folk who would keep clean!

027:056

The only response from his people was their saying, "Banish Lot's family from your town; they are people who wish to be pure."

027:056

His people had no answer but to say, 'Expel Lot and his family from the town for they want to be pure.'

027:056

But the answer of his people was no other except that they said: Turn out Lot's followers from your town; surely they are a people who would keep pure!

027:056

But the only answer of his people was that they said, 'Drive out Lot's family from your city. They are a people who would keep pure.

027:056

But his people gave no other answer but this: they said, "Drive out the followers of Lot from your city: these are indeed men who want to be clean and pure!"

027:057

So We saved him and his family, except his wife. We destined her to be of those who remained behind.

027:057

But We delivered him and his followers except his wife; We ordained her to be of those who remained behind.

027:057

Then We saved him and his household save his wife; We destined her to be of those who stayed behind.

027:057

Consequently, we saved him and his family, except his wife; we counted her among the doomed.

027:057

We saved (Lot) and his family except his wife who was destined to remain behind.

027:057

But We delivered him and his followers except his wife; We ordained her to be of those who remained behind.

027:057

So WE saved him and his family, except his wife; her WE decreed to be of those who stayed behind.

027:057

But We saved him and his family, except his wife; her We destined to be of those who lagged behind.

027:058

And We rained down on them a rain (of stones). So evil was the rain of those who were warned.

027:058

And We rained on them a rain; so evil was the rain on those who had been warned.

027:058

And We rained a rain upon them. Dreadful is the rain of those who have been warned.

027:058

We showered them with a certain shower. It was a miserable shower upon people who had been warned.

027:058

We sent to them a terrible rainstorm. How horrible was the rain for the people who had already received warning.

027:058

And We rained on them a rain, and evil was the rain of those who had been warned.

027:058

And We rained upon them a rain; and evil was the rain that descended upon those who had been warned.

027:058

And We rained down on them a shower (of brimstone): and evil was the shower on those who were admonished (but heeded not)!

027:059

Section 5: The Faithful will be Exalted

027:059

Say (O Muhammad SAW): "Praise and thanks be to Allah, and peace be on His servants whom He has chosen (for His Message)! Is Allah better, or (all) that you ascribe as partners (to Him)?" (Of course, Allah is Better).

027:059

Say: Praise be to Allah and peace on His servants whom He has chosen! Is Allah better or what they associate (with Him)?

027:059

Say (O Muhammad): Praise be to Allah, and peace be on His slaves whom He hath chosen! Is Allah best, or (all) that ye ascribe as partners (unto Him)?

027:059

Say, "Praise be to GOD and peace be upon His servants whom He chose. Is GOD better, or the idols some people set up?"

027:059

Say: Praise be to GOD and peace be upon His servants whom He has chosen: Is GOD better, or what they associate (with Him)?

027:059

Say, 'All praise belongs to ALLAH, and peace be upon those servants of HIS whom HE has chosen. Is ALLAH better or that which they associate with HIM?'

027:059

Say: Praise be to Allah, and Peace on His servants whom He has chosen (for his Message). (Who) is better? - Allah or the false gods they associate (with Him)?

027:060

Part 20.

027:060

Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any ilah (god) with Allah? Nay, but they are a people who ascribe equals (to Him)!

027:060

Or, Who created the heavens and the earth, and sends down for you water from the cloud? Then We cause to grow thereby beautiful gardens -- it is not possible for you to make the trees thereof to grow. Is there a god with Allah? Nay, they are a people who deviate!

027:060

Is not He (best) Who created the heavens and the earth, and sendeth down for you water from the sky wherewith We cause to spring forth joyous orchards, whose trees it never hath been yours to cause to grow. Is there any Allah beside Allah? Nay, but they are folk who ascribe equals (unto Him)!

027:060

Who is the One who created the heavens and the earth? Who is the One who sends down to you rain from the sky? Yea, with it We cause to grow well-planted orchards full of beauty of delight: it is not in your power to cause the growth of the trees in them. (Can there be another) god besides Allah? Nay, they are a people who swerve from justice.
027:061 Khan
Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any ilah (god) with Allah? Nay, but most of them know not.

027:061 Maulana
Or, Who made the earth a resting-place, and made in it rivers, and raised on it mountains, and placed between the two seas a barrier? Is there a god with Allah? Nay, most of them know not!

027:061 Pickthal
Is not He (best) Who made the earth a fixed abode, and placed rivers in the folds thereof, and placed firm hills therein, and hath set a barrier between the two seas? Is there any Allah beside Allah? Nay, but most of them know not!

027:061 Rashad
Who is the One who made the earth habitable, caused rivers to run through it, placed on it mountains, and created a barrier between the two waters? Is it another god with GOD? Indeed, most of them do not know.

027:061 Sarwar
"(Are the idols worthier or) the One who has made the earth a resting place, the rivers flow from its valleys, the mountains as anchors and a barrier between the two seas? Is there any lord besides God? In fact, most people do not know.

027:061 Shakir
Or, Who made the earth a restingplace, and made in it rivers, and raised on it mountains and placed between the two seas a barrier. Is there a god with Allah? Nay! most of them do not know.

027:061 Sherali
Or, Who made the earth a place of rest, and placed rivers in its midst, and placed upon it firm mountains, and put a barrier between the two waters? Is there a god with ALLAH? Nay, most of them know not.

027:061 Yusufali
Or, Who has made the earth firm to live in: made rivers in its midst; set thereon mountains immovable; and made a separating bar between the two bodies of flowing water? (can there be another) god besides Allah? Nay, most of them know not.

027:062

027:062 Khan
Is not He (better than your gods) Who responds to the distressed one, when he calls Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations. Is there any ilah (god) with Allah? Little is that you remember!

027:062 Maulana
Or, Who answers the distressed one when he calls upon Him and removes the evil, and will make you successors in the earth? Is there a god with Allah? Little is it that you mind!

027:062 Pickthal
Is not He (best) Who answereth the wronged one when he crieth unto Him and removeth the evil, and hath made you viceroys of the earth? Is there any Allah beside Allah? Little do they feel it!

027:062 Rashad
Who is the One who rescues those who become desperate and call upon Him, relieves adversity, and makes you inheritors of the earth? Is it another god with GOD? Rarely do you take heed.

027:062 Sarwar
"(Are the idols worthier or) the One who answers the prayers of the distressed ones, removes their hardship, and makes you the successors in the land? Is there any lord besides God? In fact, you take very little heed.

027:062 Shakir
Or, Who answers the distressed one when he calls upon Him and removes the evil, and He will make you successors in the earth. Is there a god with ALLAH? Little is it that you mind!

027:062 Sherali
Or, Who answers the cry of the distressed person when he calls upon HIM, and removes the evil, and makes you successors in the earth? Is there a god with ALLAH? Little is it that you reflect.

027:062 Yusufali
Or, Who listens to the (soul) distressed when it calls on Him, and Who relieves its suffering, and makes you (mankind) inheritors of the earth? (Can there be another) god besides Allah? Little it is that ye heed!

027:063

027:063 Khan
Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heraldis of glad tidings, going before His Mercy (rain)? Is there any ilah (god) with Allah? High Exalted be Allah above all that they associate as partners (to Him)!

027:063 Maulana
Or, Who guides you in the darkness of the land and the sea, and Who sends the winds as good news before His mercy? Is there a god with Allah? Exalted by Allah above what they associate (with Him)!

027:063 Pickthal
Is not He (best) Who guideth you in the darkness of the land and the sea, He Who sendeth the winds as heralds of His mercy? Is there any Allah beside Allah? High Exalted be Allah above all that they ascribe as partner (unto Him)!

027:063 Rashad
Who is the One who guides you in the darkness of land and sea? Who is the One who sends the winds with good news, signaling His mercy? Is it another god with GOD? Most exalted is GOD, above having any partner.

027:063 Sarwar
"(Are the idols worthier or) the One who guides you in the darkness of the land and sea and sends the winds bearing the glad news of His mercy? Is there any lord besides God? God is too exalted to be considered equal to anything else.

027:063 Shakir
Or, Who guides you in utter darkness of the land and the sea, and Who sends the winds as good news before His mercy. Is there a god with ALLAH? Exalted by Allah above what they associate (with Him).

027:063 Sherali
Or, Who guides you in the depths of darkness on land and sea, and Who sends the winds as glad tidings before HIS mercy? Is there a god with ALLAH? Exalted is ALLAH above what they associate with HIM.

027:063 Yusufali
Or, Who guides you through the darkness of land and sea, and Who sends the winds as heralds of glad tidings, going before His Mercy? (Can there be another) god besides Allah? High is Allah above what they associate with Him!

027:064

027:064 Khan
Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any ilah (god) with Allah? Say, "Bring forth your proofs, if you are truthful."

027:064 Maulana
Or, Who originates the creation, then reproduces it, and Who gives you sustenance from the heaven and the earth? Is there a god with Allah? Say: Bring your proof, if you are truthful.

027:064 Pickthal
Is not He (best) Who produceth creation, then reproduceth it, and Who provideth for you from the heaven and the earth? Is there any Allah beside Allah? Say: Bring your proof, if ye are truthful!

027:064 Rashad
Who is the One who initiates the creation, then repeats it? Who is the One who provides for you from the heaven and the earth? Is it another god with GOD? Say, "Show me your proof, if you are truthful."

027:064 Sarwar
"(Are the idols worthier or) the One who began the creation and who will turn it back, who gives you sustenance from the heavens and the earth? Is there any lord besides God? Say, "Bring your proof if what you say is true."

027:064 Shakir
Or, Who originates the creation, then reproduces it and Who gives you sustenance from the heaven and the earth. Is there a god With Allah? Say: Bring your proof if you are truthful.

027:064 Sherali
Or, Who originates creation, and then repeats it and Who provides for you from the heaven and the earth? Is there a god with ALLAH? Say, "Bring forward your proof if you are truthful."

027:064 Yusufali
Or, Who originates creation, then repeats it, and who gives you sustenance from heaven and earth? (Can there be another) god besides Allah? Say, "Bring forth your argument, if ye are telling the truth!"
027:065 Khan Say: "None in the heavens and the earth knows the Ghaib (unseen) except Allah, nor can they perceive when they shall be resurrected."

027:065 Maulana Say: "No one in the heavens and the earth knows the unseen but Allah; and they know not when they will be raised."

027:065 Pickthal Say (O Muhammad): None in the heavens and the earth knoweth the Unseen save Allah; and they know not when they will be raised (again).

027:065 Rashad Say, "No one in the heavens and the earth knows the future except GOD. They do not even perceive how or when they will be resurrected."

027:065 Sarwar (Muhammad) say, "No one in the heavens or the earth knows the unseen except God, and no one knows when they will be resurrected."

027:065 Shakir Say: "No one in the heavens and the earth knows the unseen but Allah; and they do not know when they shall be raised."

027:065 Sherali Say, 'None in the heavens and the earth knows the unseen save ALLAH; and they do not know when they will be raised up.'

027:066 Yusufali Say: None in the heavens or on earth, except Allah, knows what is hidden: nor can they perceive when they shall be raised up (for Judgment).

027:066 Khan Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are blind about it.

027:066 Maulana Nay, their knowledge reaches not the Hereafter. Nay, they are in doubt about it. Nay, they are blind to it.

027:066 Pickthal Nay, but doth their knowledge reach to the Hereafter? Nay, for they are in doubt concerning it. Nay, for they cannot see it.

027:066 Rashad In fact, their knowledge concerning the Hereafter is confused. In fact, they harbor doubts about it. In fact, they are totally heedless thereof.

027:066 Sarwar Their knowledge of the next life is no more than doubts. In fact, they are blind about it.

027:066 Shakir Nay, their knowledge respecting the hereafter is slight and hasty; nay, they are in doubt about it; nay, they are quite blind to it

027:066 Sherali Nay, their knowledge respecting the Hereafter has reached its limit, rather they are in doubt about it: rather they are blind to it.

027:066 Yusufali Still less can their knowledge comprehend the Hereafter: Nay, they are in doubt and uncertainty thereanent; nay, they are blind thereunto!

027:067 Khan And those who disbelieve say: "When we have become dust, and our fathers, shall we really be brought forth (again)?

027:067 Maulana And those who disbelieve say: When we have become dust and our fathers (too), shall we indeed be brought forth?

027:067 Pickthal Yet those who disbelieve say: When we have become dust like our fathers, shall we verily be brought forth (again)?

027:067 Rashad Those who disbelieved said, "After we turn into dust, and also our parents, do we get brought out?"

027:067 Sarwar The unbelievers have said, "Shall we and our fathers be brought out of the graves after we become dust?"

027:067 Shakir And those who disbelieve say: What! when we have become dust and our fathers (too), shall we certainly be brought forth?

027:067 Sherali And those who disbelieve say, 'What! when we and our fathers have become dust, shall we indeed be brought forth again?'

027:067 Yusufali The Unbelievers say: "What! when we become dust, and we and our fathers,- shall we really be raised (from the dead)?"

027:068 Khan "Indeed we were promised this, and we and our forefathers before, Verily, these are nothing but tales of ancients."

027:068 Maulana We have certainly been promised this -- we and our fathers before; these are naught but stories of the ancients!

027:068 Pickthal We were promised this, forsooth, we and our fathers. (All) this is naught but fables of the men of old.

027:068 Rashad "We have been given the same promise in the past. These are nothing but tales from the past."

027:068 Sarwar It was promised to us and to our fathers before us. It is only ancient legends."

027:068 Shakir We have certainly been promised this, we and our fathers before; these are naught but stories of the ancients

027:068 Sherali "We were surely promised this before - we and our fathers; this is nothing but tales of the ancients."

027:068 Yusufali "It is true we were promised this, - we and our fathers before (us): these are nothing but tales of the ancients."

027:069 Khan Say to them (O Muhammad SAW) "Travel in the land and see how has been the end of the criminals (those who denied Allah's Messengers and disbelieved Allah)."

027:069 Maulana Say: Travel in the earth, then see what was the end of the guilty!

027:069 Pickthal Say (unto them, O Muhammad): Travel in the land and see the nature of the sequel for the guilty!

027:069 Rashad Say, "Roam the earth and note the consequences for the guilty."

027:069 Sarwar Say, "Travel through the land and see how terrible was the end of the criminal ones".

027:069 Sherali Say: Travel in the earth, then see how was the end of the guilty.

027:069 Yusufali Say, 'Travel in the earth and see how evil was the end of the sinful.'

027:069 Khan Say: "Go ye through the earth and see what has been the end of those guilty (of sin)."

027:070 Khan And grieve not for them, nor be straitened (in distress) because of what they plot.

027:070 Maulana And grieve not for them, nor be distressed because of what they plan.

027:070 Pickthal And grieve thou not for them, nor be in distress because of what they plot (against thee).

027:070 Rashad Do not grieve over them, and do not be annoyed by their scheming.

027:070 Sarwar (Muhammad), do not be grieved (about their disbelief) nor distressed about their evil plans against you.

027:070 Shakir And grieve not for them and be not distressed because of what they plan.

027:070 Sherali And grieve thou not for them nor be thou in distress because of what they devise.

027:070 Yusufali But grieve not over them, nor distress thyself because of their plots.

027:071 Khan And they (the disbelievers in the Oneness of Allah) say: "When (will) this promise (be fulfilled), if you are truthful?"

027:071 Maulana And they say: When will this promise come to pass, if you are truthful?!?

027:071 Pickthal And they say: When (will) this promise (be fulfilled) if ye are truthful?

027:071 Rashad They say, "When will that promise come to pass, if you are truthful?"

027:071 Sarwar They ask, 'When the Day of Judgment will come, if it is true at all?'.

027:071 Shakir And they say: When will this threat come to pass, if you are truthful?

027:071 Sherali And they say, "When will this promise be fulfilled, if you are truthful?"

027:071 Yusufali They also say: "When will this promise (come to pass)? (Say) if ye are truthful."

027:072 Khan Say: "Perhaps that which you wish to hasten on, may be close behind you.

027:072 Maulana Say: Maybe somewhat of that which you seek to hasten has drawn nigh to you.

027:072 Pickthal Say: It may be that a part of that which ye would hasten on is close behind you.

027:072 Rashad Say, "You are already suffering some of the retribution you challenge."

027:072 Sarwar Say, "Perhaps some of the things which you wish to experience immediately are very close to you."

027:072 Shakir Say: Maybe there may have drawn near to you somewhat of that which you seek to hasten on.

027:072 Sherali Say, 'May be that a part of that which you would hasten on is close behind you.'

027:072 Yusufali Say: "It may be that some of the events which ye wish to hasten on may be (close) in your pursuit!"
027:073 Khan "Verily, your Lord is full of Grace for mankind, yet most of them do not give thanks."
027:073 Maulana And surely thy Lord is full of grace to men, but most of them do not give thanks.
027:073 Pickthal Lo! thy Lord is full of bounty for mankind, but most of them do not give thanks.
027:073 Rashad Your Lord is full of grace towards the people, but most of them are unappreciative.
027:073 Sarwar Your Lord has many favors for mankind but most of them are ungrateful.
027:073 Shakir And surely thy Lord is the Lord of grace to men, but most of them are not grateful.
027:073 Sherali And, truly, thy Lord is gracious to mankind, but most of them are not grateful.
027:074 Yusufali But verily thy Lord is full of grace to mankind. Yet most of them are ungrateful.
027:075 Sherali And verily, your Lord knows what their breasts conceal and what they reveal.
027:076 Khan And verily, your Lord knows what their breasts conceal and what they manifest.
027:076 Maulana And there is nothing concealed in the heaven and the earth but it is in a clear book. (i.e. Al-Lauh Al-Mahfuz).
027:076 Pickthal And there is nothing hidden in the heaven or the earth but it is in a clear Record.
027:076 Rashad And there is nothing hidden in the heavens and the earth that is hidden (from God); everything is in a profound record.
027:076 Sarwar All the secrets in heavens and earth are recorded in the illustrious Book.
027:076 Shakir And there is nothing concealed in the heaven and the earth but it is in a clear book.
027:076 Sherali And there is nothing hidden in the heaven and the earth, but it is recorded in a clear Book.
027:077 Yusufali Nor is there aught of the unseen, in heaven or earth, but is (recorded) in a clear record.
027:078 Khan Verily, this Qur'an narrates to the Children of Israel most of that about which they differ.
027:078 Maulana Surely this Qur'an declares to the Children of Israel most of that wherein they differ.
027:078 Pickthal Lo! this Qur'an narrateth unto the Children of Israel most of that concerning which they differ.
027:078 Rashad This Quran settles many issues for the Children of Israel; issues that they are still disputing.
027:078 Sarwar This Quran tells the Israelites most of the matters about which they had disputes among themselves.
027:078 Shakir Surely this Quran declares to the children of Israel most of what they differ in.
027:078 Sherali Verily, this Qur'an explains to the Children of Israel most of that concerning which they differ.
027:078 Yusufali Verily this Qur'an doth explain to the Children of Israel most of the matters in which they disagree.
027:079 Khan And truly, (it this Qur'an) is a guide and a mercy to the believers.
027:079 Maulana And surely it is a guidance and a mercy for the believers.
027:079 Pickthal And lo! it is a guidance and a mercy for believers.
027:079 Rashad And most assuredly, it is a guide and mercy for the believers.
027:079 Sarwar It is a guide and mercy for the believers.
027:079 Shakir And most surely it is a guidance and a mercy for the believers.
027:079 Sherali And verily it is a guidance and a mercy for the believers.
027:079 Yusufali And it certainly is a Guide and a Mercy to those who believe.
027:080 Khan Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knowing.
027:080 Maulana Truly thy Lord will judge between them by His judgment, and He is the Mighty, the Knowing.
027:080 Pickthal Lo! thy Lord will judge between them of His wisdom, and He is the Mighty, the Wise.
027:080 Rashad Your Lord is the One who judges among them in accordance with His rules. He is the Almighty, the Omniscient.
027:080 Sarwar Your Lord will judge among them according to His own decree. He is Majestic and All-Knowing.
027:080 Shakir Surely your Lord will judge between them by his judgment, and He is the Mighty, the knowing.
027:080 Sherali Verily, thy Lord will decide between them by HIS judgment, and HE is the Mighty, the All-Knowing.
027:080 Yusufali Verily thy Lord will decide between them by His Decree: and He is Exalted in Might, All-Knowing.
027:081 Khan So put your trust in Allah; surely, you (O Muhammad SAW) are on manifest truth.
027:081 Maulana So rely on Allah. Surely thou art on the plain truth.
027:081 Pickthal Therefor (O Muhammad) put thy trust in Allah, for thou (standest) on the plain Truth.
027:081 Rashad Therefore, put your trust in GOD; you are following the manifest truth.
027:081 Sarwar Trust in God for you follow the manifest truth.
027:081 Shakir Therefore rely on Allah; surely you are on the clear truth.
027:081 Sherali So put thy trust in ALLAH, surely, thou art on manifest truth.
027:081 Yusufali So put thy trust in Allah; for thou art on (the path of) manifest Truth.
027:082 Khan Verily, you cannot make the dead to hear (i.e. benefit them and similarly the disbelievers), nor can you make the dead to hear the call, when they flee, turning their backs.
027:082 Maulana Certainly thou canst not make the dead to hear the call, nor canst thou make the dead to hear, when they go back retreating.
027:082 Pickthal Lo! thou canst not make the dead to hear, nor canst thou make the dead to hear the call when they have turned to flee;
027:082 Rashad You cannot make the dead, nor the deaf, hear the call, if they turn away.
027:082 Sarwar You cannot make the dead listen and the deaf are unable to hear calls. Thus, they turn back on their heels.
027:082 Shakir Surely you do not make the dead to hear, and you do not make the deaf to hear the call when they go back retreating.
027:082 Sherali Verily, thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they retreat turning their backs.
027:082 Yusufali Truly thou canst not cause the dead to listen, nor canst thou cause the deaf to hear the call, (especially) when they turn back in retreat.
And the Word will be fulfilled against them, because of their wrong doing, and they will be speechless.

They will become subject to punishment because of their injustice. Thus, they will not speak.

And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in plea).

When the Word is fulfilled against them (the unjust), we shall produce from the earth a beast to (face) them: He will speak to them, for that mankind did not believe with certainty in Our Ayat (Verses of the Qur'an and Prophet Muhammad SAW).

And when the sentence is passed against them, WE shall bring forth for them an insect out of the earth which shall wound them, because people did not believe in Our communications.

And when the word shall come to pass against them, We shall bring forth for them a creature from the earth that shall wound them, because people did not believe in Our revelations.

And when the sentence is passed against them, WE shall bring forth for them an insect out of the earth which shall wound them because people did not believe in Our Signs.

And when the Word is fulfilled against them (the unjust), we shall produce from the earth a beast to speak unto them because mankind had not faith in Our revelations.

At the right time, we will produce for them a creature, made of earthly materials, declaring that the people are not certain about our proofs, forcibly.

And the day when We gather from every nation a party from among those who rejected Our messages, then they will be formed into separate groups.

And when the Word is fulfilled against them, We shall bring forth for them a creature from the earth that will speak to them because people did not believe in Our communications.

And the Day of Reckoning, and when the Word is fulfilled against them, We shall produce from the earth a beast that will face them: He will speak to them because people believed not with certainty in Our Ayat.

And the day when We shall gather together from every people a troop of those who did not believe in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), an insect will appear to them on earth which will tell them that people had no faith in Our revelations.

And when the Word is fulfilled concerning the unjust, we shall produce from the earth a beast to (face) them: He will speak to them, for that mankind did not believe with certainty in Our Ayat. The day will come when we summon from every community some of those who did not believe in our proofs, forcibly.

And (remember) the Day when We shall gather out of every nation a troop of those who denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be gathered (and driven to the place of reckoning),

And when the Word is fulfilled concerning them, We shall bring forth a beast of the earth to speak unto them because mankind believed not with certainty in Our Ayat (Verses of the Qur'an and Prophet Muhammad SAW).

And when the Word is fulfilled concerning them, We shall bring forth a beast of the earth to speak unto them because mankind believed not with certainty in Our Ayat (Verses of the Qur'an and Prophet Muhammad SAW).

And when the sentence is passed against them, WE shall bring forth for them an insect out of the earth which shall wound them because people did not believe in Our communications.

When the Word is fulfilled against them, We shall produce from the earth a beast to speak unto them because mankind believed not with certainty in Our Ayat (Verses of the Qur'an and Prophet Muhammad SAW).
And those who do evil, shall be thrown down on their faces into the Fire; and it will be said to them, 'Are you not rewarded for what you have deserved for your deeds?'

And whoso bringeth an ill deed, these will be thrown down on their faces into the Fire. Are you rewarded aught except what you have deserved for your deeds?

And whoever brings evil, these will be thrown headlong into hell fire. Do you not get recompense other than what you deserve for your deeds?

Whoso brings a good deed (i.e. Belief in the Oneness of Allah along with every deed of righteousness), he will have better than it; and they shall pass away as the passing away of the clouds: the handiwork of Allah, Who has made everything thoroughly; surely He is Aware of what you do.

And you see the mountains, you think them solid, but they shall pass away as the passing away of the clouds. The Work of Allah, Who perfected all things, verily! He is Well-Acquainted with what you do.

Do they not consider that We have made the night that they may rest therein, and the day sight-giving? Lo! therein verily are portents for a people who believe.

And thou seest the mountains, which thou thinkest to be firmly fixed, pass away as the clouds pass away.

And thou seest the mountains -- thou thinkest them firmly fixed -- passing away as the passing away of the cloud: the handiwork of Allah, Who has made everything thoroughly. Surely He is Aware of what you do.

And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allah, Who perfected all things, verily! He is Well-Acquainted with what you do.

Everyone in the heavens and earth will be terrified on the day when the trumpet will be sounded except those whom God will save. Everyone will humbly come into the presence of God...

And anyone who does a good deed will have better than its worth; and they shall be secure from terror on that Day.

And you think the mountains are solid. In fact, they move like clouds. It is God's technique which has established everything perfectly. He is well Aware of what you do.

And whoever brings an evil deed (i.e., Shirk polytheism, disbelief in the Oneness of Allah and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"

And anyone who does a good deed will receive a better reward than what he has done. He will be secure from the terror of the Day of Judgment.

And you see the mountains, you think them to be solid, and they shall pass away as the passing away of the cloud-- the handiwork of Allah Who has made every thing thoroughly; surely He is Aware of what you do.

And you seest the mountains, which thou thinkest to be firmly fixed, pass away as the clouds pass away - the handiwork of ALLAH Who has made everything perfect. Verily, HE is full Aware of what you do.

Now, shall we be safe from the terror on that Day? And whoever brings a good deed (i.e. belief in the Oneness of Allah along with every deed of righteousness), will have better than its worth, and they will be safe from the terror on that Day.

And whoever brings a good deed (i.e. belief in the Oneness of Allah along with every deed of righteousness), will have better than its worth, and they will be safe from terror on that day.

And whoever brings good, he will have better than it; and they will be secure from terror on that day.

And whatever好吃 evil, these will be thrown down on their faces into the Fire. Are you rewarded aught except what you did?

And whoso brings an ill deed, such will be flung down on their faces in the Fire. Are ye rewarded aught save what ye did?

And whoever brings evil, these will be thrown headlong into hell fire. (It will be said to them) can you expect any recompense other than what you deserve for your deeds?

And whoever brings evil, these will be thrown headlong into hell fire. (It will be said to them) "Are you not rewarded for what you have been doing?"
027:091 Khan
And say: I (Muhammad SAW) have been commanded only to worship the Lord of this city (Makkah), Him Who has sanctified it and His is everything. And I am commanded to be from among the Muslims (those who submit to Allah in Islam).

027:091 Maulana
I am commanded only to serve the Lord of this city, Who has made it sacred, and His are all things, and I am commanded to be of those who submit,

027:091 Pickthall
(Say): I (Muhammad) am commanded only to serve the Lord of this land which He hath hallowed, and unto Whom all things belong. And I am commanded to be of those who surrender (unto Him),

027:091 Rashad
I am simply commanded to worship the Lord of this town - He has made it a safe sanctuary - and He possesses all things. I am commanded to be a submitter.

027:091 Sherali
I am commanded to worship the Lord of this town which He has made sacred. To Him belong all things. I am commanded to be a Muslim

027:091 Shakir
I am commanded only that I should serve the Lord of this city, Who has made it sacred, and His are all things; and I am commanded that I should be of those who submit to God,

027:091 Sarwar
I am commanded to serve the Lord of this city, Him Who has sanctified it and to Whom (belong) all things: and I am commanded to be of those who bow in Islam to Allah's Will,-

027:092
And to rehearse the Qur'an: and if any accept guidance, they do it for the good of their own soul, and if any stray, say: 'I am only one of the warners.'

027:092 Maulana
And to recite the Qur'an. So whoever goes aright, he goes aright for his own soul, and whoever goes astray -- say: I am only one of the warners.

027:092 Pickthall
And to recite the Qur'an. And whoso goeth right, goeth right only for (the good of) his own soul; and as for him who goeth astray - (Unto him) say: Lo! I am only a warner.

027:092 Rashad
And to recite the Quran. Whoever is guided is guided for his own good, and if they go astray, then say, "I am simply a warner."

027:092 Sherali
And to recite the Quran. Whoever seeks guidance will find it for his own soul. Say, whoever goes astray, "I am only a warner."

027:092 Shakir
And that I should recite the Quran. Therefore whoever goes aright, he goes aright for his own soul, and whoever goes astray, then say: I am only one of the warners.

027:092 Sarwar
`And to recite the Qur'an. So whoever follows guidance follows it only for the good of his own soul: and as to him who goes astray, say, 'I am only a Warmer.'

027:092 Yusufali
And to rehearse the Qur'an: and if any accept guidance, they do it for the good of their own souls, and if any stray, say: "I am only a Warmer."

027:093
And say: 'All the praises and thanks be to Allah. He will show you His Ayat (signs, in yourselves, and in the universe or punishments, etc.), and you shall recognise them. And your Lord is not unaware of what you do."

027:093 Maulana
And say: Praise be to Allah! He will show you His signs so that you shall recognize them. And thy Lord is not heedless of what you do.

027:093 Pickthall
And say: Praise be to Allah Who will show you His portents so that ye shall know them. And thy Lord is not unaware of what ye (mortals) do.

027:093 Rashad
And say, "Praise be to GOD; He will show you His proofs, until you recognize them. Your Lord is never unaware of anything you do."

027:093 Sarwar
Say, "It is only He who deserves all praise. He will soon show you His signs and you will recognize them. Your Lord is not unaware of what you do."

027:093 Shakir
And say: Praise be to Allah, He will show you His signs so that you shall recognize them; nor is your Lord heedless of what you do.

027:093 Sherali
And say,  'All praise belongs to ALLAH; HE will soon show you HIS Signs, and you will know them.' And thy Lord is not unaware of what you do.

027:093 Yusufali
And say: "Praise be to Allah, Who will soon show you His Signs, so that ye shall know them"; and thy Lord is not unmindful of all that ye do.
And We desired to bestow a favour upon those who were considered weak in the earth, and to make them leaders and to make them the inheritors of Our favours.

And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them leaders and to make them heirs, and to establish them in the land, and to allow Pharaoh and Haman and their hosts to see from them what they feared.

And We inspired the mother of Moses, saying: Suckle him; and when you fear for his life, cast him into the river and do not fear nor grieve; surely We shall bring him back to you, a Messenger of Our Messengers.

And We revealed to Moses' mother, saying: Give him suck; then when thou fearest for him, cast him into the river and fear not, nor grieve; surely We shall bring him back to thee and make him one of Our messengers.

And We inspired Moses' mother: "Nurse him, and when you fear for his life, throw him into the river without fear or grief. We will return him to you, and will make him one of our messengers."

We inspired Moses' mother saying, "Breast-feed your son. When you become afraid for his life, throw him into the sea. Do not be afraid or grieved for We shall return him to you and make him a Messenger."}

And We revealed to Musa's mother, saying: Give him suck; then when thou fearest for him, cast him into the river and fear not, nor grieve; surely We shall bring him back to thee and make him one of the messengers.

And WE directed the mother of Moses by revelation, 'Suckle him and, when thou fearest for him, then cast him into the river and fear not nor grieve. For We shall restore him to thee, and shall make him one of Our messengers.'

So We sent this inspiration to the mother of Moses: 'Suckle (thy child), but when thou hast fears about him, cast him into the river, but fear not nor grieve: for We shall restore him to thee, and We shall make him one of Our messengers.'

Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily! Fir'aun (Pharaoh), Haman and their hosts were sinners.

So Pharaoh's people took him up that he might be an enemy and a grief for them. Surely Pharaoh and Haman and their hosts were wrongdoers.

And the family of Pharaoh took him up, that he might become for them an enemy and a sorrow, Lo! Pharaoh and Haman and their hosts were ever sinning.

Pharaoh's family picked him up, only to have him lead the opposition and to be a source of grief for them. That is because Pharaoh, Haman, and their troops were transgressors.

The people of the Pharaoh picked him up (without realizing) that he would become their enemy and a source of their sorrow. The Pharaoh, Haman, and their army were sinful people.

And Pharaoh's family took him up that he might be an enemy and a grief for them; surely Firon and Haman and their hosts were wrongdoers.

She did accordingly and one of the family of Pharaoh picked him up so that he became for them an enemy and a source of sorrow. Verily, Pharaoh and Haman and their hosts were wrongdoers.

Then the people of Pharaoh picked him up (from the river): (It was intended) that (Moses) should be to them an adversary and a cause of sorrow: for Pharaoh and Haman and (all) their hosts were men of sin.
And the wife of Pharaoh said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son. And they perceived not (the result of that).

And Pharaoh's wife said: (He will be) a consolation for me and for thee. Kill him not. Peradventure he may be of use to us, or we may adopt him as a son. And they perceived not.

Pharaoh's wife said, "This can be a joyous find for me and you. Do not kill him, for he may be of some benefit for us, or we may adopt him to be our son." They had no idea.

"The Pharaoh's wife said, "He, (Moses), is the delight of our eyes. Do not kill him. Perhaps he will benefit us or we may adopt him." They were unaware of the future.

And Pharaoh's wife said: A refreshment of the eye to me and to you; do not slay him; maybe he will be useful to us, or we may take him for a son; and they did not perceive.

"We had decreed that he shall refuse the wet-nurse. (His sister) then said, "I can show you a family that can raise him for you, and take good wishers?""

And she said to his sister: Trace his path. She watched him from afar, while they perceived not.

The mind of Moses' mother was growing so anxious that she almost gave away his identity. But we strengthened her heart, to make her a believer.

And the heart of the mother of Moses became empty [from every thought, except the thought of Musa (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers. And We had before forbidden foster suckling mothers for him, until she (his sister came up and) said: "Shall I point out to you the people of a house who will bring him up for you, and they will be benevolent to him?"

And she said to his sister: Follow him up. So she watched him from a far place secretly, while they perceived not.

And Pharaoh's wife said: "He will be a joy of the eye for me and for thee. Slay him not. Haply he may prove to be useful for us, or we may adopt him as a son." And they knew not Our purpose.

And she said to his sister, "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not.

But there came to be a void in the heart of the mother of Moses: She was very near to disclose his (case), had We not strengthened her heart (with Faith), so that she might remain a (firm) believer.

And she said unto his sister: Trace him. So she observed him from afar, and they perceived not.

And she said to his sister: Follow him up. So she watched him from a distance, while they perceived not.

And she said to his sister: Trace his path. She watched him from afar, while they did not perceive.

She told Moses' sister to follow her brother. His sister watched him from one side and the people of the Pharaoh did not notice his presence. And she said to his sister: Follow him up. So she watched him from a distance while they did not perceive, And she said to his sister, "Follow him up." So she observed him from afar; and they were unaware of this.

"The wife of Pharaoh said: "(Here is) joy of the eye, for me and for thee: slay him not. It may be that he will be use to us, or we may adopt him as a son." And they perceived not (what they were doing)!

And the wife of Pharaoh said: "He will be a joy of the eye for me and for thee. Slay him not. Haply he may prove to be useful for us, or we may adopt him as a son.

"The heart of the mother of Moses became void, and she would have betrayed him if We had not fortified her heart, that she might be of the believers.

And she said to his sister: Follow him. So she watched him from a distance, while they perceived not.

And she said unto his sister: Trace him. So she observed him from afar, and they perceived not.

And the wife of Pharaoh said: "A refreshment of the eye for me and for thee. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son. And they perceived not (the result of that).

And the heart of Moses' mother was relieved and confident. But she would almost have made the whole matter public had We not strengthened her heart with faith.

And she said to his sister: Trace his path. She watched him from afar, while they did not perceive.

And she said unto his sister: Trace him. So she observed him from afar, and they perceived not.

And she said to his sister: Follow him. So she watched him from a distance, while they did not perceive, And she said to his sister, 'Follow him up.' So she observed him from afar; and they were unaware of this.

And she said to his sister: Follow him up. So she watched him from a distance, while they did not perceive.

And the heart of Moses' mother was free from anxiety. She had almost disclosed his identity, were it not that WE had strengthened her heart so that she might be of the firm believers.

And she said to his sister: Follow him up. So she watched him from a distance, while they perceived not.

"The heart of Moses' mother was free (from anxiety). She would almost have disclosed it, had WE not strengthened her heart, so that she might be of the believers.

And she said to his sister: Follow him up. So she watched him from a distance, while they perceived not.

The husband of Pharaoh's wife said: "A joy of the eye for me and for thee: Kill him not, perhaps he may be of some benefit to us, or we may adopt him as a son. And they perceived not (what they were doing)!

And the heart of Moses' mother was free (from anxiety). She would almost have disclosed it, had WE not strengthened her heart so that she might be of the believers.

And the heart of Moses' mother was free (from anxiety). She would almost have disclosed it, had WE not strengthened her heart so that she might be of the believers.

"The heart of the mother of Moses became void, and she would have betrayed him if We had not fortified her heart, that she might be of the believers.

And the heart of Moses' mother was free (from anxiety). She would almost have disclosed it, had WE not strengthened her heart so that she might be of the believers.

And she said to his sister: Follow him up. So she watched him from a distance, while they perceived not.

And the wife of Pharaoh said: "This can be a joyous find for me and you. Do not kill him, for he may be of some benefit for us, or we may adopt him to be our son."

And she said to his sister: Follow him up. So she watched him from a distance, while they perceived not.

And the heart of Moses' mother was relieved and confident. But she would almost have made the whole matter public had We not strengthened her heart with faith.

And the heart of Moses' mother was free from anxiety. She had almost disclosed his identity, were it not that WE had strengthened her heart so that she might be of the believers.

And the heart of Moses' mother was free (from anxiety). She would almost have disclosed it, had WE not strengthened her heart so that she might be of the believers.

And the heart of Moses' mother was free (from anxiety). She would almost have disclosed it, had WE not strengthened her heart so that she might be of the believers.

And she said to his sister: Follow him up. So she watched him from a distance, while they perceived not.

And she said to his sister: Trace his path. She watched him from afar, while they did not perceive.

And she said to his sister: Follow him. So she watched him from a distance while they did not perceive, And she said to his sister, 'Follow him up.' So she observed him from afar; and they were unaware of this.

And the heart of Moses' mother was free (from anxiety). She would almost have disclosed it, had WE not strengthened her heart so that she might be of the believers.

And the heart of Moses' mother was free (from anxiety). She would almost have disclosed it, had WE not strengthened her heart so that she might be of the believers.

And the heart of Moses' mother was free (from anxiety). She would almost have disclosed it, had WE not strengthened her heart so that she might be of the believers.
He said, `My Lord, I have wronged myself. Forgive me!' The Lord forgave him; He is All-Forgiving, Most Forgiving.

And he said, 'This is of the devil's doing. Lo! he is an enemy, a plain misleading enemy.'

However, he went into the city at a time of carelessness on the part of its people, so he found therein two men fighting, one being of his own party and the other of his enemies. And he who was of his party cried out to him for help against him who was of his enemies, so Moses struck him with his fist and killed him. He said, 'This is the work of the devil's doing; surely he is an enemy, openly leading astray.'

And he entered the city at a time of carelessness of its folk, and he found therein two men fighting, one of his own caste, and the other of his enemies; and he who was of his caste asked him for help against him who was of his enemies, so Moses struck him with his fist and killed him. He said, 'This is the work of the devil; he is a real enemy, and a profound misleader.'

And when he reached his age of full strength and attained maturity, WE bestowed wisdom and knowledge upon him; and thus do WE reward those who do good (to others).

And when he attained his maturity and was ripe, We bestowed upon him wisdom and knowledge. And thus do WE reward the righteous ones.

When he became matured and grow to manhood, We granted him wisdom and knowledge. Thus do WE reward the good.

And when he reached his full strength and was firmly established (in life), We bestowed on him wisdom and knowledge: for thus do WE reward those who do good.

And when he reached full age, and was firmly established (in life), We bestowed on him wisdom and knowledge: for thus do WE reward those who do good.

Thus did We restore Moses to his mother, in order to please her, remove her worries, and to let her know that the promise of GOD is true, but most of them do not know.

Thus did We return Moses to his mother that We would delight her eyes, relieve her sorrows, and let her know that the promise of God was true, but many people do not know.

Thus did WE restore him to his mother that her eye might be gladdened and that she might not grieve, and that she might know that the promise of ALLAH is true. But most of people know not.

Thus did We return Moses to his mother that her eye might be refreshed, and that she might not grieve, and that she might know that the promise of Allah is true. But most of them know not.

Thus WE restored him to his mother that her eye might be refreshed, and that she might not grieve, and that she might know that the promise of Allah is true. But most of them do not know.

And when he attained his maturity and became full grown, WE granted him wisdom and knowledge. Thus do WE reward the righteous ones.

And when he attained his maturity and became full grown, WE granted him wisdom and knowledge; and thus do WE reward those who do good (to others).

And he entered the city at a time of unawareness of its people, and he found there two men fighting, - one of his party (his religion - from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Musa (Moses) struck him with his fist and killed him. He said: "This is of Shaitan's (Satan) doing, verily, he is a plain misleading enemy."

And he entered the city without the knowledge of its inhabitants and found two men fighting each other. One was his follower and the other his enemy. His follower asked him for help. Moses struck his enemy to death, but later said, "It was the work of satan; he is the sworn enemy of the human being and wants to mislead him".

And he entered the city at a time of carelessness on the part of its people, so he found therein two men fighting, one being of his party and the other of his foes, and he who was of his party cried out to him for help against him who was of his enemies, so Musa struck him with his fist and killed him. He said: "This is the work of the devil's doing; surely he is an enemy, openly leading astray."
He therefore got away therefrom, looking about, in a state of fear. He prayed, "O my Lord! save me from people given to wrong-doing!

And there came a man running from the uttermost part of the city, saying, "O Moses! the people are plotting to kill you. You better leave immediately. I am a friend to you and have given you good advice."

And he was in the city, fearing, awaiting, when lo! he who had asked his assistance the day before was crying out to him for help. Moses said to him: Thou art surely one erring manifestly.

In the morning, he was in the city, afraid and watchful. The one who sought his help yesterday, asked for his help again. Moses said to him, "You are really a trouble maker."

He remained in the city but very afraid and cautious. Suddenly the person who asked him for help the previous day asked for help again. Moses said, "You are certainly a mischievous person."

And he was in the city, fearing, awaiting, when lo! he who had asked his assistance the day before was crying out to him for aid. Musa said to him: You are most surely one erring manifestly.

And morning found him in the city, apprehensive, watchful; and lo! he who had sought his help the day before cried out to him again for help.

So when he desired to seize him who was an enemy to both of them, that man said: "O Moses! Is it thy intention to slay me as thou didst kill a person yesterday? Thou only desirest to be a tyrant in the land, and thou desirerst not to be of those who act aright.

Then, when he decided to lay hold of the man who was an enemy to both of them, the man said: "O Musa (Moses)! Is it your intention to kill me as you killed the other man yesterday? Obviously, you desire nothing but that you should be a tyrant in the land, and you do not desire to be of those who act aright.

So when he desired to seize him who was an enemy to both of them, he said: O Moses! dost thou intend to kill me as thou didst kill a person yesterday? Thou only desirest to be a tyrant in the land, and thou desirerst not to be of those who act aright.

And when he made up his mind to lay hold of the man who was an enemy to both of them, he said, "O Moses, dost thou intend to kill me even as thou didst kill a person yesterday? Thou only desirest to be a tyrant in the land, and thou desirerst not to be a peace-maker.

Then, when he decided to lay hold of the man who was an enemy to both of them, that man said: "O Moses! Is it thy intention to slay me as thou slewest a man yesterday? Thy intention is none other than to become a powerful violent man in the land, and not to be one who sets things right!

And morning found him in the city, apprehensive, watchful; and lo! he who had sought his help the day before cried out to him for help.

And he was in the city, fearing, awaiting, when lo! he who had asked his assistance the day before was crying out to him for help. Moses said to him, 'Verily, thou art manifestly a misguided fellow.'

So he saw the morning in the city, looking about, in a state of fear, when behold, the man who had, the day before, sought his help called aloud for his help (again). Moses said to him: 'Thou art truly, it is clear, a quarrelsome fellow!'

And there came a man running from the far side of the city, running. He said, 'O Musa (Moses)! Of a truth, the chiefs are taking counsel together against thee to slay you, therefore get thee away; surely, I am thy well-wisher.'

Moses said to him: Verily, thou art manifestly a misguided fellow.

Then when he decided to seize him who was an enemy to both of them, he said, 'O Moses! Do you intend to slay me as you killed the other man yesterday? You only desirest to be a tyrant in the land, and you do not desire to be of those who set things right.'

And before he attempted to strike their common enemy, he said, 'O Moses, do you want to kill me, as you killed the other man yesterday? Obviously, you wish to be a tyrant on earth; you do not wish to be righteous.'

And a man came running from the other side of the city, running. He said: O Moses! Lo! the chiefs take counsel against thee to slay thee. Truly, I am to you, to kill you, so escape. Truly, I am your good advice.

Before he attempted to strike their common enemy, he said, 'O Moses, do you want to kill me, as you killed the other man yesterday? Apparently, you wish to be a tyrant on earth; you do not wish to be righteous.'

And before he attempted to strike their common enemy, he said, 'O Moses, do you want to kill me, as you killed the other man yesterday? Obviously, you wish to be a tyrant on earth; you do not wish to be righteous.'

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Before he attempted to strike their common enemy, he said, 'O Moses, do you want to kill me, as you killed the other man yesterday? Apparently, you wish to be a tyrant on earth; you do not wish to be righteous.'
When he reached Midyan's water, he found there a group of men watering (their sheep), and besides them two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our sheep) until all the shepherds have driven away their flocks. Our father is a very old man.

When he met them and explained the story to them, they said: "Go away from us! Our father is an old man and we are much afraid of you. We can offer you but a meagre portion of our provision.

One of the women, walking bashfully, came to Moses and said, "My father invites you that he may pay you for your having watered our sheep. Then, when he came unto him and gave to him the account, he said: "We cannot water until the shepherds take away (their sheep) from the water; and our father is a very old man."

And when he watered (our sheep) for us, then we turned back to the shade, and said: "My Lord, whatever provision you send to me, I am in dire need for it."

Moses watered their flocks and then sought shelter under a shadow praying, "Lord, I need the means to preserve (the power) that You have granted me." Then, when he turned his face towards Midyan, he said: "I do hope that my Lord will show me the smooth and straight Path.

And when he turned his face towards (the land of) Madyan, he said: "Do not be afraid. Now you are secure from the unjust people."

When he arrived at the well of Midian, he found there a group of men watering (their sheep), and besides them two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot water (our sheep) until the shepherds depart with their sheep, and our father is a very old man."

When he reached the water of Madyan, he found there a group of men watering, and besides them two women who were keeping back (their flock). He said: "What is the matter with you?" They said: We cannot water until the shepherds depart with their flocks, and our father is a very old man.

When he passed the place where the women were keeping back (their flocks), he said: "What is your problem?" They replied, "We cannot water our sheep until the shepherds depart with their sheep from the water.

And when he met them and explained the story to them, they said: "Go away from us! Our father is an old man and we are much afraid of you. We can offer you but a meagre portion of our provision."

And when he came unto the water of Midian he found there a whole tribe of men, watering. And he found apart from them two women keeping back (their flock). He said: What aileth you? The two said: We cannot give (our flock) to drink till the shepherds depart with their flock, and our father is a very old man.

And when he watered (our sheep) for us, then we turned back to the shade, and said: "My Lord, whatever provision you send to me, I am in dire need for it."

And when he turned his face towards Madyan, he said: "Maybe my Lord will guide me in the right path.

And when he came to the woman's father and told him his whole story, he said, "Do not be afraid. Now you are secure from the unjust people."

And when he turned his face towards Midyan, he said: "May my Lord guide me in the right path."

And when he came unto the water of Midian he found there a group of men watering (their sheep), and besides them two women who were keeping back (their flock). He said: "What is the matter with you?" They said: "We cannot water (our sheep) until the shepherds depart with their sheep, and our father is a very old man."

And when he passed the place where the women were keeping back (their flock), he said: "What is your problem?" They replied, "We cannot water our sheep until the shepherds depart with their sheep from the water, and our father is a very old man.

And when he asked the two women, "What is the matter with you?" They said: "We cannot water until the shepherds depart with their sheep, and our father is a very old man."

And when he came to the woman's father and told him the story, he said: "Fear thou not; thou hast escaped from the unjust people.

And when he turned his face towards the land of Madyan, he said: "I do hope that my Lord will show me the smooth and straight Path."

And when he passed the place where the women were keeping back (their flock), he said: "What is your problem?" They replied, "We cannot water our sheep until the shepherds depart with their sheep from the water.

And when he turned his face towards Midyan, he said: "Maybe my Lord will guide me in the right path."

And when he came unto the water of Midian he found there a group of men watering (their sheep), and besides them two women who were keeping back (their flock). He said: "What is the matter with you?" They said: "We cannot water (our flock) until the shepherds depart with their flock, and our father is a very old man."

And when he watered (our sheep) for us, then we turned back to the shade, and said: "My Lord! Truly, I am in need of whatever good that You bestow on me!"

And when he watered (our sheep) for them, then went back to the shade, and said: My Lord, I stand in need of whatever good Thou mayest send to me.

Moses watered their flock and then sought shelter under a shadow praying, "Lord, I need the means to preserve (the power) that You have granted me."

And when he turned his face towards Midyan, he said: "I do hope that my Lord will show me the smooth and straight Path."

And when he turned his face towards Madyan, he said: "Maybe my Lord will guide me in the right path.

And when he passed the place where the women were keeping back (their flock), he said: "What is your problem?" They replied, "We cannot water our sheep until the shepherds depart with their sheep, and our father is a very old man."

And when he came to the woman's father and told him the story, he said: "Do not be afraid. Now you are secure from the unjust people."

And when he turned his face towards Midyan, he said: "May my Lord guide me in the right path."

And when he came unto the water of Midian he found there a group of men watering (their flock), and besides them two women who were keeping back (their flock). He said: "What is the matter with you?" They said: "We cannot water (our sheep) until the shepherds depart with their sheep, and our father is a very old man.

And when he watered (our sheep) for us, then we turned back to the shade, and said: "My Lord! truly am I in (desperate) need of any good that Thou mayest send to me!"

And when he turned his face towards Midyan, he said: "Maybe my Lord will guide me in the right path.

And when he passed the place where the women were keeping back (their flock), he said: "What aileth you? The two said: We cannot give (our flock) to drink till the shepherds depart with their flock, and our father is a very old man.

And when he came unto the water of Midian he found there a group of men watering (their sheep), and besides them two women who were keeping back (their flock). He said: "What is the matter with you?" They said: "We cannot water (our sheep) until the shepherds depart with their sheep, and our father is a very old man."

And when he watered (our sheep) for us, then we turned back to the shade, and said: "My Lord! truly am I in (desperate) need of any good that Thou mayest send to me!"

And when he turned his face towards Midyan, he said: "Maybe my Lord will guide me in the right path.

And when he passed the place where the women were keeping back (their flock), he said: "What is your problem?" They replied, "We cannot water our sheep until the shepherds depart with their sheep, and our father is a very old man."

And when he came to the woman's father and told him the story, he said: "Do not be afraid. Now you are secure from the unjust people."

And when he turned his face towards the land of Madyan, he said: "I do hope that my Lord will show me the smooth and straight Path."

And when he turned his face towards Madyan, he said: "May my Lord guide me in the right path."

And when he came unto the water of Midian he found there a group of men watering (their flock), and besides them two women who were keeping back (their flock). He said: "What is the matter with you?" They said: "We cannot water (our flock) until the shepherds depart with their flock, and our father is a very old man."

And when he watered (our sheep) for us, then we turned back to the shade, and said: "My Lord! truly am I in (desperate) need of any good that Thou mayest send to me!"
And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy."

One of them said: O my father, employ him; surely the best of those that thou canst employ is the strong, the faithful one.

One of the two women said: O my father! Hire him! For the best (man) that thou canst hire in the strong, the trustworthy.

One of the two women said to her father, "Father, hire him; the best whom you may hire is a strong and trustworthy one."

Said one of them: O my father! employ him, surely the best of those that you can employ is the strong man, the faithful one.

One of the two women said, 'O my father, take him into thy service; for the best man that thou canst employ is the one who is strong and trustworthy.'

Said one of the (damsels): "O my (dear) father! engage him on wages: truly the best of men for thee to employ is the (man) who is strong and trusty"....

He said: "I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years, but if you complete ten years, it will be a (favour) from you. But I intend not to place you under a difficulty. If Allah will, you will find me one of the righteous."

He said: I desire to marry one of these two daughters of mine to thee on condition that thou serve me for eight years; but, if thou complete ten, it will be of thy own free will, and I wish not to be hard on thee. If Allah please, thou wilt find me one of the righteous.

When Moses completed the term, and he journeyed with his family, he perceived on this side of the mountain a fire. He said to his family: "Wait, I see a fire; perhaps I may bring to you some news or a burning firebrand, that ye may warm yourselves."

"Wait, I have seen a fire, maybe I will bring to you from it some news or a burning firebrand, that ye may warm yourselves.

"Wait, I see a fire; haply I may bring you some useful information therefrom, or a burning firebrand from the fire that you may warm yourselves."

"Wait, I have seen a fire, maybe I will bring to you from it some news or a burning firebrand, that ye may warm yourselves."

"Wait, I see a fire; perhaps I may bring to you from there some information, or a burning firebrand, that ye may warm yourselves."

He said: Lo! I fain would marry thee to one of these two daughters of mine on condition that thou hirest thyself to me for (the term of) eight pilgrimages. Then if thou completest ten it will be of thine own accord, for I would not make it hard for thee. Allah willing, thou wilt find me of the righteous.

He said: I intend to wed one of these my daughters to thee, on condition that thou serve me for eight years; but if thou complete ten years, it will be (grace) from thee. But I intend not to place thee under a difficulty: thou wilt find me, indeed, if Allah wills, one of the righteous."

He said: That (is settled) between me and you whichever of the two terms I fulfill, there will be no injustice to me, and Allah is Surety over what we say.

He said: This shall be (an agreement) between us and I shall be free to serve for any of the said terms. God will bear witness to our agreement.

He said: I desire to marry one of these two daughters of mine to you on condition that you should serve me for eight years; but if you complete ten, it will be of your own free will, and I do not wish to be hard to you; if Allah please, you will find me one of the good.

Their father said to Moses, "I intend to marry to thee one of these two daughters of mine on condition that thou stay in my service for eight years. But if thou complete ten years, it will be of thine own accord. And I would not lay any hardship upon thee; thou wilt find me, if ALLAH wills, of the righteous."

He said: "I intend to wed one of these my daughters to thee, on condition that thou serve me for eight years; but if thou complete ten years, it will be (grace) from thee. But I intend not to place thee under a difficulty: thou wilt find me, indeed, if Allah wills, one of the righteous."

He [Musa (Moses)] said: "That (is settled) between me and you whichever of the two terms I fulfill, there will be no injustice to me, and Allah is Surety over what we say."

He said: That is (agreed) between me and thee; whichever of the two terms I fulfill, there will be no injustice to me; and Allah is surety over what we say.

He said: That is (settled) between thee and me. Whichever of the two terms I fulfill, there will be no injustice to me, and Allah is surety over what we say.

He said, 'It is an agreement between me and you. Whichever period I fulfill, you will not be averse to either one. GOD is the guarantor of what we said.'

(Moses) said, "Let it be a binding contract between us and I shall be free to serve for any of the said terms. God will bear witness to our agreement."

He said: This shall be (an agreement) between me and you; whichever of the two terms I fulfill, there shall be no wrongdoing to me; and Allah is a witness of what we say.

Moses said, 'That is settled between me and thee. Whichever of the two terms I fulfill, there shall be no injustice to me: and ALLAH watches over what we say.'

He said: 'Be that (the agreement) between me and thee: whichever of the two terms I fulfill, let there be no ill-will to me. Be Allah a witness to what we say.'

Section 4: History of Moses

Then, when Musa (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tur (Mount). He said to his family: "Wait, I have seen a fire; perhaps I may bring to you from there some information, or a burning firebrand that you may warm yourselves."

Then when Moses had completed the term, and was travelling with his family, he perceived a fire on the side of the mountain. He said to his family: "Wait, I see a fire; maybe I will bring to you from it some news or a brand of fire, so that you may warm yourselves.

Then when Moses had fulfilled the term, and was travelling with his housefolk, he saw in the distance a fire and said unto his housefolk: Bide ye here. Lo! I see in the distance a fire; peradventure I shall bring you tidings thence, or a brand from the fire that ye may warm yourselves.

When he had fulfilled his obligation, he traveled with his family (towards Egypt). He saw from the slope of Mount Sinai a fire. He said to his family, "Stay here. I have seen a fire. Maybe I can bring to you news, or a portion of the fire to warn you."

When Moses completed the term of the contract and departed from his employer with his family, he saw a fire (on his way) on one side of the Mount (Sinai). He asked his wife, "Stay here. I can see some fire. Perhaps I will be able to bring some news of it or some fire for you to warm up yourselves."

So when Musa had fulfilled the term, and he journeyed with his family, he perceived on this side of the mountain a fire. He said to his family: "Wait, I have seen a fire, maybe I will bring to you from it some news or a brand of fire, so that you may warm yourselves.

And when Moses had fulfilled the term, and set forth with his family, he perceived a fire in the direction of the Mount. He said to his family, 'Wait, I perceive a fire; haply I may bring you some useful information therefrom, or a burning brand from the fire that you may warm yourselves.'

Now when Moses had fulfilled the term, and was travelling with his family, he perceived a fire in the direction of Mount Tur. He said to his family: "Tarry ye; I perceive a fire; I hope to bring you from there some information, or a burning firebrand, that ye may warm yourselves."
So when he reached it (the fire), he was called from the right side of the valley, in the blessed place from the tree: "O Musa (Moses)! Verily! I am Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)!

And when he came to it, he was called from the right side of the valley in the blessed spot of the bush: O Moses, surely I am Allah, the Lord of the worlds;

And when he reached it, he was called from the right side of the valley in the blessed field, from the tree: O Moses! Lo! I, even I, am Allah, the Lord of the Worlds;

When he reached it, he was called from the edge of the right side of the valley, in the blessed spot where the burning bush was located: "O Moses, this is Me; GOD; Lord of the universe.

He was called from a tree of the blessed spot of the bank of the right side of the valley when he approached it. "Moses, I am God, the Lord of the Universe.

And when he came to it, a voice was uttered from the right side of the valley in the blessed spot of the bush, saying: O Musa! surely I am Allah, the Lord of the worlds;

But when he came to the (fire), a voice was heard from the right bank of the valley, from a tree in hallowed ground: "O Moses! Verily I am Allah, the Lord of the Worlds....

"And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said): "O Musa (Moses)! Draw near, and fear not. Verily, you are of those who are secure.

And cast down thy rod. So when he saw it in motion as if it were a serpent, he turned away retreating, and looked not back. O Moses, come forward and fear not; surely you are of those who are secure.

Throw down thy staff. And when he saw it moving like a demon, he turned around and fled. "O Moses, come back; do not be afraid. You are perfectly safe.

Throw down your staff.” When Moses saw his staff moving on the ground like a living being he fled with no desire to step forward. He was told, "Moses, step forward. Do not be afraid; you will be safe and secure.

And saying: Cast down you staff. So when he saw it in motion as if it were a serpent, he turned back retreating, and did not return. O Musa! come forward and fear not; surely you are of those who are secure;

Cast down thy rod. And when he saw it move as though it were a serpent, he turned back retreating and did not look back. 'O Moses,' said the voice, 'Come forward and fear not; surely, thou art of those who are safe.

"Now do thou throw thy rod!” but when he saw it moving (of its own accord) as if it had been a snake, he turned back in retreat, and retraced not his steps: O Musa!” (It was said), "Draw near, and fear not: for thou art of those who are secure.

"Put your hand in your bosom, it will come forth white without a disease, and draw your hand close to your side to be free from fear (that which you suffered from the snake, and also by that your hand will return to its original state), these are two Burhan (signs, miracles, evidences, proofs) from your Lord to Fir'awn (Pharaoh) and his chiefs. Verily, they are the people who are Fasiqun (rebellious, disobedient to Allah).

Insert thy hand into thy bosom, it will come forth white without evil, and remain calm in fear. These two are two arguments from thy Lord to Pharaoh and his chiefs. Surely they are a transgressing people.

Thrust thy hand into the bosom of thy robe it will come forth white without hurt. And guard thy heart from fear. Then these shall be two proofs from your Lord unto Pharaoh and his chiefs. Lo! they are evil-living folk.

"Put your hand into your pocket; it will come out white without a blemish. Fold your wings and settle down from your fear. These are two proofs from your Lord, to be shown to Pharaoh and his elders; they have been wicked people.”

Place your hand in your pocket; it will come out sheer white but not sick. Be humble for fear of God and show these two miracles of your Lord to the Pharaoh and his officials; they are an evil-doing people.”

Enter your hand into the opening of your bosom, it will come forth white without evil, and draw your hand to yourself to ward off fear: so these two shall be two arguments from your Lord to Fir`on and his chiefs, surely they are a transgressing people.

Insert thy hand into thy bosom; it will come forth white without evil effect, and draw back thy arm toward thyself in order to still thy fear. So these shall be two proofs from thy Lord to Pharaoh and his chiefs. Surely, they are a rebellious people.

"Move thy hand into thy bosom, and it will come forth white without stain (or harm), and draw thy hand close to thy side (to guard) against fear. Those are the two credentials from thy Lord to Pharaoh and his Chiefs: for truly they are a people rebellious and wicked.”

He said: "My Lord! I have killed a man among them, and I fear that they will kill me.

He said: My Lord, I killed one of them, so I fear lest they slay me.

He said: My Lord! Lo! I killed a man among them and I fear that they will kill me.

He said, "My Lord, I killed one of them, and I fear lest they kill me.

(Moses) said, 'Lord, I have killed a man from their people and I am afraid that they will kill me.

He said: My Lord! surely I killed one of them, so I fear lest they should slay me;

Moses said, 'My Lord, I killed a person from among them, and I fear that they will kill me;

He said: O my Lord! I have slain a man among them, and I fear lest they slay me.
And my brother, Aaron, is more eloquent in speech than I, so send him with me as a helper to confirm me. Surely I fear that they would reject me.

My brother Aaron is more eloquent than me in speech. Therefor send him with me as a helper to confirm me. Lo! I fear that they will give the lie to me.

"Also, my brother Aaron is more eloquent than I. Send him with me as a helper to confirm and strengthen me. I fear lest they disbelieve me."

And my brother, Haroun, is more eloquent of tongue than I, therefore send him with me as an aider, verifying me: surely I fear that they would reject me.

'And my brother Aaron - he is more eloquent in speech than I; send him, therefore, with me as a helper that he may bear witness to my truth. I fear that they will charge me with falsehood.'

"And my brother Aaron - He is more eloquent in speech than I: so send him with me as a helper, to confirm (and strengthen) me: for I fear that they may accuse me of falsehood."

Allah said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you, with Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors."

He said: We will strengthen thine arm with thy brother, and We will give unto you both an authority, so that they shall not reach you. With Our signs, you two and those who follow you, will triumph.

"And my brother, Haroun, he is more eloquent in speech than I, so send him with me as a helper to confirm and strengthen me. Lo! I fear that they will disbelieve me.

"And my brother Harun (Aaron) he is more eloquent in speech than me so send him with me as a helper to confirm me. Verily! I fear that they will belie me."

My brother Aaron is more eloquent than me in speech. Therefor send him with me as a helper to confirm me. Lo! I fear that they will give the lie to me.

And my brother is more eloquent than I. Send him with me as a helper to confirm and strengthen me. I fear lest they disbelieve me.

My brother is more fluent than I am. Send him with me to assist me and express my truthfulness; I am afraid they will reject me.

And my brother, Haroun, is more eloquent of tongue than I, therefore send him with me as an aider, verifying me: surely I fear that they would reject me.

"And my brother Aaron - he is more eloquent in speech than I; send him, therefore, with me as a helper that he may bear witness to my truth. I fear that they will charge me with falsehood.'

"And my brother Aaron - He is more eloquent in speech than I: so send him with me as a helper, to confirm (and strengthen) me: for I fear that they may accuse me of falsehood."
028:038
028:038 Khan  Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an ilah (a god) other than me, so kindle for me (a fire), O Haman, to bake (bricks out of) clay, and set up for me a Sarhan (a lofty tower, or palace, etc.) in order that I may look at (or look for) the Ilah (God) of Musa (Moses); and verily, I think that he [Musa (Moses)] is one of the liars."

028:038 Maulana  And Pharaoh said: O chiefs, I know no god for you besides myself; so kindle a fire for me, O Haman, on (bricks of) clay, then prepare for me a lofty building, so that I may obtain knowledge of Moses’ God, and surely I think him a liar.

028:038 Pickthal  And Pharaoh said: O chiefs! I know not that ye have a god other than me, so kindle for me (a fire), O Haman, to bake the mud; and set up for me a lofty tower in order that I may survey the god of Moses; and lo! I deem him of the liars.

028:038 Rashad  Pharaoh said, "O you elders, I have not known of any god for you other than me. Therefore, fire the adobe, O Hamaan, in order to build a tower, that I may take a look at the god of Moses. I am sure that he is a liar.

028:038 Sarwar  The Pharaoh said, "My people, I know not who could be your lord besides me. Hamaan, construct for me a tower of baked bricks so that I may climb on it and see the God of Moses; I think he is a liar."

028:038 Shakir  And Firon said: O chiefs! I do not know of any god for you besides myself; therefore kindle a fire for me, O Hamaan, for brick, then prepare for me a lofty building so that I may obtain knowledge of Musa's god, and most surely I think him to be one of the liars.

028:038 Sherali  And Pharaoh said, ‘O chiefs, I know of no god for you other than myself, so burn me bricks of clay, O Haman, and build me a tower, that I may, by climbing it, have a look at the God of Moses, for I think that he is a liar."

028:038 Yusufali  Pharaoh said: "O Chiefs! no god do I know for you but myself; therefore, O Hamaan! light me a kiln to bake bricks out of clay, and build me a lofty palace, that I may mount up to the god of Moses: but as far as I am concerned, I think (Moses) is a liar!"

028:039
028:039 Khan  And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.

028:039 Maulana  And he was unjustly proud in the land, he and his hosts, and they deemed that they would not be brought back to Us.

028:039 Pickthal  And he and his hosts were haughty in the land without right, and deemed that they would never be brought back to Us.

028:039 Rashad  Thus, he and his troops continued to commit arrogance on earth, without any right, and thought that they would not be returned to us.

028:039 Sarwar  And Pharaoh and his army were puffed up with pride in the land for no true cause. They thought that they would never return to Us.

028:039 Shakir  And he was unjustly proud in the land, he and his hosts, and they deemed that they would not be brought back to Us.

028:039 Sherali  And he and his hosts behaved arrogantly in the land without justification. And they thought that they would never be brought back to US.

028:039 Yusufali  And he was arrogant and insolent in the land, beyond reason; He and his hosts: they thought that they would not have to return to Us!

028:040
028:040 Khan  So We seized him and his hosts, and We threw them all into the sea (and drowned them). So behold (O Muhammad SAW) what was the end of the Zalimun [wrong-doers, polytheists and those who disbelieved in the Oneness of their Lord (Allah), or rejected the advice of His Messenger Musa (Moses)].

028:040 Maulana  So We caught hold of him and his hosts, then We cast them into the sea, and see what was the end of the iniquitous.

028:040 Pickthal  Therefor We seized him and his hosts, and abandoned them unto the sea. Behold the nature of the consequence for evil-doers!

028:040 Rashad  Consequently, we punished him and his troops, by throwing them into the sea. Note the consequences for the transgressors.

028:040 Sarwar  We sized him and his army and threw them into the sea. See how terrible was the end of the unjust people!

028:040 Shakir  So We caught hold of him and his hosts, then We cast them into the sea, and see how was the end of the unjust.

028:040 Sherali  So WE seized him and his hosts and cast them into the sea. See, then, how evil was the end of the wrongdoers!

028:040 Yusufali  So We seized him and his hosts, and We flung them into the sea: Now behold what was the end of those who did wrong!

028:041
028:041 Khan  And We made them leaders inviting to the Fire, and on the Day of Resurrection, they will not be helped.

028:041 Maulana  And we made them leaders who call to the Fire, and on the day of Resurrection they will not be helped.

028:041 Pickthal  And We made them patterns that invite unto the Fire, and on the Day of Resurrection they will not be helped.

028:041 Rashad  We made them imams who led their people to Hell. Furthermore, on the Day of Resurrection, they will have no help.

028:041 Sarwar  We made them the kinds of leaders who would invite people to the fire and who would receive no help on the Day of Judgment.

028:041 Shakir  And We made them leaders who would invite people to the Fire, and on the Day of Resurrection they will not be helped.

028:041 Sherali  And WE made them leaders who called people unto the Fire; and on the Day of Resurrection they will not be helped.

028:041 Yusufali  And we made them (but) leaders inviting to the Fire; and on the Day of Judgment no help shall they find.

028:042
028:042 Khan  And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among Al-Maqbuhun (those who are prevented to receive Allah's Mercy or any good, despised or destroyed, etc.).

028:042 Maulana  And We made a curse to follow them in this world, and on the day of Resurrection they will be hideous.

028:042 Pickthal  And We made a curse to follow them in this world, and on the Day of Resurrection they will be among the hateful.

028:042 Rashad  They incurred in this life condemnation, and on the Day of Resurrection they will be despised.

028:042 Sarwar  We made them to be mentioned with condemnation in this life and they will be disgraced on the Day of Judgment.

028:042 Shakir  And We caused a curse to follow them in this world, and on the day of resurrection they shall be of those made to appear hideous.

028:042 Sherali  And WE caused them to be followed by a curse in this world; and on the Day of Resurrection they will be among those deprived of all good.

028:042 Yusufali  in this world We made a curse to follow them and on the Day of Judgment they will be among the loathed (and despised).

028:043
028:043 Khan  Section 5: A Prophet like Moses

028:043 Maulana  And indeed We gave Musa (Moses), after We had destroyed the generations of old, the Scripture [the Taurat (Torah)] as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition).

028:043 Pickthal  And certainly We gave Moses the Book after We had destroyed the former generations -- clear arguments for men and a guidance and a mercy, that they may be mindful.

028:043 Rashad  We gave Moses the scripture - after having annihilated the previous generations, and after setting the examples through them - to provide enlightenment for the people, and guidance, and mercy, that they may take heed.

028:043 Sarwar  After destroying the people of the ancient towns We gave the Book to Moses to be a source of knowledge, a guidance, and mercy for mankind so that perhaps they would take heed.

028:043 Shakir  And certainly We gave Musa the Book after We had destroyed the former generations, clear arguments for men and a guidance and a mercy, that they may be mindful.

028:043 Sherali  And WE gave Moses the Book, after WE had destroyed the earlier generations, as a source of enlightenment for men, and a guidance and a mercy, that they might reflect.

028:043 Yusufali  We did reveal to Moses the Book after We had destroyed the earlier generations, (to give) Insight to men, and guidance and Mercy, that they might receive admonition.
And you (O Muhammad SAW) were not on the western side (of the Mount), when We made clear to Musa (Moses) the commandment, and you were not among those present.

And thou wast not on the western side when We revealed to Moses the commandment, nor wast thou among those present;

And thou (Muhammad) wast not on the western side (of the Mount) when We expounded unto Moses the commandment, and thou wast not among those present;

You were not on the slope of the western mount, when we issued the command to Moses; you were not a witness.

(Muhammad), you were not present at the west bank to witness when We gave the commandments to Moses.

And you were not on the western side when We revealed to Musa the commandment, and you were not among the witnesses;

And thou wast not on the Western side of the Mount when WE committed the matter of Prophethood to Moses, nor wast thou among the witnesses.

Thou wast not on the Western side when We decreed the Commission to Moses, nor wast thou a witness (of those events).

But We created generations [after generations i.e. after Musa (Moses)], and long were the ages that passed over them. And you (O Muhammad SAW) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers).

But We raised up generations, then life became prolonged to them. And thou was not dwelling among the people of Midian, reciting to them Our messages, but We are the Sender (of messengers).

But We brought forth generations, and their lives dragged on for them. And thou wast not a dweller in Midian, reciting unto them Our revelations, but We kept sending (messengers to men).

But we established many generations, and, because of the length of time, (they deviated). Nor were you among the people of Midyan, reciting our revelations to them. But we did send messengers.

But We raised many generations after Moses and they lived for many years. You did not dwell with the people of Midian reciting Our revelations to them, but We had certainly sent Messengers to them.

But We raised up generations, then life became prolonged to them; and you were not dwelling among the people of Madyan, reciting to them Our communications, but We were the senders.

But WE brought forth generations after Moses, and life became prolonged for them. And thou wast not a dweller among the people of Midian, rehearsing Our Signs unto them; But it is WE Who send Messengers.

But We raised up (new) generations, and long were the ages that passed over them; but thou wast not a dweller among the people of Madyan, rehearsing Our Signs to them; but it is WE Who send messengers (with inspiration).

And you (O Muhammad SAW) were not at the side of the Tur (Mount) when We did call, but a mercy from thy Lord, that thou mayest warn a people to whom no warner had come before thee, in order that they may remember or receive admonition.

And thou wast not at the side of the mountain when We called, but a mercy from thy Lord that thou mayest warn a people to whom no warner came before thee, that they may be mindful.

And thou was not beside the Mount when We did call; but (the knowledge of it is) a mercy from thy Lord that thou mayst warn a folk unto whom no warner came before thee, that haply they may give heed.

But We raised up generations, then life became prolonged to them; and you were not dwelling among the people of Madyan, reciting to them Our communications, but We were the senders.

You had not been present at the side of the Mount (Sinai) when We called Moses (from the tree), but through Our mercy we told you his story so that you might warn the people

You were not on the side of the Mount when We called, but a mercy from your Lord that you may warn a people to whom no warner came before you, that they may be mindful.

And you (O Muhammad SAW) were not on the western side when We made clear to Musa (Moses) the commandment, a (a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.)

And you (O Muhammad SAW) were not at the side of the Tur (Mount) when We did call, [it is said that Allah called the followers of Muhammad SAW, and they answered His Call, or that Allah called Musa (Moses)]. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.

And thou wast not at the side of the Mount when We did call, but a mercy from thy Lord that thou mayest warn a people to whom no warner came before thee, that they may be mindful.

And thou wast not on the side of the Mount when We made clear to Musa (Moses) the commandment, a (a mercy from your Lord, to give warning to a people to whom no warner had come before you, in order that they may remember or receive admonition.)

And thou wast not at the side of the Mount when We did call, but a mercy from thy Lord that thou mayest warn a people to whom no warner came before thee, that they may be mindful.

And thou wast not at the side of the Mount when We did call, but a mercy from thy Lord that thou mayest warn a people to whom no warner had come before thee, that they may be mindful.

And thou wast not at the side of the Mount when We did call, but a mercy from thy Lord that thou mayest warn a people to whom no warner had come before thee, that they may be mindful.

And thou wast not at the side of the Mount when We did call, but a mercy from thy Lord that thou mayest warn a people to whom no warner had come before thee, that they may be mindful.

And thou wast not at the side of the Mount when We did call, but a mercy from thy Lord that thou mayest warn a people to whom no warner had come before thee, that they may be mindful.

And thou wast not at the side of the Mount when We did call, but a mercy from thy Lord that thou mayest warn a people to whom no warner had come before thee, that they may be mindful.

And thou wast not at the side of the Mount when We did call, but a mercy from thy Lord that thou mayest warn a people to whom no warner had come before thee, that they may be mindful.

And thou wast not at the side of the Mount when We did call, but a mercy from thy Lord that thou mayest warn a people to whom no warner had come before thee, that they may be mindful.

And thou wast not at the side of the Mount when We did call, but a mercy from thy Lord that thou mayest warn a people to whom no warner had come before thee, that they may be mindful.

And thou wast not at the side of the Mount when We did call, but a mercy from thy Lord that thou mayest warn a people to whom no warner had come before thee, that they may be mindful.

And thou wast not at the side of the Mount when We did call, but a mercy from thy Lord that thou mayest warn a people to whom no warner had come before thee, that they may be mindful.

And thou wast not at the side of the Mount when We did call, but a mercy from thy Lord that thou mayest warn a people to whom no warner had come before thee, that they may be mindful.

And thou wast not at the side of the Mount when We did call, but a mercy from thy Lord that thou mayest warn a people to whom no warner had come before thee, that they may be mindful.
Those to whom WE gave the Book before the (Some of) the followers of the Bible believe in the Quran.

Those whom we blessed with the previous scriptures believe in them.

Those unto whom We gave the Scripture before it, they believe in it.

And WE have, indeed, sent revelation to them continuously, that they might take heed.

And WE have delivered the message to them, that they may take heed.

And certainly WE have made the word to reach them so that they may be mindful.

And WE have, indeed, sent revelation to them continuously, that they may be admonished.

Now have WE caused the Word to reach them themselves, in order that they may receive admonition.

Those to whom WE gave the Scripture [i.e. the Taurat (Torah) and the Injeel (Gospel), etc.] before it, they believe in it (the Qur'an).

Those unto whom WE gave the Book before it, they believe in it.

Those whom we blessed with the previous scriptures believe in this.

(Some of) the followers of the Bible believe in the Quran.

(As to) those whom WE gave the Book before it, they are believers in it.

Those to whom WE gave the Book before the Qur'an - they believe in it.

Those to whom WE sent the Book before this, - they believe in this (revelation):
028:053 And when it is recited to them, they say: 'We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allah in Islam as Muslims (like 'Abdullah bin Salam and Salman Al- Farisi, etc.).

028:053 Maulana And when it is recited to them they say: We believe in it; surely it is the Truth from our Lord; we were indeed before this submitting ones.

028:053 Pickthall And when it is recited unto them, they say: We believe in it. Lo! it is the Truth from our Lord. Lo! even before it we were of those who surrender (unto Him).

028:053 Rashid When it is recited to them, they will say, 'We believe in it. This is the truth from our Lord. Even before we heard of it, we were submitters.'

028:053 Sarwar When it is recited to them, they say, 'We believe in it. It is the Truth from our Lord. We were Muslims before it was revealed'.

028:053 Shakir And when it is recited to them they say: We believe in it surely it is the truth from our Lord; surely we were submitters before this.

028:053 Sherali And when it is recited unto them, they say, 'We believe in it. Verily, it is the truth from our Lord. Indeed, even before it we had submitted to its teaching.'

028:053 Yusufali And when it is recited to them, they say: 'We believe therein, for it is the Truth from our Lord: indeed we have been Muslims (bowing to Allah's Will) from this before.

028:054 These will be given their reward twice over, because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.

028:054 Maulana These will be given their reward twice over because they are steadfast and repel evil with good and spend out of what We have given them.

028:054 Pickthall These will be given their reward twice over, because they are steadfast and repel evil with good, and spend of that wherewith We have provided them.

028:054 Rashad To these we grant twice the reward, because they steadfastly persevere. They counter evil works with good works, and from our provisions to them, they give.

028:054 Sarwar These will receive double reward for their forbearance, replacing evil by virtue, and for their spending for the cause of God.

028:054 Shakir These shall be granted their reward twice, because they are steadfast and they repel evil with good and spend out of what We have given them.

028:054 Sherali These will be given their reward twice, for they have been steadfast, and they repel evil with good, and spend out of what WE have given them.

028:054 Yusufali Twice will they be given their reward, for that they have persevered, that they avert Evil with Good, and that they spend (in charity) out of what We have given them.

028:055 And when they hear Al-Laghw (dirty, false, evil vain talk), they withdraw from it and say: 'To us our deeds, and to you your deeds. Peace be to you. We seek not the ignorant.'

028:055 Maulana And when they hear idle talk, they turn aside from it and say: For us are our deeds and for you your deeds. Peace be to you! We desire not the ignorant.

028:055 Pickthall And when they hear vanity they withdrawing from it and say: Unto us our works and unto you your works. Peace be unto you! We desire not the ignorne.

028:055 Rashad When they come across vain talk, they disregard it and say, 'We are responsible for our deeds, and you are responsible for your deeds. Peace be upon you. We do not wish to behave like the ignorant ones.'

028:055 Sarwar When they hear impious words, they ignore them, saying, "We shall be responsible for our deeds and you will be responsible for yours. Peace be with you. We do not want to become ignorant."

028:055 Shakir And when they hear idle talk they turn aside from it and say: We shall have our deeds and you shall have your deeds; peace be on you, we do not desire the ignorant.

028:055 Sherali And when they hear idle talk, they turn away from it and say: 'For us are our works and for you your works. Peace be upon you. We have no concern with the ignorant.'

028:055 Yusufali And when they hear vain talk, they turn away therefrom and say: 'To us our deeds, and to you yours; peace be to you: we seek not the ignorant.'

028:056 Verily! You (O Muhammad SAW) guide not whom you like, but Allah guides whom He wills. Allah knows best those who receive guidance.

028:056 Maulana Surely thou canst not guide whom thou lovest, but Allah guideth whom He pleases; and He knows best those who receive guidance.

028:056 Pickthall Lo! thou (O Muhammad) guidest not whom thou lovtest, but Allah guideth whom He will. And He is Best Aware of those who walk aright.

028:056 Rashad You cannot guide the ones you love. GOD is the only One who guides in accordance with His will, and in accordance with His knowledge of those who deserve the guidance.

028:056 Sarwar (Muhammad), you cannot guide whomever you love, but God guides whomsoever He wants and knows best those who seek guidance.

028:056 Shakir Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way.

028:056 Sherali Surely, thou canst not guide whomsoever thou lovtest; but ALLAH guidest whomsoever HE pleases; and HE knows best those who would accept guidance.

028:056 Yusufali It is true thou wilt not be able to guide every one, whom thou lovtest; but Allah guides those whom He will and He knows best those who receive guidance.

028:057 And they say: "If we follow the guidance with you, we would be snatched away from our land." Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves, but most of them know not.

028:057 Maulana And they say: If we follow the guidance with thee, we should be carried off from our country. Have We not settled them in a safe, sacred territory to which fruits of every kind are drawn? A sustenance from Us -- but most of them know not.

028:057 Pickthall And they say: If we were to follow the Guidance with thee we should be torn out of our land. Have We not established for them a sure sanctuary, wherunto the produce of all things is brought (in trade), a provision from Our presence? But most of them know not.

028:057 Rashad They said, "If we follow your guidance, we will suffer persecution." Did we not establish for them a Sacred Sanctuary, to which all kinds of fruits are offered, as a provision from us? Indeed, most of them do not know.

028:057 Sarwar They, (the pagans), say, "If we were to follow your guidance we would be snatched away from our land. Have We not given them the secure, holy precinct wherein all types of fruits are brought to them as a sustenance from Us? However, many of them do not know it.

028:057 Shakir And they say: If we follow the guidance with you, we shall be carried off from our country. What ! have We not settled them in a safe, sacred territory to which fruits of every kind shall be drawn? -- a sustenance from Us; but most of them do not know.

028:057 Sherali And they say, 'If we were to follow the guidance with thee, we should be snatched away from our land.' Say to them, 'Have WE not established for them a safe sanctuary, to which are brought the fruits of all things, as a provision from US?' But most of them know not.

028:057 Yusufali They say: "If we were to follow the guidance with thee, we should be snatched away from our land." Have We not established for them a secure sanctuary, to which are brought as tribute fruits of all kinds,- a provision from Ourselves? but most of them understand not.
And how many a town (population) have We destroyed, which was thankless for its means of livelihood (disobeyed Allah, and His Messengers, by doing evil deeds and crimes)! And those are their dwellings, which have not been inhabited after them except a little. And verily! We have been the inheritors.

And how many a town have We destroyed which exulted in its means of subsistence! So those are their abodes: they have not been dwelt in after them except a little. And We are ever the inheritors.

And how many a community have We annihilated for turning unappreciative of their lives. Consequently, here are their homes, nothing but uninhabited ruins after them, except a few. We were the inheritors.

Many a community we annihilated for turning unappreciative of their lives. Consequently, here are their homes, nothing but uninhabited ruins after them, except a few. We were the inheritors.

How many nations, who had enjoyed great prosperity, had We destroyed? Those are their homes which were not inhabited thereafter except for a short time. Only We were their heirs.

And how many a town have We destroyed which exulted in its means of subsistence, so these are their abodes, they have not been dwelt in after them except a little, and We are the inheritors.

And how many a town we promised a goodly promise, which he will meet with, like him whom We have provided with the provisions of this world's life, then on the day of resurrection he shall be of those brought up (for punishment)?

And how many populations We destroyed, which exulted in their life (of ease and plenty)! now those habitations of theirs, after them, are deserted,- All but a (miserable) few! And We are their heirs!

And never will your Lord destroy the towns (populations) until He sends to their mother town a Messenger reciting to them Our Verses. And never would We destroy the towns unless the people thereof are Zalimun (polytheists, wrong-doers, disbelievers in the Oneness of Allah, oppressors and tyrants).

And thy Lord never destroyed the towns, until He has raised in their metropolis a messenger, reciting to them Our messages, and We never destroyed the towns except when their people were Zalimun.

And never did thy Lord destroy the towns, till He had raised up in their mother-(town) a messenger reciting unto them Our revelations. And never did We destroy the towns unless the folk thereof were evil-doers.

And the Lord never annihilates any community without sending a messenger in their midst thereof, to receive our revelations to them. We never annul any community, unless its people are wicked.

Your Lord did not destroy the people of the towns without first sending a Messenger to the mother town who would recite His revelations to them. We did not want to destroy the towns if the people therein were not unjust.

And your Lord never destroyed the towns until He raised in their metropolis a messenger, reciting to them Our communications, and We never destroyed the towns except when their people were unjust.

And thy Lord would never destroy the towns until HE has raised in the mother-town thereof a Messenger, reciting unto them Our Signs; nor would WE destroy the towns unless the people thereof were wrongdoers.

Nor was thy Lord the one to destroy a population until He had sent to its centre a messenger, rehearsing to them Our Signs; nor are We going to destroy a population except when its members practise iniquity.

And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allah is better and more lasting. Do you not then understand?

And whatever things you have been given are only a provision of this world’s life and its adornment, and whatever is with Allah is better and more lasting. Do you not then understand?

Everything that is given to you is only the material of this life, and its vanity. What is with GOD is far better, and everlasting. Do you not then understand?

Whatever you (people) have been given are only the means for enjoyment and beauty of the worldly life, but the means of enjoyment (which you will receive from God) in the life to come will be better and everlasting. Will you then not take heed?

Whatever things you have been given are only a provision of this world's life and its adornment, and whatever is with Allah is better and more lasting; do you not then understand?

And whatever of anything you are given is only a temporary enjoyment of the present life and an adornment thereof; and that which is with ALLAH is better and more lasting. Will you not then understand?

The (material) things which ye are given are but the conveniences of this life and the glitter thereof; but that which is with Allah is better and more enduring: will ye not then be wise?

Section 7: Opponents shall be brought low

Is he whom We have promised an excellent promise (Paradise), which he will find true, like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?

Is he to whom We have promised a goodly promise, which he will meet with, like him whom We have provided with the provisions of this world's life, then on the day of Resurrection he will be of those brought up (for punishment)?

Is he whom We have promised a fair promise which he will find (true) like him whom We suffer to enjoy awhile the comfort of the life of the world, then on the Day of Resurrection he will be of those arraigned

Is one whom We promised a good promise that will surely come to pass, equal to one whom we provide with the temporary materials of this life, then suffers eternal doom on the Day of Resurrection?

Is the case of those to whom We have promised good things - which they will certainly receive in the life to come - equal to the case of those to whom We have granted the means of enjoyment in the worldly life and who will certainly be questioned about them in the life to come?.

Is he to whom We have promised a goodly promise which he shall meet with like him whom We have provided with the provisions of this world's life, then on the day of resurrection he shall be of those who are fraught up?

Are (these two) alike?- one to whom We have made a goodly promise, and who is going to reach its (fulfilment), and one to whom We have given the good things of this life, but who, on the Day of Judgment, is to be among those brought up (for punishment)?
028:062
028:062 Khan  And (remember) the Day when He will call to them, and say: "Where are My (so-called) partners whom you used to assert?"
028:062 Maulana  And the day when He will call them and say: Where are those whom you deemed to be My associates?
028:062 Pickthal  On the day when He will call unto them and say: Where are My partners whom ye imagined?
028:062 Rashad  The day will come when He calls upon them, saying, "Where are those idols you had set up beside Me?"
028:062 Sarwar  On the day when He will ask (of the latter group), "Where are those whom you had considered equal to Me?"
028:062 Shakir  And on the day when He will call them and say: Where are those whom you deemed to be My associates?
028:062 Sherali  And on that day HE will call to them, and say, "Where are those whom you allege to be my associates?"
028:062 Yusufali  That Day (Allah) will call to them, and say "Where are my 'partners'? - whom ye imagined (to be such)?"
028:063 Khan  Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence (from them) before You. It was not us they worshipped."
028:063 Maulana  Those against whom the word has proved true will say: Our Lord, these are they whom we caused to deviate -- we caused them to deviate as we ourselves deviated. We declare our innocence before Thee. Us they never worshipped.
028:063 Pickthal  Those concerning whom the Word will have come true will say: Our Lord! These are they whom we led astray. We led them astray even as we ourselves were astray. We declare our innocence before Thee: us they never worshipped.
028:063 Rashad  Those who incurred the judgment will say, "Our Lord, these are the ones we misled; we misled them only because we ourselves had gone astray. We now devote ourselves totally to You. They were not really worshipping us."
028:063 Sarwar  Those who have become subject to punishment will say, "Lord, they seduced us." Their idols will say, "We seduced them but we renounce their worshipping us for it was not us whom they worshipped".
028:063 Shakir  Those against whom the sentence has become confirmed will say: Our Lord! these are they whom we caused to err; we caused them to err as we ourselves did err; to Thee we declare ourselves to be clear of (them); they never served Us.
028:063 Sherali  Then those, against whom the sentence of punishment will have become due, will say, 'Our Lord, these are those whom we led astray. We led them astray even as we had gone astray ourselves. We now dissociate ourselves from them and turn to Thee. It was not us that you worshiped.'
028:063 Yusufali  Those against whom the charge will be proved, will say: "Our Lord! These are the ones whom we led astray: we led them astray, as we were astray ourselves: we free ourselves (from them) in Thy presence: it was not us they worshipped."
028:064 Khan  And it will be said to them: "Call upon your (so-called) partners (of Allah), and they will call upon them, but they will give no answer to them, and they will see the torment. (They will then) make up their minds that only they had been guided!"
028:064 Maulana  And it will be said: Call your associate-gods. So they will call upon them, but they will not answer them, and they will see the chastisement.
028:064 Pickthal  And it will be said: Cry unto your (so-called) partners (of Allah). And they will cry unto them, and they will give no answer unto them, and they will see the Doom. Ah, if they had but been guided!
028:064 Rashad  It will be said, "Call upon your idols (to help you)." They will call upon them, but they will not respond. They will suffer the retribution, and wish that they were guided!
028:064 Sarwar  They will be told to call their idols. They will call them but will receive no answer. They will see the torment approaching and wish that they had sought guidance.
028:064 Shakir  It will be said to the idolaters, 'Now call upon your so-called partners.' And they will call upon them, but they will not answer them. And they will see the punishment and wish that they had followed the guidance.
028:064 Sherali  And it will be said: Call your associate-gods. So they will call upon them, but they will not answer them, and they shall see the punishment: would that they had followed the right way!
028:064 Yusufali  It will be said (to them): "Call upon your 'partners' (for help): they will call upon them, but they will not listen to them; and they will see the Penalty (before them); (how they will wish) 'if only they had been open to guidance!'"
028:065 Khan  And (remember) the Day (Allah) will call to them, and say: "What answer gave you to the Messengers?"
028:065 Maulana  And the day He will call them, then say: What was the answer you gave to the messengers?
028:065 Pickthal  And on the Day when He will call unto them and say: What answer gave ye to the messengers?
028:065 Rashad  On that day, He will ask everyone, "How did you respond to the messengers?"
028:065 Sarwar  On the day when God will call them and ask them, "What answer did you give to (Our) messengers?".
028:065 Shakir  And on the day when He shall call them and say: What was the answer you gave to the messengers?
028:065 Sherali  And on that day ALLAH will call to them and say, 'What answer gave you to the Messengers?'
028:065 Yusufali  That Day (Allah) will call to them, and say: "What was the answer ye gave to the messengers?"
028:066 Khan  Then the news of a good answer will be obscured to them on that day, and they will not be able to ask one another.
028:066 Maulana  On that day excuses will become obscure to them, so they will not ask each other.
028:066 Pickthal  On that day (all) tidings will be dimmed for them, nor will they ask one of another,
028:066 Rashad  They will be so stunned by the facts on that day, they will be speechless.
028:066 Sarwar  The door to all answers will be closed to them and they will not even be able to ask one another.
028:066 Shakir  Then the pleas shall become obscure to them on that day, so they shall not ask each other.
028:066 Sherali  Then all excuses will become obscure to them on that day and they shall not even ask each other.
028:066 Yusufali  Then the (whole) story that Day will seem obscure to them (like light to the blind) and they will not be able (even) to question each other.
028:067 Khan  But as for him who repented (from polytheism and sins, etc.), believed (in the Oneness of Allah, and in His Messenger Muhammad SAW), and did righteous deeds (in the life of this world), then he will be among those who are successful.
028:067 Maulana  But as to him who repents and believes and does good, maybe he will be among the successful.
028:067 Pickthal  But as for him who shall repent and believe and do right, he may be one of the successful.
028:067 Rashad  As for those who repent, believe, and lead a righteous life, they will end up with the winners.
028:067 Sarwar  However, those who have repented and have become righteous striving believers will perhaps have everlasting happiness.
028:067 Shakir  But as to him who repents and believes and does good, maybe he will be among the successful:
028:067 Sherali  But he who repents and believes and does righteous deeds, maybe, he will be among the prosperous.
028:067 Yusufali  But any that (in this life) had repented, believed, and worked righteousness, will have hopes to be among those who achieve salvation.
And your Lord creates whatsoever He wills and chooses, no choice have they (in any matter). Glorified be Allah, and exalted above all that they associate as partners (with Him).

And thy Lord creates and chooses whom He pleases. To choose is not theirs. Glory be to Allah and exalted be He above what they associate (with Him)!

Thy Lord bringeth to pass what He will and chooseth. They have never any choice. Glorified be Allah and Exalted above all that they associate (with Him)!

Your Lord is the One who creates whatever He wills, and chooses; no one else does any choosing. Glory be to GOD, the Most Exalted. He is far above needing partners.

Your Lord creates and chooses (to grant mercy) to whomever He wants. (In matters of guidance) they (unbelievers) do not have the choice to choose whatever they want. God is too exalted to be considered equal to anything else.

And your Lord creates and chooses whom He pleases; to choose is not theirs; glory be to Allah, and exalted be He above what they associate (with Him).

And thy Lord creates whatever HE pleases, and chooses whomsoever HE pleases. It is not for them to choose. Glorified be ALLAH. HE is far above all that they associate with HIM.

And thy Lord does create and choose as He pleases: no choice have they (in the matter): Glory to Allah! and far is He above the partners they ascribe (to Him)!

And your Lord knows what their breasts conceal, and what they reveal.

And thy Lord knows what their breasts conceal and what they proclaim.

Your Lord knows what their breasts conceal and what they declare.

And your Lord knows what their breasts conceal and all that they reveal.

Your Lord knows what their breasts conceal and what they reveal.

And thy Lord knows what their breasts conceal and what they manifest.

And thy Lord knows what their breasts conceal, and what they disclose.

And thy Lord knows all that their hearts conceal and all that they reveal.

Tell me! If Allah made night continuous for you till the Day of Resurrection, who is a god beside Allah who could bring you light? Will you not then hear?

Have ye thought, if Allah were to make the night to continue incessantly on you till the day of Resurrection, who is the god besides Allah who could bring you light? Will you not then hear?

Do you see if Allah made night everlasting for you till the Day of Resurrection, who is a god beside Allah who could bring you light? Will you not then hear?

What if GOD made the night to continue incessantly on you till the day of Resurrection, who is a god besides Allah who could bring you light? Will you not then hear?

If Allah were to make the night to continue perpetually over you till the Day of Judgment, what god is there other than Allah, who can give you enlightenment? Will ye not then hearken?
028:072 028:072 Khan  Say (O Muhammad SAW): "Tell me! If Allah made day continuous for you till the Day of Resurrection, who is an ilah (a god) besides Allah who could bring you night wherein you rest? Will you not then see?"

028:072 Maulana  Say: Do you see if Allah were to make the day to continue incessantly on you till the day of Resurrection, who is the god besides Allah that could bring you the night in which you take rest? Do you not then see?

028:072 Pickthal  Say: Have ye thought, if Allah made day everlasting for you till the Day of Resurrection, who is a god beside Allah who could bring you night wherein ye rest? Will ye not then see?

028:072 Rashad  Say, "What if GOD made the daylight perpetual, until the Day of Resurrection? Which god, other than GOD, can provide you with a night for your rest? Do you not see?"

028:072 Sarwar  Say, "Do you not think that if God were to cause the day to continue until the Day of Judgment, which Lord besides Him could bring you the night to rest. Do you not see (His signs)?"

028:072 Shakir  Say: Tell me, if Allah were to make the day to continue incessantly on you till the day of resurrection, who is the god besides Allah that could bring you the night in which you take rest? Do you not then see?

028:072 Sherali  Say, 'Tell me, if ALLAH should make the day to continue perpetually over you till the Day of Resurrection, what god is there other than ALLAH who could bring you night wherein you could rest? Will you not then see?'

028:072 Yusufali  Say: See ye? If Allah were to make the day perpetual over you to the Day of Judgment, what god is there other than Allah, who can give you a night in which ye can rest? Will ye not then see?

028:073 028:073 Khan  It is out of His Mercy that He has put for you night and day, that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day), and in order that you may be grateful.

028:073 Maulana  And out of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His grace, and that you may give thanks.

028:073 Pickthal  Of His mercy hath He appointed for you night and day, that therein ye may rest, and that ye may seek His bounty, and that haply ye may be thankful.

028:073 Rashad  It is mercy from Him that He created for you the night and the day in order to rest (during the night), then seek His provisions (during the day), that you may be appreciative.

028:073 Sarwar  He has made the night and day for you to rest as a mercy to you and seek His favor and that perhaps you will give Him thanks.

028:073 Shakir  And out of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His grace, and that you may give thanks.

028:073 Sherali  And of HIS mercy HE has made for you the night and the day, that you may rest therein and that you may seek of HIS bounty, and that you may be grateful.

028:073 Yusufali  It is out of His Mercy that He has made for you Night and Day,- that ye may rest therein, and that ye may seek of his Grace;- and in order that ye may be grateful.

028:074 028:074 Khan  And (remember) the Day when He (your Lord Allah) will call them (those who worshipped others along with Allah), and will say: "Where are My (so-called) partners, whom you used to assert?"

028:074 Maulana  And the day when He will call them and say: Where are My associates whom you pretended?

028:074 Pickthal  The day will come when He asks them, "Where are the idols you had fabricated to rank with Me?"

028:074 Rashad  God will call the unbelievers on the Day of Judgment and ask them, "Where are your idols in which you had faith?.

028:074 Sarwar  And on the day when He shall call them and say: Where are those whom you deemed to be My associates?

028:074 Shakir  And on that day HE will call to them and say, 'Where are those whom you alleged to be my associates?'

028:074 Sherali  The Day that He will call on them, He will say: "Where are my partners? whom ye imagined (to be such)?"

028:075 028:075 Khan  And the Day that He will call them, He will say: "Where are my (so-called) partners, whom ye imagined (to be such)?"

028:075 Maulana  And He will call to them and say: "Bring your proof." Then they shall know that the truth is with Allah (Alone), and in order that ye should know that the truth is with Allah (Alone), and the lies (false gods) which they invented will disappear from them.

028:075 Pickthal  And We shall call from every nation a witness, and We shall say: 'Bring your proof.' Then they will know that Allah hath the Truth, and all that they invented will have failed them.

028:075 Rashad  We will select from every community a witness, then say, "Present your proof." They will realize then that all truth belongs with GOD, while the idols they had fabricated will abandon them.

028:075 Sarwar  We shall call from every nation a witness and shall ask them to bring proof (in support of their belief). They will know that truth belongs to God and that whatever they had falsely invented has abandoned them.

028:075 Shakir  And We will draw forth from among every nation a witness and say: Bring your proof; then shall they know that the truth is Allah's, and that which they forged shall depart from them.

028:075 Sherali  And WE shall take out from every people a witness and WE shall say, 'Bring your proof.' Then they will know that the truth belongs to ALLAH alone. And that which they used to forge will all be lost unto them.

028:075 Yusufali  And from each people shall We draw a witness, and We shall say: "Produce your Proof": then shall they know that the Truth is in Allah (alone), and the (lies) which they invented will leave them in lurch.
Section 8: Korah's Wealth leads him to Ruin

Verily, Qarun (Korah) was of Musa's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys thereof would have been a burden to a body of strong men. When his people said to him: 'Do not be glad (with ungratefulness to Allah's Favours). Verily! Allah likes not those who are glad (with ungratefulness to Allah's Favours).

Korah was surely of the people of Moses, but he oppressed them, and We gave him treasures, so much so that his hoards of wealth would weigh down a body of strong men. When his people said to him: Exult not; surely Allah loves not the exultant.

Now Korah was of Moses' folk, but he oppressed them; and We gave him so much treasure that the stores thereof would verily have been a burden for a troop of mighty men. When his own folk said unto him: Exult not; lo! Allah loveth not the exultant;

Verily, Korah was a man from the people of Moses. This man rebelled against them. We had given him so much treasure that the keys of the stores of his treasures could hardly even be carried by a group of strong people. His people told him, 'Do not be proud of your wealth; God does not love those who are proudly happy of their wealth.

Surely Qaroun was of the people of Musa, but he rebelled against them, and We had given him of the treasures, so much so that his hoards of wealth would certainly weigh down a company of men possessed of great strength. When his people said to him: Do not exult, surely Allah does not love the exultant;

Verily, Korah was of the people of Moses, but he behaved tyrannically towards them. And WE had given him treasures of hoarded wealth so much that the keys thereof would have weighed down a party of strong men. When his people said to him, 'Exult not, surely ALLAH loves not those who exult;

Qarun was doubtless, of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men, behold, his people said to him: 'Exult not, for Allah loveth not those who exult (in riches).

But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and neglect not your portion of legal enjoinments.

And seek the abode of the Hereafter by means of what Allah has given thee, and seek not mischief in the land. Verily, Allah likes not the Mufsidun (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupts).

And seek the abode of the Hereafter by means of what Allah has given thee, and neglect not thy portion of the world, and do good (to others) as Allah has done good to thee, and seek not to make mischief in the land. Surely Allah loves not the mischief-makers.

"Use the provisions bestowed upon you by GOD to seek the abode of the Hereafter, without neglecting your share in this world. Be charitable, as GOD has been charitable towards you. Do not keep on corrupting the earth. GOD does not love the corruptors."

Seek the gains of the life to come through your wealth without ignoring your share of this life. Do favors to others just as God has done favors to you. Do not commit evil in the land for God does not love the evil-doers."

And seek by means of what Allah has given you, the future abode, and do not neglect your portion of this world, and do good (to others) as Allah has done good to you, and do not seek to make mischief in the land, surely Allah does not love the mischief-makers.

"But seek, with the (wealth) which Allah has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as Allah has done good to you, and seek not to create mischief in the land, surely Allah loves not the mischief-makers;"

He said: "This has been given to me only because of knowledge I possess." Did he not know that Allah had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected. But the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) will not be questioned of their sins (because Allah knows them well, so they will be punished without account).

Verily, Qarun (Korah) was of Musa's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys thereof would have been a burden to a body of strong men. When his people said to him: 'Do not be glad (with ungratefulness to Allah's Favours). Verily! Allah likes not those who are glad (with ungratefulness to Allah's Favours).

He said: I have been given this only on account of the knowledge I have. Did he not know that Allah had destroyed him generations who were mightier in strength than he and greater in assemblage? And the guilty are not questioned about their sins.

He said: I have been given it only on account of the knowledge I possess. Knew he not that Allah had destroyed already of the generations before him men who were mightier than him in strength and greater in respect of following? The guilty are not questioned of their sins.

He said, I attained all this because of my own cleverness." Did he not realize that GOD had annihilated before him generations that were much stronger than he, and greater in number? The (annihilated) transgressors were not asked about their crimes.

He said, 'I have received this wealth because of my knowledge.' Did he not know that God had destroyed many generations that lived before him who were stronger than him in power and people? (There will be no need) to ask the criminals what sins they have committed, (for the angels already know them)

He said: I have been given this only on account of the knowledge I have. Did he not know that Allah had destroyed before him of the generations those who were mightier in strength than he and greater in assemblage? And the guilty shall not be asked about their faults.

He said, 'All this has been given to me because of a certain knowledge which I have.' Did he not know that Allah had destroyed, before him, (whole) generations - which were superior to him in strength and greater in the amount (of riches) they had collected? But the wicked are not called (immediately) to account for their sins.
And the disbelievers never prosper.

Woe to the unbelievers who will have no happiness.

And those who yearned for his place only the day before began to say: Ah! (know) that Allah amplifies and straitens the means of subsistence for whom He will of His slaves. Had it not been for God's grace towards us, He would have caused it to swallow us up too. We now realize that the disbelievers never prosper.

And morning found those who had coveted his place but yesterday crying: Ah, welladay! Allah enlargeth the provision for whom He will, and withholds. If it were not for GOD's grace towards us, He could have caused the earth to swallow us up! Woe to the unbelievers who have no host to help them against Allah, nor was he of those who can save themselves.

And the disbelievers never prosper.

And morning found those who had coveted his place but yesterday crying: Ah, welladay! Allah enlargeth the provision for whom He will, and withholds. If it were not for GOD's grace towards us, He could have caused the earth to swallow us up! Woe to the unbelievers who have no host to help them against Allah, nor was he of those who can save themselves.

And those who yearned for his place only the day before began to say: Ah! (know) that Allah amplifies and straitens the means of subsistence for whom He will of His slaves. Had it not been for God's grace towards us, He would have caused the earth to swallow us up. Woe to the unbelievers who have no host to help them against Allah, nor was he of those who can save themselves.

And the disbelievers never prosper.

And the disbelievers never prosper.

And the disbelievers never prosper.

And the disbelievers never prosper.

And the disbelievers never prosper.

And the disbelievers never prosper.

And the disbelievers never prosper.
And you did not expect that the Book would be sent down to you except as a mercy from your Lord; so never be a helper of the disbelievers.

You had no hope that the Scripture would be inspired in thee; but it is a mercy from your Lord. Therefore, you shall not side with the disbelievers.

You never expected this scripture to come your way; but it is a mercy from your Lord. Therefore, you shall not side with the disbelievers.

He who has made the Qur'an binding on you will bring you back to the Place of Return. Say: My Lord knows best him who has brought guidance, and he who is in manifest error.

Whoever brings good, he shall have better than it, and whoever brings evil, those who do evil shall not be rewarded (for) aught except what they did.

Whoever brings a good deed, he will have better than the same; while as for him who bringeth an ill-deed, those who do ill-deeds will be requited only what they did.

Whoso bringeth a good deed, he will have better than the same; while as for him who bringeth an ill-deed, those who do ill-deeds will be rewarded but according to what they did.

He who does a good deed shall have a reward better than that; and as for him who does an evil deed - those who do evil deeds shall not be rewarded but according to what they did.

He who does good, the reward to him is better than his deed; but if any does evil, the doers of evil are only punished (to the extent) of their deeds.

The reward of a good deed will be greater than the deed itself and the recompense for an evil deed will be equivalent to the deed.

The retribution for their sins is precisely equivalent to their works.

The good end is for the righteous.

As for that Abode of the Hereafter We assign it unto those who seek not oppression in the earth, nor corruption. And the good end is for the righteous.

This is the home of the Hereafter. WE give it to those who seek not self-exaltation in the earth, nor corruption. And the good end is for the righteous.

That Home of the Hereafter We shall give to those who intend not high-handedness or mischief on earth: and the end is (best) for the righteous.

Verily He Who has given you (O Muhammad SAW) the Qur'an (i.e. ordered you to act on its laws and to preach it to others) will surely bring you back to the Ma'ad (place of return, either to Makkah or to Paradise after your death, etc.). Say (O Muhammad SAW): "My Lord is Aware of him who brings guidance, and he who is in manifest error."

He who has made the Qur'an binding on thee will surely bring thee back to the Place of Return. Say: My Lord knows best him who has brought the guidance and him who is in manifest error.

Lo! He Who hath given thee the Qur'an for a law will surely bring thee home again. Say: My Lord is Best Aware of him who bringeth guidance and him who is in error manifest.

Surely, the One who decreed the Qur'an for you will summon you to a predetermined appointment. Say, "My Lord is fully aware of those who uphold the guidance, and those who have gone astray."

Verily He Who ordained the Qur'an for thee, will bring thee back to the Place of Return. Say: My Lord knows best who it is that brings true guidance, and who is in manifest error."

And you were not expecting that the Book (this Qur'an) would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.

And thou didst not expect that the Book would be inspired to thee, but it is a mercy from thy Lord, so be not a backer up of the disbelievers.

You never expected this scripture to come your way; but this is a mercy from your Lord. Therefore, you shall not side with the disbelievers.

You had no hope of receiving the Book except by the mercy of your Lord. Do not be a supporter of the unbelievers.

And you did not expect that the Book would be inspired to you, but it is a mercy from your Lord, therefore be not a backer-up of the unbelievers.

And thou didst never expect that the Book would be revealed to thee; but it is a mercy from thy Lord; so never be a helper of disbelievers.
And let them not turn you (O Muhammad SAW) away from (preaching) the Ayat (revelations and verses) of Allah after they have been sent down to you, and invite (men) to believe in your Lord [i.e: in the Oneness (Tauhid) of Allah (1) Oneness of the Lordship of Allah; (2) Oneness of the worship of Allah; (3) Oneness of the Names and Qualities of Allah], and be not of Al-Mushrikun (those who associate partners with Allah, e.g. polytheists, pagans, idolaters, those who disbelieve in the Oneness of Allah and deny the Prophethood of Messenger Muhammad SAW).

And let them not turn thee aside from the messages of Allah after they have been revealed to thee, and call (men) to thy Lord and be not of the polytheists.

Let them not prevent you from following the revelations of God after they are revealed to you. Call (mankind) to your Lord and do not be not a pagan.

And let them not turn you aside from the communications of Allah after they have been revealed to you, and call (men) to your Lord and be not of the polytheists.

And let them not turn thee away from the Signs of ALLAH, after they have been sent down to thee; and call mankind to thy Lord, and be not of those who associate partners with HIM.

And let nothing keep thee back from the Signs of Allah after they have been revealed to thee: and invite (men) to thy Lord, and be not of the company of those who join gods with Allah.

And let them not divert thee from the revelations of Allah after they have been sent down unto you; and call (men) to your Lord, and be not of the polytheists.

And let them not divert thee from the revelations of God after they are revealed to thee, and call (men) to thy Lord and be not of the polytheists.

Do men think that they will be left alone because they say, "We believe," and will not be tested?

Do you think that they will be left alone because they say, "We believe," and will not be tested?

Do you think that they will be left behind because they say, "We believe," and will not be tested?

Do you think that they will be left alone because they say, "We believe," and will not be tested?

Do men think that they will be left alone because they say, "We believe," and will not be tested?

Do you think that they will be left alone because they say, "We believe," and will not be tested?

Do you think that they will be left alone because they say, "We believe," and will not be tested?

Do you think that they will be left alone because they say, "We believe," and will not be tested?
And those who believe and work righteous deeds, We shall admit the righteously striving believers into the company of the pious ones.

And as for those who believe and do good works, We verily shall make them enter among the righteous.

And for those who believe and do righteous deeds, We shall certainly remove from them their evil deeds and We shall certainly reward them according to the best of what they did.

And those who believe and work righteous deeds, We shall admit them into the company of the Righteous.

And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do.

And when you visit your relatives, your friends, or your neighbors, bestow upon them something out of kindness. And We have enjoined kindness (hospitality) upon the Believers.

And We have enjoined on people kindness to parents. But if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou has no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do.

And We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me of which thou hast no knowledge, then obey them not. Unto Me is your return, and I shall tell you what you used to do.

And whoso strive hard should know that it is for his own good. God is independent of all worlds.

And whoever strives, he strives only for himself, and for him shall We add to what he has earned, and We shall reward him for the best of what he did.

And whoever strives for his own soul; verily, Allah is Independent of all His creatures.
And among men is he who says: We believe in Allah; but when he is persecuted for the sake of Allah, he thinks the persecution of men to be as the chastisement of Allah. And if there comes help from thy Lord, they will say: Surely we were with you. Is not Allah the Best Knower of what is in the hearts of mankind?

Of mankind are some who say: We believe in Allah, but if they are made to suffer for the sake of Allah, they consider the trial of mankind as Allah's punishment, and if victory comes from your Lord, (the hypocrites) will say: Verily! We were with you (helping you). Is not Allah Best Aware of what is in the breast of the 'Alamin (mankind and jinns)?

Of mankind is he who saith: We believe in Allah, but, if he be made to suffer for the sake of Allah, he mistaketh the persecution of mankind for Allah's punishment; and then, if victory cometh from thy Lord, will say: Lo! we were with you (all the while). Is not Allah Best Aware of what is in the bosoms of (His) creatures?

Among the people there are those who say, "We believe in God," but as soon as they suffer any hardship because of God, they equate the people's persecution with God's retribution. But if blessings from your Lord come your way, they say, "We were with you." Is God not fully aware of the people's innermost thoughts?

Some people say, "We have faith in God." But when they face some hardship for His cause, they begin to consider the persecution that they have experienced from people as a torment from God. When your Lord grants you a victory, they say, "We were with you." Does God not know best what is in the hearts of every creature?

And among men is he who says: We believe in Allah; but when he is persecuted in (the way of) Allah he thinks the persecution of men to be as the chastisement of Allah; and if there come assistance from your Lord, they would most certainly say: Surely we were with you. What! is not Allah the best knower of what is in the hearts of all creation?

And men there are some who say, 'We believe in ALLAH;' but when they are made to suffer in the cause of ALLAH, they regard the persecution of men as if it were the punishment of ALLAH. And if help comes from thy Lord, they are sure to say, 'Certainly, we were with you.' Is not ALLAH best aware of what is in the breasts of HIS creatures?

Then there are among men such as say, "We believe in Allah," but when they suffer affliction in (the cause of) Allah, they treat men's oppression as if it were the Wrath of Allah! And if help comes (to thee) from thy Lord, they are sure to say, "We have (always) been with you!" Does not Allah know best all that is in all hearts of all creation?

Verily Allah knows those who believe, and verily He knows the hypocrites [i.e. Allah will test the people with good and hard days to discriminate the good from the wicked (although Allah knows all that before putting them to test)].

And certainly Allah will know those who believe, and He will know the hypocrites.

Verily Allah knoweth those who believe, and verily He knoweth the hypocrites.

And among the people are those who say: "We believe in God," but when they face some hardship for His cause, they consider the persecution of mankind as if it were the wrath of God. And if help comes fromthy Lord, they are sure to say, "We have (always) been with you!" Does not Allah know best all that is in all hearts of all creation?

And they will certainly bear their own burdens, and other burdens besides their own, and verily, they shall be questioned on the Day of Resurrection about which they used to fabricate.

They will bear their own burdens, and (other) burdens along with their own, and on the Day of Judgments they will be called to account for their falsehoods.
And if you reject (the Truth), nations before you did indeed reject (the Truth). And the duty of the Messenger is only to preach publicly (and clearly).

Then We saved him and those with him in the ship, and made it a sign for all peoples.

And (We also saved) Abraham: behold, he said to his people, "Serve Allah and fear Him: That will be best for you, if you did but know.

And (We sent) Abraham, when he said to his people: "Worship God and have fear of Him. It is better for you, if you did but know.

And (remember) Ibrahim (Abraham) when he said to his people: "Worship Allah (Alone), and fear Him, that is better for you if you did but know.

And (We saved) Noah and the people in the Ark and made it a sign for all peoples.

And certainly We sent Nuh to his people, so he remained among them a thousand years less fifty years, then the flood engulfed them because of their transgressions.

And We sent Noah to his people and he lived with them for nine hundred and fifty years, then the flood engulfed them for their injustice.

And We, certainly, sent Noah to his people, and he remained among them a thousand years, short of fifty years. Then the deluge overtook them, while they were wrong-doers.

We (once) sent Noah to his people, and he tarried among them a thousand years less fifty: but the Deluge overwhelmed them while they (persisted in) sin.

And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger is only to convey (the Message).

You worship besides Allah only idols, and you only invent falsehood. Verily, those whom you worship besides Allah have no power to give you provision, so seek your provision from Allah (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.

And (We saved) Abraham: behold, he said to his people, "Serve Allah and fear Him: That will be best for you, if you did but know.

We sent Noah to his people, and he remained among them a thousand years less fifty years. And the deluge overtook them, while they were wrong-doers.

And (We saved) Abraham: He said to his people, "Serve Allah and fear Him: That will be best for you, if you did but know.

What you worship instead of ALLAH are powerless idols; you have invented a lie." The idols you worship besides ALLAH do not possess any provisions for you. Therefore, you shall seek provisions only from GOD. You shall worship Him alone, and be appreciative of Him; to Him you will all return.

Oneness of Allah (Monotheism), and discard the false gods and other deities, and the Deluge overtook them while they were Zalimun (wrong-doers, polytheists, disbelievers, etc.).

We sent Noah to his people, and he remained among them a thousand years less fifty: but the Deluge overwhelmed them while they (persisted in) sin.

And if ye reject (the Message), so did generations before you: and the duty of the Messenger is only to preach publicly (and clearly).
This are Signs for people who believe.

And the only answer of his people was that they said, “Slay him or burn him.” But ALLAH delivered him from the fire. In that, surely, are signs in this for a people who believe.

So naught was the answer of his people except that they said: “Slay him or burn him.” Then ALLAH saved him from the fire. Lo! for those who believe there are lessons.

None of you can escape from these facts, on earth or in the heaven, and you have none beside GOD as a Lord and Master.

None of you can escape (from Him) in the earth or in the sky, and beside GOD you have neither any Wali (Protector or Guardian) nor any Helper.

You cannot challenge God in the heavens or in the earth. No one besides GOD is your guardian or helper.

And you cannot escape in the earth or in the heaven. And besides GOD you have no one who could help you.

And you cannot escape in the earth or in the heaven, and you have no protector or helper besides GOD.

And you say: Slay him or burn him! But GOD delivered him from the fire. Surely therein are Signs for people who believe.

And you cannot escape (from Him) in the earth or in the sky, and beside GOD you have no one who could help you.

And you cannot escape from these facts, on earth or in the heaven, and you have none beside GOD as a Lord and Master.

None of you can escape from these facts, on earth or in the heaven, and you have none beside GOD as a Lord and Master.

And you cannot escape (from Him) in the earth or in the sky, and beside GOD you have neither any Wali (Protector or Guardian) nor any Helper.

You cannot dare to challenge God in the world or in the heavens. And you have none besides GOD as your guardian or helper.

And you cannot escape (from Him) in the earth or in the sky, and beside GOD you have neither any Wali (Protector or Guardian) nor any Helper.

And you cannot dare to challenge God in the heavens or earth. No one besides GOD is your guardian or helper.

And you cannot dare to challenge God in the heavens or earth. No one besides GOD is your guardian or helper.

And you cannot dare to challenge God in the world or in the heavens, and you have none besides GOD as your guardian or helper.

And you cannot dare to challenge God in the world or earth. No one besides GOD is your protector or helper.

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And you cannot dare to challenge God in the world or earth. No one besides GOD is your protector or helper.
029:025 And [Ibrahim (Abraham)] said: "You have taken (for worship) idols instead of Allah, and the love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helper."

029:025 Maulana And he said: you have only taken idols besides Allah by way of friendship between you in this world's life, then on the day of Resurrection some of you will deny others, and some of you will curse others; and your abode is the Fire, and you will have no helpers.

029:025 Pickthad He said: Ye have chosen only idols instead of Allah. The love between you is only in the life of the world. Then on the Day of Resurrection ye will deny each other and curse each other, and your abode will be the Fire, and ye will have no helpers.

029:025 Rashad He said: "You worship beside GOD powerless idols due to peer pressure, just to preserve some friendship among you in this worldly life. But then, on the Day of Resurrection, you will disown one another, and curse one another. Your destiny is Hell, wherein you cannot help one another."

029:025 Sarwar Abraham said, "You believe in idols besides God only out of worldly love, but on the Day of Judgment you will reject and condemn each other. Your dwelling will be fire and no one will help you."

029:025 Shakir And he said: You have only taken for yourselves idols besides Allah by way of friendship between you in this world's life, then on the resurrection day some of you shall deny others, and some of you shall curse others, and your abode is the fire, and you shall not have any helpers. And Abraham said, 'Verily, you have taken for yourselves idols besides ALLAH, out of love for each other in the present life. Then on the Day of Resurrection you will deny each other and curse each other. And your abode will be the Fire; and you will have no helpers.'

029:025 Yusufali And he said: 'For you, ye have taken (for worship) idols besides Allah, out of mutual love and regard between yourselves in this life; but on the Day of Judgment ye shall disown each other and curse each other; and your abode will be the Fire, and ye shall have none to help.'

029:026 So Lot believed in him [Ibrahim's (Abraham) Message of Islamic Monotheism]. He [Ibrahim (Abraham)] said: 'I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise.'

029:026 Maulana So Lot believed in him. And he said: I am fleeing to my Lord. Surely He is the Mighty, the Wise.

029:026 Pickthad And Lot believed him, and said: Lo! I am a fugitive unto my Lord. Lo! He, only He, is the Mighty, the Wise.

029:026 Rashad Lot believed (in his brother's message) to emigrate to his Lord. He said, 'I am fleeing to my Lord. Lo! He is the Almighty, the Most Wise.'

029:026 Sarwar Only Lot believed (in his brother's message) to emigrate to his Lord. He said, 'I seek refuge in my Lord, for He is Majestic and All-Wise'.

029:026 Shakir And Lot believed in him, and he said: I am fleeing to my Lord, surely He is the Mighty, the Wise.

029:026 Sherali And Lot believed in him, and Abraham said, 'I flee unto my Lord; surely, HE is the Mighty, the Wise.'

029:026 Yusufali But Lot had faith in Him: He said: 'I will leave home for the sake of my Lord: for He is Exalted in Might, and Wise.'

029:027 And We bestowed on him [Ibrahim (Abraham)], Ishaque (Isaac) and Yaqub (Jacob), and ordained among his offspring Prophethood and the Book [i.e. the Taurat (Torah) to Musa - Moses - Moses the Injeel (Gospel) to 'Iesa - Jesus], the Qur'an (to Muhammad SAW), all from the offspring of Ibrahim (Abraham), and We granted him his reward in this world, and verily, in the Hereafter he is indeed among the righteous.

029:027 Maulana And We granted him Isaac and Jacob, and ordained prophethood and the Book among his seed. And We gave him his reward in this world, and in the Hereafter he will surely be among the righteous.

029:027 Pickthad And We bestowed on him Isaac and Jacob, and We established the prophethood and the Scripture among his seed, and We gave him his reward in the world, and Lo! in the Hereafter he verily is among the righteous.

029:027 Rashad We granted him Isaac and Jacob, we assigned to his descendants prophethood and the scriptures, we endowed him with his due recompense in this life, and in the Hereafter he will surely be with the righteous.

029:027 Sarwar We granted Isaac and Jacob to Abraham and We bestowed upon his offspring, prophethood and the Book. We gave him his reward in this world and in the next life, he will be among the pious ones.

029:027 Shakir And We granted him Ishqaq (Isaac) and Yaqub (Jacob), and caused the t prophethood and the book to remain in his seed, and We gave him his reward in this world, and in the hereafter he will most surely be among the good.

029:027 Sherali And WE bestowed on him Isaac and Jacob, and WE placed Prophethood and the Book among his descendants, and WE gave him his reward in this life, and in the Hereafter he will, surely, be among the righteous.

029:027 Yusufali And We gave (Abraham) Isaac and Jacob, and ordained among his progeny Prophethood and Revelation, and We granted him his reward in this life; and he was in the Hereafter (of the company) of the Righteous.

029:028 And (remember) Lout (Lot), when he said to his people, "You commit Al-Fahishah (sodomy the worst sin) which none has preceded you in (committing) it in the 'Alamin (mankind and jinn)."

029:028 Maulana And (We sent) Lot when he said to his people: Surely you are guilty of an abomination which none of the nations has done before you.

029:028 Pickthad And Lot (Remember) when he said unto his folk: Lo! ye commit lewdness such as no creature did before you.

029:028 Rashad Lot told his people, "You are certainly committing the kind of indecency which no one in the world has committed before".

029:028 Shakir And (We sent) Lut when he said to his people: Most surely you are guilty of an indecency which none of the nations has ever done before you;

029:028 Sherali And call to mind Lot when he said to his people, 'You commit an abomination such as no one among mankind has ever committed before you;

029:028 Yusufali And (remember) Lut: behold, he said to his people: 'Ye do commit lewdness, such as no people in Creation (ever) committed before you.

029:029 "Verily, you do sodomize with men, and rob the wayfarer (travellers, etc.)! And practise Al-Munkar (disbelief and polytheism and every kind of evil wicked deed) in your meetings." But his people gave no answer except, that they said: "Bring Allah's Torment upon us if you are one of the truthful."

029:029 Maulana Do you come to males and commit robbery on the highway, and commit evil deeds in your assemblies? But the answer of his people was only that they said: Bring on us Allah's chastisement, if thou art truthful.

029:029 Pickthad For come ye not in unto males, and cut ye not the road (for travellers), and commit ye not abomination in your meetings? But the answer of his folk was only that they said: Bring Allah's doom upon us if thou art a truth-teller!

029:029 Rashad "You practice sex with the men, you commit highway robbery, and you allow all kinds of vice in your society," The only response from his people was to say, "Bring to us GOD's retribution, if you are truthful.

029:029 Sarwar Do you engage in carnal relations with men, rob the travellers, and commit evil in your gatherings? His people had no answer but to say, "Bring upon us the torment of God if you are truthful!"

029:029 Shakir What! Do you approach men with lust and commit robbery on the highway, and you commit abomination in your meetings? But the only answer of his people was that they said, 'Bring upon us the punishment of ALLAH if thou speakest the truth.'

029:029 Sherali "Do ye indeed approach men, and cut off the highway!- and practise wickedness (even) in your councils?" But his people gave no answer but this: they said: 'Bring us the Wrath of Allah if thou tellest the truth.'
Surely We will cause to come down upon the people of this town a punishment from heaven, because they transgressed.

We will bring torment from the sky on this town because of the evil

"We will pour upon the people of this town a disaster from the sky, as a consequence of their wickedness.

Lo! We are about to bring down upon the folk of this township a fury from the sky because they are evil

Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against Allah's Command)."

Surely We are going to bring down upon the people of this town a punishment from heaven, because they transcend.

We will bring torment from the sky on this town because of the evil-deeds of its inhabitants".

And We are, surely, going to bring down on the people of this town a punishment from heaven, for they have been rebellious.

"For we are going to bring down on the people of this township a Punishment from heaven, because they have been wickedly rebellious."
And indeed We have left thereof an evident Ayah (a lesson and a warning and a sign the place where the Dead Sea is now in Palestine) for a folk who understand.

And certainly We have left a clear sign of it for a people who understand.

And verily of that We have left a clear sign for people who have sense.

We left standing some of their ruins, to serve as a profound lesson for people who understand.

We left manifest evidence (of the truth) there for the people of understanding.

And certainly We have left a clear sign of it for a people who understand.

And WE have left thereof a clear Sign for a people who would understand.

And We have left thereof an evident Sign, for any people who (care to) understand.

And to (the people of) Madyan (Midian), We sent their brother Shu'aib (Shuaib). He said: "O my people! Worship Allah, and hope for (the reward of good deeds by worshipping Allah Alone, on) the last Day, and commit no mischief on the earth as Mufsidun (those who commit great crimes, oppressors, tyrants, mischief-makers, corrupts).

And to Midian (We sent) their brother Shu'ayb. He told them, "Worship God. Have hope in the life to come. Do not spread evil in the land".

And (We destroyed) Qarun and Fir'aun (Pharaoh), and Haman. And Moses did come to them with manifest Signs, but they behaved arrogantly in the land,

And WE destroyed Qarun and Firon and Haman; and certainly Musa came to them with clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our Punishment).

And (We destroyed) Qarooun and Firon and Haman; and certainly Musa came to them with clear arguments, but they behaved haughtily in the land; yet they could not outstrip (Us).

And (We destroyed) Qarun and Pharaoh and Haman. And Moses did come to them with manifest Signs, but they behaved arrogantly in the land, yet they could not outstrip (Us).

And (We destroyed) Qaaroon, Pharaoh, and Haman! Moses came unto them with clear proofs (of Allah's Sovereignty), but they were boastful in the land. And they were not winners (in the race).

And (We destroyed) Qarooun, Pharaoh, and Haman; and certainly Musa came to them with clear arguments, but they behaved haughtily in the land; yet they could not outstrip (Us).

And to (the tribes of) A'ad and Thamud! (Their fate) is manifest unto you from their (ruined) dwellings. Satan made their deeds seem attractive to the eyes, and had diverted them from the path, even though they had eyes.

How the people of Ad and Thamud were destroyed is evident to you from their homes. Satan made their deeds seem attractive to the people, so he kept them back from the path, and they could see clearly.

And to Midian (We sent) their brother Shu'ayb. He told them, "Worship God. Have hope in the life to come. Do not spread evil on the earth, nor commit evil on the earth as Mufsidun (those who commit great crimes, oppressors, tyrants, mischief-makers, corrupts).

And to Midian WE sent their brother Shu'ayb who said, "O my people, worship ALLAH, and be mindful of the Last Day and commit not iniquity in the earth, creating disorder.'

To the Madyan (people) (We sent) their brother Shu'aib. Then he said: "O my people! serve Allah, and fear the Last Day: nor commit evil on the earth, with intent to do mischief.'"
Allah created the heavens and the earth in true (proportions): verily in that is a Sign for those who believe.

Allah created the heavens and the earth in accordance with the requirements of wisdom. In that, surely, is a Sign for those who believe.

God has created the heavens and the earth for a genuine purpose. In this there is evidence (of the truth) for the believers.

Allah created the heavens and the earth with truth. Lo! therein is indeed a portent for believers.

Verily, God says to His Prophet Muhammad SAW: "Allah (Alone) created the heavens and the earth with truth (and none shared Him in their creation)." Verily! Therein is surely a sign for those who believe.

Allah created the heavens and the earth with truth. Surely there is a sign in this for the believers.

And these are similitudes which WE set forth for mankind, but only those understand them who have knowledge.

Verily Allah doth know of (every thing) whatever that they call upon besides Him: and He is Exalted (in power), Wise.

And these are parables which WE set forth for mankind, but only those understand them who have knowledge.

And these are parables which We set forth for men, and none understand them but the learned.

And these similitudes WE put forward for mankind, but none will understand them except those who have knowledge (of Allah and His Signs, etc.).

And these parables, We set them forth for men, and none understand them but the learned.

And these are parables which WE tell to human being, but only the learned ones understand them.

Verily Allah knows whatever they worship besides Him: and He is the Mighty, the Wise.

Lo! Allah knoweth what things they invoke instead of Him. He is the Mighty, the Wise.

Verily, Allah knows what things they invoke of Him. He is the All-Mighty, the All-Wise.

The likeness of those who choose other patrons than Allah is as the likeness of a spider when she taketh unto herself a house, and lo! the frailest of all houses is the spider's house; if they but knew.

The parable of those who make for themselves a refuge is that of the spider when she taketh unto herself a house, and lo! the frailest of all houses is the spider's house; if only they knew.

The likeness of those who take guardians besides Allah is as the likeness of a spider, who builds (for itself) a house; and surely the frailest of all houses is the spider's house -- if they but knew!

The allegory of those who accept other masters beside GOD is that of the spider and her home; the flimsiest of all homes is the home of the spider, if they only knew.

As for these similitudes, We coin them for mankind, but none will grasp their meaning save the wise.

Verily Allah knows whatever they worship besides Him: and He is the Majestic and All-Wise.

Surely Allah knows whatever thing they invoke instead of Him. He is the Mighty, the Wise.

Surely Allah knows whatever they call upon besides Him; and He is the Mighty, the Wise.

Verily ALLAH knows whatever they call upon besides HIM; and HE is the Mighty, the Wise.

Verily Allah doth know of (every thing) whatever that they call upon besides Him: and He is Exalted (in power), Wise.

Allah created the heavens and the earth with truth. Surely there is a sign in this for the believers.

Verily! Therein is surely a sign for those who believe.

Allah created the heavens and the earth with truth. Lo! therein is indeed a portent for believers.

God has created the heavens and the earth for a genuine purpose. In this there is evidence (of the truth) for the believers.

Allah created the heavens and the earth with truth; most surely there is a sign in this for the believers.

ALLAH created the heavens and the earth in accordance with the requirements of wisdom. In that, surely, is a Sign for the believers.
And none but Unbelievers reject our signs. And thus (it is) that We have sent down the Book to thee. So the People of the Qur'an); and of these Meccans also there are some who believe in it. And none but the disbelievers persist in rejecting Our Signs.

And in like manner have WE sent down the Book to thee; surely prayer keeps (one) away from indecency and evil; and certainly the remembrance of Allah is the greatest (force). And Allah knows what you do.

And thus We have sent down the Book (i.e this Qur'an) to you (O Muhammad SAW), and those whom We gave the Scripture [the Taurat (Torah)

Recite that which was revealed to thee of the Scripture, and establish worship. Lo! worship preserveth from lewdness and iniquity, but verily remembrance of Allah is more important. And Allah knoweth what ye do.

And none but the disbelievers persist in rejecting Our Ayat [(proofs, signs, verses, etc., and deny Our Oneness of Lordship and Our Oneness of worship and Our]

Recite that which has been revealed to you of the Book and keep up prayer. Surely prayer keeps (one) away from indecency and evil. It is the greatest act of worshipping God. God knows what you do.

Recite that which has been revealed to you of the Book and observe the Contact Prayers (Salat), for the Contact Prayers prohibit evil and vice. But the remembrance of GOD (through Salat) is the most important objective. GOD knows everything you do.

Recite that which has been revealed to you of the Book and be steadfast in prayer; prayer keeps one away from indecency and evil. It is the greatest act of worshipping God. God knows what you do.

Recite that which has been revealed to you of the Book and observe the Contact Prayers (Salat), for the Contact Prayers prohibit evil and vice. But the remembrance of GOD (through Salat) is the most important objective. GOD knows everything you do.

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Recite that which has been revealed to you of the Book and observe the Contact Prayers (Salat), for the Contact Prayers prohibit evil and vice. But the remembrance of GOD (through Salat) is the most important objective. GOD knows everything you do.

Recite that which has been revealed to you of the Book and be steadfast in prayer; prayer keeps one away from indecency and evil. It is the greatest act of worshipping God. God knows what you do.

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Recite that which has been revealed to you of the Book and observe the Contact Prayers (Salat), for the Contact Prayers prohibit evil and vice. But the remembrance of GOD (through Salat) is the most important objective. GOD knows everything you do.

Recite that which has been revealed to you of the Book and be steadfast in prayer; prayer keeps one away from indecency and evil. It is the greatest act of worshipping God. God knows what you do.
Neither did you (O Muhammad SAW) read any book before it (this Qur’an), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

And thou didst not recite before it any book, nor didst thou transcribe one with thy right hand, for then could the liars have doubted.

And thou (O Muhammad) wast not a reader of any scripture before it, nor didst thou write it with thy right hand, for then might those have doubted, who follow falsehood.

You did not read the previous scriptures, nor did you write them with your hand. In that case, the rejectors would have had reason to harbor doubts.

You were not able to read or write before the Qur'an was revealed to you; otherwise, the followers of falsehood would have tried to confuse the matter.

And you did not recite before it any book, nor did you transcribe one with your right hand; for then could those who say untrue things have doubted.

And thou didst not recite any Book before the Qur'an, nor didst thou write one with thy right hand; in that case the liars would have had cause to doubt.

And thou wast not (able) to recite a Book before this (Book came), nor art thou (able) to transcribe it with thy right hand: In that case, indeed, would the talkers of vanities have doubted.

Say, "Enough is Allah for a witness between me and you: He knows what is in the heavens and on earth. And it is He who is the Best Witness."

And as for those who believe in falsehood and disbelieve in Allah, these it is that are the losers.

But it is clear revelations in the hearts of those who have been given knowledge, and none deny Our revelations save wrong-doers.

In fact, these revelations are clear in the chests of those who possess knowledge. Only the wicked will disregard our revelations.

And is it not enough for them that We have sent down to you the Book which is recited to them? Verily, herein verily is mercy, and a reminder for a people who believe.

And they say: Why are not signs sent down to him from his Lord? Say: "The signs are only with Allah, and I am only a plain warner,"

And they say: Why are not portsent down upon him from his Lord? Say: Portents are with Allah only, and I am but a plain warner.

They said, "If only miracles could come down to him from his Lord!" Say, "All miracles come only from GOD; I am no more than a manifest warner,"

They say, "Why a miracle is not sent to him from his Lord." Say, "Miracles are in the hands of God. I am simply a warner."

And they say: Why are not signs sent down upon him from his Lord? Say: Signs are with Allah only, and I am only a plain warner.

And they say: Why are not signs sent down upon him from his Lord? Say: Signs are with Allah only, and I am only a plain warner.

And they say: Why are not Signs sent down to him from his Lord? Say, 'The Signs are with ALLAH, and I am but a plain warner,'

Ye they say: 'Why are not Signs sent down to him from his Lord?' Say: 'The signs are indeed with Allah: and I am indeed a clear Warner.'

And they say: "Why are not signs sent down to him from his Lord?" Say: "The signs are only with Allah, and I am only a plain warner."

And thou (O Muhammad SAW) wast not a reader of any scripture before it, nor didst thou write it with thy right hand, for then might those have doubted.

And thou (O Muhammad) wast not a reader of any scripture before it, nor didst thou write it with thy right hand, for then might those have doubted.

And thou (O Muhammad) wast not a reader of any scripture before it, nor didst thou write it with thy right hand, for then might those have doubted.

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And thou (O Muhammad) wast not a reader of any scripture before it, nor didst thou write it with thy right hand, for then might those have doubted.

And thou was not (able) to recite a Book before this (Book came), nor art thou (able) to transcribe it with thy right hand: In that case, indeed, would the talkers of vanities have doubted.

Is it not sufficient for them that We have sent down to you the Book (the Qur'an) which is recited to them? Verily, herein is mercy and a reminder (or an admonition) for a people who believe.

Is it not enough for them that We have revealed to thee the Book which is recited to them? Surely there is mercy in this and a reminder for a people who believe.

Is it not for them that We have sent down unto thee the Scripture which is read unto them? Lo! herein verily is mercy and a reminder for a people who believe.

Is it not for them that We have sent down unto thee the Scripture which is read unto them? Lo! herein verily is mercy and a reminder for a people who believe.

Is it not enough for them that We have sent down to thee the Book which is rehearsed to them? Verily, in it is Mercy and a Reminder to those who believe.

Section 6: Warning and Consolation

Say (to them O Muhammad SAW): "Sufficient is Allah for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in Batil (all false deities other than Allah), and disbelieve in Allah and (in His Oneness), it is they who are the losers.

Say: Allah is sufficient as a witness between me and you -- He knows what is in the heavens and the earth. And those who believe in falsehood and disbelieve in Allah, these it is that are the losers.

Say unto them, O Muhammad: Allah sufficeth for witness between me and you. He knoweth whatsoever is in the heavens and the earth. And those who believe in vanity and disbelieve in Allah, they it is who are the losers.

Say, "GOD suffices as a witness between me and you. He knows everything in the heavens and the earth. Surely, those who believe in falsehood and disbelieve in GOD are the real losers."

Say, 'God is sufficient as a witness between me and you. He knows all that is in the heavens and the earth.' Those who have faith in falsehood and disbelieve in God are certainly lost.

Say: 'ALLAH is sufficient as a Witness between me and you. HE knows what is in the heavens and the earth. And as for those who believe in falsehood and disbelieve in ALLAH, they it is who are the losers.'

Say: 'Enough is Allah for a witness between me and you: He knows what is in the heavens and on earth. And it is those who believe in vanities and reject Allah, that will perish (in the end)."
And they ask thee to hasten on the torment (for them), and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!

And they ask thee to hasten on the chastisement. And had not a term been appointed, the chastisement would certainly have come to them. And certainly it will come to them all of a sudden, while they perceive not.

They bid thee hasten on the doom (of Allah). And if a term had not been appointed, the doom would assuredly have come unto them (ere now). And verily it will come upon them suddenly when they perceive not.

They challenge you to bring the retribution! If it were not for a predetermined appointment, the retribution would have come to them immediately. Certainly, it will come to them suddenly, when they least expect it.

They demand you to bring upon them torment immediately. Had not the time been fixed, the torment would certainly have approached them. It would have come to them suddenly and they would not have even realized how it came.

And they ask you to hasten on the chastisement; and had not a term been appointed, the chastisement would certainly have come to them; and most certainly it will come to them all of a sudden while they will not perceive.

They ask thee to hasten on the punishment, and had there not been an appointed term, the punishment would have come upon them. And it shall, surely, overtake them unexpectedly, while they perceive not.

They ask thee to hasten on the Punishment (for them): had it not been for a term (of respite) appointed, the Punishment would certainly have come to them: and it will certainly reach them,- of a sudden, while they perceive not!

They ask you to hasten on the torment. And verily! Hell, of a surety, will encompass the disbelievers.

They ask thee to hasten on the chastisement, and surely hell encompasses the disbelievers --

They bid thee hasten on the doom, when lo! hell verily will encompass the disbelievers

They challenge you to bring retribution! Hell already surrounds the disbelievers.

They demand you to bring upon them the torment immediately. Hell will certainly engulf the unbelievers.

They ask you to hasten on the chastisement, and most surely hell encompasses the unbelievers.

They ask thee to hasten on the punishment: but Hell will, certainly, encompass the disbelievers;

They ask thee to hasten on the Punishment: but, of a surety, Hell will encompass the Rejecters of Faith!

They ask you to hasten on the torment. And verily! Hell, of a surety, will encompass the disbelievers.

They ask thee to hasten on the chastisement, and surely hell encompasses the disbelievers --

The day when the doom will overwhelm them from above them and from underneath their feet, and He will say: Taste what ye used to do!

The day when the torment shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."

The day when the torment shall cover them for above them and from beneath their feet! And he will say: Taste what you did.

The day when the doom will overwhelm them from above them and from underneath their feet, and He will say: Taste what you used to do!

The day when the retribution overwhelms them, from above them and from beneath their feet; He will say, "Taste the consequences of your works."

They will be told on the Day of Judgment, when the torment will surround them from all sides, "Suffer the consequences of your deeds."

On the day when the chastisement shall cover them from above them, and from beneath their feet; and He shall say: Taste what you did.

On the day when the punishment will overwhelm them from above them and from underneath their feet, and HE will say, 'Taste ye the fruit of your actions.'

On the Day that the Punishment shall cover them from above them and from below them, and (a Voice) shall say: 'Taste ye (the fruits of) your deeds!'

O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me (Alone)."

O My servants who believe, surely My earth is vast, so serve Me only.

O my bondmen who believe! Lo! My earth is spacious. Therefor serve Me only.

O My servants who believed, My earth is spacious, so worship Me.

O My believing servants, My land is vast. Worship Me alone.

O My servants who believe! surely My earth is vast, therefore Me alone should you serve.

O MY servants who believe! verily, MY earth is vast; so worship ME alone.

O My servants who believe! truly, spacious is My Earth: therefore serve ye Me - and (Me alone)!

Everyone shall taste the death. Then unto Us you shall be returned.

Every soul must taste of death; then to Us you will be returned.

Every soul will taste death. Then unto Us ye will be returned.

Everyone will taste death, then to us you will be ultimately returned.

Every soul will experience the agony of death and to Me you will all return.

Every soul must taste of death, then to Us you shall be brought back.

Every soul shall taste of death; then to US shall you all be brought back.

Every soul shall have a taste of death in the end to Us shall ye be brought back.

And those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward of the workers.

And those who believe and do good, We shall certainly give them an abode in high places in the Garden wherein flow rivers, abiding therein. Excellent the reward of the workers.

Those who believe in lofty dwellings of the Garden underneath which rivers flow. There they will dwell secure. How sweet the guerdon of the toilers,

Those who believe and lead a righteous life, we will surely settle them in Paradise, with mansions and flowing streams. Eternally they abide therein. What a beautiful reward for the workers.

We shall give mansions in Paradise wherein streams flow to the righteously striving believers and therein they will live forever. How blessed is the reward of the hard working people

And (as for) those who believe and do good, We will certainly give them abode in the high places in gardens beneath which rivers flow, abiding therein; how good the reward of the workers:

And those who believe and do righteous deeds - them shall WE, surely, house in lofty mansions of Paradise, beneath which streams flow. They will abide therein. Excellent is the reward of those who labour for good.

But those who believe and work deeds of righteousness - to them shall We give a Home in Heaven,- lofty mansions beneath which flow rivers,- to dwell therein for aye;- an excellent reward for those who do (good)!
And if thou wert to ask them: Who is it that sends down water from the sky, and therewith gives life to the earth with it after its death? they will certainly say, "GOD." Say, "It is only GOD who does it." So why are they wandering about?

And if you ask them, Who created the heavens and the earth, and made the sun and the moon subservient? they will certainly say, Allah. Whence are they then turned away?

If you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply: "Allah." How then are they deviating (as polytheists and disbelievers)?

If you ask them, Who created the heavens and the earth, and constrained the sun and the moon (to their appointed work)? they would say, Allah. Whence are they then turned away?

And if thou ask them, Who created the heavens and the earth, and put the sun and the moon in your service, they will say, "GOD." Why then did they deviate?

And if you ask them, Who has created the heavens and the earth and made the sun and the moon subservient, they will certainly say, Allah. Whence are they then turned away?

And if thou ask them, Who has created the heavens and the earth and has subdued the sun and moon? They will say, "God has done it." So why are they wandering about?

And if you ask them, Who created the heavens and the earth and made the sun and the moon subservient? they would say: Allah. How then are they turned away?

And if you ask them, Who is the One who increases the provision for whomsoever He chooses from among His creatures, and withholds it? GOD is the All-Hearer, All-Knower.

And how many a moving (living) creature there is, that carries not its own provision! GOD provides for it and for you. And He is the All-Hearer, the All-Knower.

How many are the creatures that carry not their own sustenance? It is Allah who feeds (both) them and you: for He hears and knows (all things).

If you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" They will surely reply: "Allah." How then are they deviating (as polytheists and disbelievers)?

And if thou ask them, Who is it that sends down rain from the sky, and gives life therewith to the earth after its death? they will certainly say, "Allah." Say: "All the praises and thanks be to Allah!" Nay! Most of them have no sense.

And if thou were to ask them: Who sends down water from the clouds, to revive dead land, they will say, "GOD." Say, "Praise GOD." Most of them do not understand.

And how many a moving (living) creature there is, that carries not its own provision! GOD provides for it and for you. And HE is the All-Hearing, the All-Knowing.

When you ask them, Who is it that sends down water from the clouds, then gives life to the earth after its death? They will, surely, say, "ALLAH." How then are they being turned away from the truth?

And how many an animal there is that carries not its sustenance: It is GOD who feeds (both) them and you: for He hears and knows (all things).

And how many a living creature carries not its sustenance! Allah sustains it and yourselves. And He is the Hearing, the Knowing.

And how many a living creature carries not its sustenance! Allah sustains it and yourselves. And HE is the All-Hearing, the All-Knowing.

And how many an animal there is that carries not its sustenance! ALLAH provides for it and for you. And HE is the All-Hearing, the All-Knowing.

And how many a living creature carries not its sustenance: Allah sustains it and yourselves; and He is the Hearing, the Knowing.

And how many an animal there is that carries not its sustenance! Allah provides for it and for you. And HE is the All-Hearing, the All-Knowing.

And how many a living creature carries not its sustenance: All the praises and thanks be to Allah! But most of them understand not.
And who does more wrong than he who invents a lie against Allah or rejects the Truth when it reaches him? Is there not a home in hell for disbelievers (in the Oneness of Allah and in His Messenger Muhammad SAW)?

And who is more evil than one who fabricates lies and attributes them to God, or rejects the Truth after it has come to him? Is Hell not a just retribution for the disbelievers?

Who is more evil than one who fabricates lies and attributes them to God, or rejects the Truth after it has come to him? Is Hell not a just retribution for the disbelievers?

And who is more unjust than one who forges a lie against Allah, or rejects the Truth when it comes to him? Will not in hell be the abode of the unbelievers?

Who is more unjust than one who forges a lie against Allah, or rejects the Truth when it comes to him? Will not in hell be the abode of the unbelievers?

And who is more unjust than he who invents a lie concerning ALLAH, or rejects the Truth when it comes to him? Is there not an abode in Hell for those who reject Faith?

And who is more unjust than he who invents a lie concerning ALLAH, or rejects the Truth when it comes to him? Is there not an abode in Hell for those who reject Faith?

And who is more unjust than he who invents a lie concerning ALLAH, or rejects the Truth when it comes to him? Is there not an abode in Hell for those who reject Faith?
029:069 Khan

As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e., Allah's Religion - Islamic Monotheism). And verily, Allah is with the Muhsinun (good doers).”

029:069 Maulana

And those who strive hard for Us, We shall certainly guide them in Our ways. And Allah is surely with the doers of good.

029:069 Pickthald

As for those who strive in Us, We surely guide them to Our paths, and lo! Allah is with the good.

029:069 Rashad

As for those who strive in our cause, we will surely guide them in our paths. Most assuredly, GOD is with the pious.

029:069 Sarwar

We shall certainly guide those who strive for Our cause to Our path. God is certainly with the righteous ones.

029:069 Shakir

And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good.

029:069 Sherali

And as for those who strive to meet US - WE will, surely, guide them in OUR ways. And, verily, ALLAH is with those who do good.

029:069 Yusufali

And those who strive in Our (cause), - We will certainly guide them to Our Paths: For verily Allah is with those who do right.

030:000

030:000 Translations of the Qur'an, Chapter 30: AL-ROOM (THE ROMANS, THE BYZANTINES). Total Verses: 60. Revealed At: MAKKA

030:000

In the name of God, Most Gracious, Most Merciful

030:001

Section 1: A Great Prophecy

030:001 Khan

Alif-Lam-Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

030:001 Maulana

I, Allah, am the Best Knower.

030:001 Pickthald

Alif. Lam. Mim.

030:001 Rashad

A. L. M.

030:001 Sarwar

Alif. Lam. Mim.

030:001 Shakir

Alif Lam Mim.

030:001 Sherali

Alif, Lam, Mim.

030:001 Yusufali

A. L. M.

030:002

030:002 Khan

The Romans have been defeated.

030:002 Maulana

The Romans are vanquished.

030:002 Pickthald

The Romans have been defeated.

030:002 Rashad

Certainly, the Romans will be defeated.

030:002 Sarwar

The Romans have been defeated in a nearby land and after this defeat,

030:002 Shakir

The Romans are vanquished.

030:002 Sherali

The Romans have been defeated.

030:002 Yusufali

The Roman Empire has been defeated.

030:003

030:003 Khan

In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.

030:003 Maulana

In a near land, and they, after their defeat, will gain victory.

030:003 Pickthald

In the nearer land, and they, after their defeat will be victorious.

030:003 Rashad

In the nearest land. After their defeat, they will rise again and win.

030:003 Sarwar

(within a few years) they will be victorious.

030:003 Shakir

In a near land, and they, after being vanquished, shall overcome.

030:003 Sherali

In the land nearby, and they, after their defeat, will be victorious.

030:003 Yusufali

In a land close by; but they, (even) after (this) defeat of theirs, will soon be victorious.

030:004

030:004 Khan

Within three to nine years. The decision of the matter, before and after (these events) is only with Allah, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians).

030:004 Maulana

Within nine years. Allah's is the command before an after. And on that day the believers will rejoice.

030:004 Pickthald

Within ten years - Allah's is the command in the former case and in the latter and in that day believers will rejoice

030:004 Rashad

Within several years. Such is GOD's decision, both in the first prophecy, and the second. On that day, the believers shall rejoice.

030:004 Sarwar

All matters of the past and future are in the hands of God. The believers will enjoy the help of God on that Day.

030:004 Shakir

Within a few years. Allah's is the command before and after; and on that day the believers shall rejoice.

030:004 Sherali

In a few years - ALLAH's is the dominion before and after that - and on that day the believers will rejoice.

030:004 Yusufali

Within a few years. With Allah is the Decision, in the past and in the Future: on that Day shall the Believers rejoice.

030:005

030:005 Khan

With the help of Allah, He helps whom He wills, and He is the All-Mighty, the Most Merciful.

030:005 Maulana

In Allah's help. He helps whom He pleases, and He is the Mighty, the Merciful --

030:005 Pickthald

In Allah's help to victory. He helpeth to victory whom He will. He is the Mighty, the Merciful.

030:005 Rashad

In GOD's victory. He grants victory to whomever He wills. He is the Almighty, Most Merciful.

030:005 Sarwar

He helps whomever He wants. He is Majestic and All-merciful.

030:005 Shakir

With the help of Allah; He helps whom He pleases; and He is the Mighty, the Merciful;

030:005 Sherali

In ALLAH's help. HE helps whom HE pleases, and HE is the Mighty, the Merciful.

030:005 Yusufali

With the help of Allah. He helps whom He will, and He is exalted in might, most merciful.

030:006

030:006 Khan

(It is) a Promise of Allah (i.e. Allah will give victory to the Romans against the Persians), and Allah fails not in His Promise, but most of men know not.

030:006 Maulana

(It is) Allah's promise! Allah will not fail in His promise, but most people know not.

030:006 Pickthald

It is a promise of Allah. Allah faileth not His promise, but most of mankind know not.

030:006 Rashad

Such is GOD's promise - and GOD never breaks His promise - but most people do not know.

030:006 Sarwar

This is the promise of God. God does not ignore His promise, but many people do not know.

030:006 Shakir

(This is) Allah's promise! Allah will not fail His promise, but most people do not know.

030:006 Sherali

ALLAH has made this promise. ALLAH breaks not HIS promise, but most men know not.

030:006 Yusufali

(It is) the promise of Allah. Never does Allah depart from His promise: but most men understand not.
It is Allah Who begins (the process of) creation; then repeats it; then shall ye be brought back to Him.

ALLAH originates creation, then He will repeat it, then to Him you will be returned.

Allah (Alone) originates the creation, then He will repeat it, then to Him you will be returned.

In the long run evil in the extreme will be the End of those who do evil; for that they rejected the Signs of Allah, and made mock of them.

Then evil was the end of those who did evil, because they rejected the signs of Allah and mocked at them.

Sovereignty (or supremacy, God's power, control, and dominion) over the creation was not given to the People of the Book (Israel) (though they did have a role to play), but to Allah, who alone originates creation and repeats it. He is the One Who created the heavens and the earth and all that is between them and has made them to progress for a fixed term and has appointed the meeting with their Lord. Many people believe not in the meeting with their Lord.

Do they not think deeply (in their own selves) about the creation of the heavens and the earth and all that is between them and how Allah repeats it and brings them back to Him? Surely, Allah does not wrong them, but they wrong themselves.

Allah created not the heavens and the earth, and all between them two, but with truth, and for an appointed term; and men are of those who deny the meeting with their Lord.

Do they not think deeply (in their own selves) about the creation of the heavens and the earth and all that is between them and how Allah repeats it and brings them back to Him? Surely, Allah does not wrong them, but they wrong themselves.

Do they not think deeply (in their own selves) about the creation of the heavens and the earth and all that is between them and how Allah repeats it and brings them back to Him? Surely, Allah does not wrong them, but they wrong themselves.

Do they not think deeply (in their own selves) about the creation of the heavens and the earth and all that is between them and how Allah repeats it and brings them back to Him? Surely, Allah does not wrong them, but they wrong themselves.

Do they not think deeply (in their own selves) about the creation of the heavens and the earth and all that is between them and how Allah repeats it and brings them back to Him? Surely, Allah does not wrong them, but they wrong themselves.

Do they not think deeply (in their own selves) about the creation of the heavens and the earth and all that is between them and how Allah repeats it and brings them back to Him? Surely, Allah does not wrong them, but they wrong themselves.

Do they not think deeply (in their own selves) about the creation of the heavens and the earth and all that is between them and how Allah repeats it and brings them back to Him? Surely, Allah does not wrong them, but they wrong themselves.

Do they not think deeply (in their own selves) about the creation of the heavens and the earth and all that is between them and how Allah repeats it and brings them back to Him? Surely, Allah does not wrong them, but they wrong themselves.

Do they not think deeply (in their own selves) about the creation of the heavens and the earth and all that is between them and how Allah repeats it and brings them back to Him? Surely, Allah does not wrong them, but they wrong themselves.

Do they not think deeply (in their own selves) about the creation of the heavens and the earth and all that is between them and how Allah repeats it and brings them back to Him? Surely, Allah does not wrong them, but they wrong themselves.

Do they not think deeply (in their own selves) about the creation of the heavens and the earth and all that is between them and how Allah repeats it and brings them back to Him? Surely, Allah does not wrong them, but they wrong themselves.

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Do they not think deeply (in their own selves) about the creation of the heavens and the earth and all that is between them and how Allah repeats it and brings them back to Him? Surely, Allah does not wrong them, but they wrong themselves.
030:012 Khan And on the Day when the Hour will be established, the Mu'jammin (disbelievers, sinners, criminals, polytheists, etc.) will be plunged into destruction with deep regrets, sorrows, and despair.
030:012 Maulana And the day when the Hour comes, the guilty will despair.
030:012 Pickthall And in the day when the Hour riseth the unrighteous will despair.
030:012 Rashad On the Day when the Hour comes to pass, the guilty will be shocked.
030:012 Sarwar On the day when the Hour of Doom comes, the criminals will despair.
030:012 Shakir And at the time when the hour shall come the guilty shall be in despair.
030:012 Sherali And on the day when the Hour will arrive the guilty shall be seized with despair.
030:012 Yusufali On the Day that the Hour will be established, the guilty will be struck dumb with despair.
030:013 Yusufali No intercessor will they have from those whom they made equal with Allah (partners i.e. their so-called associate gods), and they will (themselves) reject and deny their partners.
030:013 Maulana And they will have no intercessors from among their associate-gods, and they will deny their associate-gods.
030:013 Pickthall There will be none to intercede for them of those whom they made equal with Allah. And they will reject their partners (whom they ascribed unto Him).
030:013 Rashad Their idols will have no power to intercede on their behalf; on the contrary, they will disown their idols.
030:013 Sarwar None of the idols will intercede for them and they will reject their idols.
030:013 Shakir And they shall not have any intercessors from among their gods they have joined with Allah, and they shall be deniers of their associate-gods.
030:013 Sherali And they shall have no intercessors from among those who they associate with ALLAH; and they will deny those whom they associate with HIM.
030:013 Yusufali No intercessor will they have among their "Partners" and they will (themselves) reject their "Partners".
030:014 Yusufali And on the Day when the Hour will be established, that Day shall (all men) be separated (i.e the believers will be separated from the disbelievers).
030:014 Maulana And the day when the Hour comes, that day they will be separated one from the other.
030:014 Pickthall In the day when the Hour cometh, in that day they will be sundered.
030:014 Rashad On the day when the Hour comes to pass, they will part company.
030:014 Sarwar When that day comes, (people) will be separated from one another.
030:014 Shakir And at the time when the hour shall come, at that time they shall be separated one from the other.
030:014 Sherali And on the day when the Hour will arrive - on that day they will become separated from one another.
030:014 Yusufali On the Day that the Hour will be established, that Day shall (all men) be sorted out.
030:015 Yusufali Then as for those who believed (in the Oneness of Allah) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of delight (Paradise).
030:015 Maulana Then as to those who believed and did good, they will be made happy in a garden.
030:015 Pickthall As for those who believed and did good works, they will be made happy in a Garden.
030:015 Rashad As for those who believe and lead a righteous life, they will be in Paradise, rejoicing.
030:015 Sarwar The righteously striving believers will happily live in paradise.
030:015 Shakir Then as to those who believed and did good, they shall be made happy in a garden.
030:015 Sherali Then those who believed and acted righteously will be honoured and made happy in stately gardens.
030:015 Yusufali Then those who have believed and worked righteous deeds, shall be made happy in a Mead of Delight.
030:016 Yusufali And as for those who disbelieved and belied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, Allah's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire).
030:016 Maulana And as for those who disbelieved and rejected Our messages and the meeting of the Hereafter, they will be brought to chastisement.
030:016 Pickthall But as for those who disbelieved and denied Our revelations, and denied the meeting of the Hereafter, such will be brought to doom.
030:016 Rashad As for those who disbelieve, and reject our revelations and the meeting of the Hereafter, they will stand in the retribution forever.
030:016 Sarwar However, the disbelievers, who called Our revelations and the Day of Judgment lies, will be brought into torment.
030:016 Shakir And as to those who disbelieved and rejected Our communications and the meeting of the hereafter, these shall be brought over to the chastisement.
030:016 Sherali But as for those who disbelieved and rejected Our Signs and the meeting of the Hereafter, these shall be confronted with punishment.
030:016 Yusufali And those who have rejected Faith and falsely denied our Signs and the meeting of the Hereafter,- such shall be brought forth to Punishment.
030:017 Yusufali So glorify Allah [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer (the Maghrib) sunset and (Isha') night prayers], and when you enter the morning [i.e. offer the (Fajr) morning prayer].
030:017 Maulana So glory be to Allah when you enter the evening and when you enter the morning.
030:017 Pickthall So glory be to Allah when ye enter the night and when ye enter the morning.
030:017 Rashad Therefore, you shall glorify GOD when you retire at night, and when you rise in the morning.
030:017 Sarwar Glory belongs to God all the time, in the evening and in the morning.
030:017 Shakir Therefore glory be to Allah when you enter upon the time of the evening and when you enter upon the time of the morning.
030:017 Sherali So glorify ALLAH when you enter the evening and when you enter the morning.
030:017 Yusufali So (give) glory to Allah, when ye reach even tide and when ye rise in the morning.
030:018 Yusufali And His is all the praises and thanks in the heavens and the earth, and (glorify Him) in the afternoon (i.e. offer 'Asr prayer) and when you come up to the time, when the day begins to decline (i.e offer Zuhr prayer). (Ibn 'Abbas said: "These are the five compulsory congregational prayers mentioned in the Qur'an.")
030:018 Maulana And to Him be praise in the heavens and the earth, and in the afternoon, and when the sun declines.
030:018 Pickthall Unto Him be praise in the heavens and the earth! - and at the sun's decline and in the noonday.
030:018 Rashad All praise is due to Him in the heavens and the earth, throughout the day, as well as in the middle of your day.
030:018 Sarwar To Him belongs all the thanks giving which takes place in the heavens and the earth, in the evenings and the noontime.
030:018 Shakir And to Him belongs praise in the heavens and the earth, and at nightfall and when you are at midday.
030:018 Sherali And to HIM belongs all praise in the heavens and the earth - and glorify HIM in the afternoon and when you enter upon the time of the decline of the sun.
030:018 Yusufali Yea, to Him be praise, in the heavens and on earth; and in the late afternoon and when the day begins to decline.
030:019 He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought forth (resurrected).

030:019 Maulana He brings forth the living from the dead, and brings forth the dead from the living, and gives life to the earth after its death. And thus will you be brought forth.

030:019 Pickthal He bringeth forth the living from the dead, and He bringeth forth the dead from the living, and He reviveth the earth after her death. And even so will ye be brought forth.

030:019 Rashad He produces the live from the dead, and produces the dead from the live, and He revives the land after it had died; you are similarly resurrected.

030:019 Sarwar He brings forth the living from the dead, takes out the dead from the living, and revives the earth from its death. Thus, you will all be brought back to life again.

030:019 Shakir He brings forth the living from the dead and brings forth the dead from the living, and gives life to the earth after its death, and thus shall you be brought forth.

030:019 Sherali HE brings forth the living from the dead, and HE brings forth the dead from the living; and HE gives life to the earth after its death. And in like manner shall you be brought forth.

030:019 Yusufali It is He Who brings out the living from the dead, and brings out the dead from the living, and Who gives life to the earth after it is dead: and thus shall ye be brought out (from the dead).

030:020 And among His Signs is this, that He created you (Adam) from dust, and then [Hawwa' (Eve) from Adam's rib, and then his offspring from the semen, and] - behold you are mortals (who) scatter!

030:020 Maulana And of His signs is this, that He created you from dust, then lo! you are mortals (who) scatter.

030:020 Pickthal And of His signs is this: He created you of dust, and behold you human beings, ranging widely!

030:020 Rashad Among His proofs is that He created you from dust, then you became reproducing humans.

030:020 Sarwar Some evidence of His existence are His creating you from clay and from that you became human beings scattered all around.

030:020 Shakir And one of His Signs is that He created you from dust, then lo! you are mortals (who) scatter.

030:020 Sherali And of HIS Signs is that HE created you from dust; then behold, you are men spreading over the earth.

030:020 Yusufali Among His Signs in this, that He created you from dust; and then,- behold, ye are men scattered (far and wide)!

030:021 And among His Signs is this, that He created for you wives from among yourselves, that you may find repose in them, and He has put between your affection and mercy. Verily, in that are indeed signs for a people who reflect.

030:021 Maulana And of His signs is this, that He created mates for you from yourselves that you might find quiet of mind in them, and He put between you love and compassion. Surely there are signs in this for a people who reflect.

030:021 Pickthal And of His signs is this: He created for you helpmeet from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo! herein indeed are portents for folk who reflect.

030:021 Rashad Among His proofs is that He created for you spouses from among yourselves, in order to have tranquility and contentment with each other, and He placed in your hearts love and care towards your spouses. In this, there are sufficient proofs for people who think.

030:021 Sarwar His creating spouses for you out of yourselves so that you might take comfort in them and His creating love and mercy among you. In this there is evidence (of the truth) for the people who (carefully) think.

030:021 Shakir And one of His signs is that He created mates for you from yourselves that you may find rest in them, and He put between you love and compassion; most surely there are signs in this for a people who reflect.

030:021 Sherali And of HIS Signs is that HE has created wives for you from among yourselves that you may find peace of mind in them, and HE has put love and tenderness between you. In that, surely, are Signs for a people who reflect.

030:021 Yusufali And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.

030:022 And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.

030:022 Maulana And of His signs is the creation of the heavens and the earth and the diversity of your tongues and colours. Surely there are signs in this for the learned.

030:022 Pickthal And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Lo! herein indeed are portents for men of knowledge.

030:022 Rashad Among His proofs are the creation of the heavens and the earth, and the variations in your languages and your colors. In these, there are signs for the knowledgeable.

030:022 Sarwar Other evidence of His existence are the creation of the heavens and the earth and the differences of languages and colors. In this there is evidence (of the truth) for the worlds (mankind).

030:022 Shakir And one of His signs is the creation of the heavens and the earth and the diversity of your tongues and colors; most surely there are signs in this for the learned.

030:022 Sherali And of HIS Signs is the creation of the heavens and the earth and the diversity of your tongues and colours. In that, surely, are Signs for those who possess knowledge.

030:022 Yusufali And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know.

030:023 And among His Signs is the sleep that you take by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.

030:023 Maulana And of His signs is your sleep by night and by day and your seeking of His bounty. Surely there are signs in this for a people who would hear.

030:023 Pickthal And of His signs is your slumber by night and by day, and your seeking of His bounty. Lo! herein indeed are portents for folk who heed.

030:023 Rashad Among His proofs is your sleeping during the night or the day, and your working in pursuit of His provisions. In this, there are sufficient proofs for people who can hear.

030:023 Sarwar Your sleeping during the night and in the day your seeking His favors are evidence (of the truth) for the people who have hearing.

030:023 Shakir And one of His signs is your sleeping and your seeking of His grace by night and (by) day; most surely there are signs in this for a people who would hear.

030:023 Sherali And of HIS Signs is your sleep by night, and by day, your seeking of HIS bounty. In that, surely, are Signs for a people who would listen.

030:023 Yusufali And among His Signs is the sleep that ye take by night and by day, and the quest that ye (make for livelihood) out of His Bounty: verily in that are signs for those who hearken.
And among His Signs is that He shows you the lightning, by way of fear and hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.

And of His signs is this, that He shows you the lightning for fear and for hope, and sends down water from the cloud, then gives life therewith to the earth after its death. Surely there are signs in this for a people who understand.

And of His signs is this: He showeth you the lightning for fear and for hope, and sendeth down water from the sky, and thereby quickeneth the earth after her death. Lo! herein indeed are portents for folk who understand.

Among His proofs is that He shows you the lightning as a source of fear, as well as hope, then He sends down from the sky water to revive a land that has been dead. In these, there are sufficient proofs for people who understand.

Also, of the evidence of His existence are His showing you lightening which gives you fear and hope and His sending water down from the sky which revives the earth after its death. In this there is evidence (of the truth) for the people of understanding.

And one of His signs is that He shows you the lightning for fear and for hope, and sends down water from the clouds then gives life therewith to the earth after its death; most surely there are signs in this for a people who understand.

And of HIS Signs is that HE shows you the lightning for fear and hope, and HE sends down water from the sky, and quickens therewith the earth after its death. In that, surely, are Signs for a people who understand.

And among His Signs, He shows you the lightning, by way both of fear and of hope, and He sends down rain from the sky and with it gives life to the earth after it is dead; verily in that are Signs for those who are wise.

And among His Signs is that the heaven and the earth stand by His Command, then afterwards when He will call you by single call, behold, you will come out from the earth (i.e from your graves for reckoning and recompense).

And of His signs is this, that the heaven and the earth subsist by His command. Then when He calls you -- from the earth -- lo! you come forth.

And of His signs is this: The heavens and the earth stand fast by His command, and afterward, when He calleth you, lo! from the earth ye will emerge.

Some other evidence of His existence is that both the heavens and the earth stand firm at His command. When He will call you from the earth, you will start to come out.

And one of His signs is that the heaven and the earth subsist by His command, then when He calls you with a (single) call from out of the earth, lo! you come forth.

And of HIS Signs is that the heavens and the earth stand firm by HIS command. Then when HE calls you by a single call to come forth from the earth, behold, you will come forth.

And among His Signs is this, that heaven and earth stand by His Command: then when He calls you, by a single call, from the earth, behold, ye (straightway) come forth.

To Him belongs whatever is in the heavens and the earth. All are obedient to Him.

And His is whosoever is in the heavens and the earth. All are obedient unto Him.

Everyone in the heavens and the earth belongs to Him and is subservient to Him.

And His is whosoever is in the heavens in the earth; all are obedient to Him.

And to HIM belongs whosoever is in the heavens and the earth. All are obedient to HIM.

To Him belongs every being that is in the heavens and on earth: all are devoutly obedient to Him.

And He it is Who originates the creation, then will repeat it (after it has been perished), and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable unto Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.

And He it is, Who originates the creation, then reproduces it, and it is very easy to Him. And His is the most exalted state in the heavens and the earth; and He is the Mighty, the Wise.

He it is Who produceth creation, then reproduceth it, and it is easier for Him. His is the Sublime Similitude in the heavens and the earth. He is the Mighty, the Wise.

And He is the One who initiates the creation, then repeats it; this is even easier for Him. To Him belongs the most sublime similitude, in the heavens and the earth, and He is the Almighty, Most Wise.

It is He who begins the creation, then, turns it back. For Him this is very easy. All the exalted attributes in the heavens and the earth belong to Him. He is the Majestic and All-wise.

And HE it is Who originates the creation, then keeps repeating it, and it is easy to HIM; and His are the most exalted attributes in the heavens and the earth, and He is the Mighty, the Wise.

It is He Who begins (the process of) creation; then repeats it; and for Him it is most easy. To Him belongs the loftiest similitude (we can think of) in the heavens and the earth: for He is Exalted in Might, full of wisdom.
30:028 Khan
Section 4: Appeal to Human Nature
He sets forth for you a parable from your own selves: - Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you? Whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.

30:028 Maulana
He sets forth to you a parable related to yourselves. Have you among those whom your right hands possess partners in that which We have provided you with, so that with respect to it you are alike -- you fear them as you fear each other? Thus do We make the messages clear for a people who understand.

30:028 Pickthtal
He cointeth for you a similitude of yourselves. Have ye, from among those whom your right hands possess, partners in the wealth We have bestowed upon you, equal with you in respect thereof, so that ye fear them as ye fear each other (that ye ascribe unto Us partners out of that which We created)? Thus We display the revelations for people who have sense.

30:028 Rashad
He cites for you herein an example from among yourselves: Do you ever elevate your servants or subordinates to the level where they rival you, and to the point that you pay them as much allegiance as is being paid to you? We thus explain the revelations for people who understand.

30:028 Sarwar
God has told you this parable about yourselves: Could your slaves share your wealth equally with you and could you fear them as you fear yourselves? Thus, do We clarify the evidence (of the truth) for the people of understanding.

30:028 Shakir
He sets forth to you a parable relating to yourselves: Have you among those whom your right hands possess partners in what We have given you for sustenance, so that with respect to it you are alike; you fear them as you fear each other? Thus do We make the communications distinct for a people who understand.

30:028 Sherali
HE sets forth for you a parable concerning yourselves. Have you, among those whom your right hands possess, partners in what WE have provided for you so that you become equal sharers therein, and you fear them as you fear each other? Thus do WE explain the Signs to a people who understand.

30:028 Yusufali
He does propound to you a similitude from your own (experience): do ye have partners among those whom your right hands possess, to share as equals in the wealth We have bestowed on you? Do ye fear them as ye fear each other? Thus do we explain the Signs in detail to a people that understand.

30:029
30:029 Khan
Nay, but those who do wrong follow their own lusts without knowledge, Then who will guide him whom Allah has sent astray? And for such there will be no helpers.

30:029 Maulana
Nay, those who are unjust follow their low desires without any knowledge; so who can guide him whom Allah leaves in error? And they shall have no helpers.

30:029 Pickthtal
Nay, but those who do wrong follow their own lusts without knowledge. Who is able to guide him whom Allah hath sent astray? For such there are no helpers.

30:029 Rashad
Indeed, the transgressors have followed their own opinions, without knowledge. Who then can guide those who have been sent astray by GOD? No one can ever help them.

30:029 Sarwar
In fact, the unjust have followed their desires without knowledge. Who will guide those whom God has caused to go astray? No one will be their helper.

30:029 Shakir
Nay! those who are unjust follow their low desires without any knowledge; so who can guide him whom Allah makes err? And they shall have no helpers.

30:029 Sherali
Nay, but those, who are unjust, follow their own low desires without knowledge. Then who can guide him whom ALLAH lets go astray? There will be no helpers for them.

30:029 Yusufali
Nay, the wrong-doers (merely) follow their own lusts, being devoid of knowledge. But who will guide those whom Allah leaves astray? To them there will be no helpers.

30:030
30:030 Khan
So set you (O Muhammad SAW) your face towards the religion of pure Islamic Monotheism Hanifa (worship none but Allah Alone) Allah's Fitrah (i.e. Allah's Islamic Monotheism), with which He has created mankind. No change let there be in Khilq-illah (i.e. the Religion of Allah Islamic Monotheism), that is the straight religion, but most of men know not.

30:030 Maulana
So set thy face for religion, being upright, the nature made by Allah in which He has created men. There is no altering Allah’s creation. That is the right religion -- but most people know not --

30:030 Pickthtal
So set thy purpose (O Muhammad) for religion as a man by nature upright - the nature (framed) of Allah, in which He hath created man. There is no altering (the laws of) Allah's creation. That is the right religion, but most men know not -

30:030 Rashad
Therefore, you shall devote yourself to the religion of strict monotheism. Such is the natural instinct placed into the people by GOD. Such creation of GOD will never change. This is the perfect religion, but most people do not know.

30:030 Sarwar
(Muhammad), be devoted to the upright religion. It is harmonious with the nature which God has designed for people. The design of God cannot be altered. Thus is the upright religion, but many people do not know.

30:030 Shakir
Then set your face upright for religion in the right state-- the nature made by Allah in which He has made men; there is no altering of Allah's creation; that is the right religion, but most people do not know--

30:030 Sherali
So set thy face to the service of religion with single-minded devotion. And follow the nature made by ALLAH, the nature according to which HE has fashioned mankind. There is no altering the creation of ALLAH. That is the right religion - but most men know not-

30:030 Yusufali
So set thou thy face steadily and truly to the Faith: (establish) Allah's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by Allah: that is the standard Religion: but most among mankind understand not.

30:031
30:031 Khan
(Always) Turning in repentance to Him (only), and be afraid and dutiful to Him; and perform As-Salat (Iqamat-as-Salat) and be not of Al-Mushrikun (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc.).

30:031 Maulana
Turning to Him; and keep your duty to Him, and keep up prayer and be not of the polytheists,

30:031 Pickthtal
Turning unto Him (only); and be careful of your duty unto Him and establish worship, and be not of those who ascribe partners (unto Him);

30:031 Rashad
You shall submit to Him, reverence Him, observe the Contact Prayers (Salat), and - whatever you do - do not ever fall into idol worship.

30:031 Sarwar
Turning to Him. Have fear of Him. Be steadfast in your prayer. Do not be like the pagans

30:031 Shakir
Turning to Him, and be careful of (your duty to) Him and keep up prayer and be not of the polytheists

30:031 Sherali
So you all turn to HIM, in repentance, and seek HIS protection and observe Prayer, and be not of those who associate partners with ALLAH -

30:031 Yusufali
Turn ye back in repentance to Him, and fear Him: establish regular prayers, and be not ye among those who join gods with Allah,-
And when harm touches men, they cry sincerely only to their Lord (Allah), turning to Him in repentance, but when He gives them a taste of His Mercy, behold: a party of them associate partners in worship with their Lord.

And when harm afflict men, they call upon their Lord, turning to Him, then when He makes them taste of mercy from Him, lo! some of them begin to associate (others) with their Lord.

And when harm toucheth men they cry unto their Lord, turning to Him in repentance; then, when they have tasted of His mercy, behold! some of them attribute partners to their Lord.

When adversity afflicts the people, they turn to their Lord, totally devoting themselves to Him. But then, as soon as He showers them with mercy, some of them revert to idol worship.

When people face hardship, they begin praying to their Lord and turn in repentance to Him. When they receive mercy from Him, a group of them begin to consider things equal to God.

And when harm afflicts men, they call upon their Lord, turning to Him, then when He makes them taste of mercy from Him, lo! some of them begin to associate (others) with their Lord.

When adversity afflicts the people, they turn to their Lord, totally devoting themselves to Him. But then, as soon as He showers them with mercy, some of them revert to idol worship.

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When adversity afflicts the people, they turn to their Lord, totally devoting themselves to Him. But then, as soon as He showers them with mercy, some of them revert to idol worship.

When people face hardship, they begin praying to their Lord and turn in repentance to Him. When they receive mercy from Him, a group of them begin to consider things equal to God.

And when harm afflicts men, they call upon their Lord, turning to Him, then when He makes them taste of mercy from Him, lo! some of them begin to associate (others) with their Lord.

When adversity afflicts the people, they turn to their Lord, totally devoting themselves to Him. But then, as soon as He showers them with mercy, some of them revert to idol worship.

When people face hardship, they begin praying to their Lord and turn in repentance to Him. When they receive mercy from Him, a group of them begin to consider things equal to God.

And when harm afflicts men, they call upon their Lord, turning to Him, then when He makes them taste of mercy from Him, lo! some of them begin to associate (others) with their Lord.
Corruption doth appear on land and sea because of (the evil) which men's hands have done, that He may make them taste a part of that which they have wrought, so that they may return.

Therefore, you shall give the relatives their rightful share (of charity), as well as the poor, and the traveling alien. This is better for those who sincerely seek God's pleasure; they are the winners.

Give the relatives, the destitute, and the needy travellers their share (of charity). It is better for those who want to please God and they will have everlasting happiness.

Then give to the near of kin his due, and to the needy and the wayfarer; this is best for those who desire Allah's pleasure, and these it is who are successful.

So give what is due to kindred, the needy, and the wayfarer. That is best for those who seek Allah's Countenance, and it is they who will prosper.

And that which you give in gift (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allah, but that which you give in Zakat seeking Allah's Countenance then those, they shall have manifold increase.

And whatever you lay out at usury, so that it may increase in the property of men, it increases not with Allah; and whatever you give in charity, desiring Allah's pleasure -- these will get manifold.

The usury that is practiced to increase some people's wealth, does not gain anything at GOD. But if you give to charity, seeking God's pleasure, these are the ones who receive their reward manifold.

God will not allow to increase whatever illegal interest you try to receive in order to increase your wealth at the expense of people's property. Whatever amount of zakat you give to please God will be doubled (for you).

And whatever you lay out as usury, so that it may increase in the property of men, it shall not increase with Allah; and whatever you give in charity, desiring Allah's pleasure-- it is these (persons) that shall get manifold.

Whatever you lay out at interest so that it may increase in the property of men, it increases not with Allah; and whatever you give in charity, seeking Allah's Countenance, hath increase manifold.

The usury which ye give in usury in order that it may increase on (other) people's property hath no increase with Allah; but that which ye give in charity, seeking Allah's Countenance, hath increase manifold.

Allah is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allah) that do anything of that? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him).

Allah is He who created you, then He sustains you, then He causes you to die, then brings you to life. Is there any of your associate-gods who does aught of it? Glory be to Him, and exalted be He above what they associate (with Him)!

Allah is He Who created you and then sustained you, then causeth you to die, then giveth life to you again. Is there any of your (so-called) partners (of Allah) that doeth aught of that? Praised and Exalted be He above what they associate (with Him)!

God is the One who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allah) that do anything of that? Glory be to Him! And Exalted be He above what they associate (with Him)!

It is God who has created you and given you sustenance. He will make you die and will bring you back to life. Can any of your idols do such things? God is too Exalted to be considered equal to anything else.

Allah is He Who created you, then gave you sustenance, then He causes you to die, then brings you to life. Is there any of your associate-gods who does aught of it? Glory be to Him, and exalted be He above what they associate (with Him)!

It is ALLAH Who has created you, and then HE has provided for you; then HE will cause you to die, and then HE will bring you to life. Is there any of your so-called associate-gods, who can do any of these things? Glorified be HE and exalted far above that which they associate with HIM.

It is allah who has created you: further, He has provided for you; then He will cause you to die; and again He will give you life. Are there any of your (false) "Partners" who can do any single one of these things? Glory be to Him! and high is He above the partners they attribute (to Him)!

Section 5: A Transformation

Evil (sins and disobedience of Allah, etc.) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds, etc.), that Allah may make them taste a part of that which they have done, in order that they may return (by repenting to Allah, and begging His Pardon).

Corruption has appeared in the land and the sea on account of that which men's hands have wrought, that He may make them taste a part of that which they have done, so that they may return.

Corruption doth appear on land and sea because of (the evil) which men's hands have done, that He may make them taste a part of that which they have done, in order that they may return.

Disasters have spread throughout the land and sea, because of what the people have committed. He thus lets them taste the consequences of some of their works, that they may return (to the right works).

Evil has spread over the land and the sea because of human deeds and through these God will cause some people to suffer so that perhaps they will return to Him.

Corruption has appeared in the land and the sea on account of what the hands of men have wrought, that He may make them taste a part of that which they have done, so that they may return.

Corruption have spread on land and sea because of what men's hands has wrought, that HE may make them taste the fruit of some of their doings, so that they may turn back from evil.

Mischief has appeared on land and sea because of (the need) that the hands of men have earned, that (Allah) may give them a taste of some of their deeds: in order that they may turn back (from Evil).
030:042 Khan
Say (O Muhammad SAW): "Travel in the land and see what was the end of those before (you)! Most of them were Mushrikiun (the disbelievers in
the Oneness of Allah, polytheists, idolaters, etc.)."

030:042 Maulana
Say: Travel in the land, then see what was the end of those before! Most of them were polytheists.

030:042 Pickthall
Say (O Muhammad, to the disbelievers): Travel in the land, and see the nature of the consequence for those who were before you! Most of them
were idolaters.

030:042 Rashad
Say, "Roam the earth and note the consequences for those before you." Most of them were idol worshipers.

030:042 Sarwar (Muhammad), tell them, "Travel through the land to see how terrible was the end of those who lived before. Many of them were pagans.

030:042 Shakir
Say: Travel in the land, then see how was the end of those before; most of them were polytheists.

030:042 Sherali
Say, 'Travel in the earth and see how evil was the end of those before you. Most of them were idolaters.'

030:042 Yusufali
Say: "Travel through the earth and see what was the end of those before (you): Most of them worshipped others besides Allah."

030:043 Khan
So set you (O Muhammad SAW) your face to (the obedience of Allah, your Lord) the straight and right religion (Islamic Monotheism), before there
comes from Allah a Day which none can avert it. On that Day men shall be divided [(in two groups), a group in Paradise and a group in
Hell].

030:043 Maulana
Then set thyself, being upright, to the right religion before there come from Allah the day which cannot be averted: on that day they will be
separated.

030:043 Pickthall
So set thy purpose resolutely for the right religion, before the inevitable day cometh from Allah. On that day mankind will be sundered-

030:043 Rashad
Therefore, you shall devote yourself completely to this perfect religion, before a day comes which is made inevitable by GOD. On that day, they
will be shocked.

030:043 Sarwar
Be devoted to the upright religion before the coming of the inevitable day when no one can escape from God and people will either be sent to
Paradise or hell."

030:043 Shakir
Then turn thy face straight to the right religion before there come from Allah the day which cannot be averted; on that day they shall become
separated.

030:043 SherAli
So set thy face to the service of the right religion, before there comes the day from ALLAH for which there will be no averting. On that day
believers and disbelievers will be separated from each other.

030:043 Yusufali
But set thou thy face to the right Religion before there come from Allah the Day which there is no chance of averting: on that Day shall men be
divided (in two).

030:044 Khan
Whosoever disbelieves will suffer from his disbelief, and whosoever does righteous good deeds (by practising Islamic Monotheism), then such
will prepare a good place (in Paradise) for themselves (and will be saved by Allah from His Torment).

030:044 Maulana
Whoever disbelieves will be responsible for his disbelief; and whoever does good such prepare (good) for their own souls.

030:044 Pickthall
Whoso disbelieveth must (then) bear the consequences of his disbelief, while those who do right make provision for themselves -

030:044 Rashad
Whoever disbelieves, disbelievers to the detriment of his own soul, while those who lead a righteous life, do so to strengthen and develop their
own souls.

030:044 Sarwar
Those who disbelieve do so against their own souls. Those who do good pave the way for their own benefit.

030:044 Shakir
Whoever disbelieves, he shall be responsible for his disbelief, and whoever does good, they prepare (good) for their own souls.

030:044 SherAli
Those who disbelieve will bear the consequences of their disbelief; and those who do righteous deeds prepare good for their own souls.

030:044 Yusufali
Those who reject Faith will suffer from that rejection: and those who work righteousness will spread their couch (of repose) for themselves (in
heaven):

030:045 Khan
That He may reward those who believe (in the Oneness of Allah Islamic Monotheism), and do righteous good deeds, out of His Bounty. Verily,
He likes not the disbelievers.

030:045 Maulana
That He may reward out of His grace those who believe and do good. Surely He loves not the disbelievers.

030:045 Pickthall
That He may reward out of His bounty those who believe and do good works. Lo! He loveth not the disbelievers (in His guidance).

030:045 Rashad
For He will generously recompense those who believe and lead a righteous life from His bounties. He does not love the disbelievers.

030:045 Sarwar
God will reward the righteously striving believers through His favor. He does not love the unbelievers.

030:045 Shakir
That He may reward those who believe and do good out of His grace; surely He does not love the unbelievers.

030:045 SherAli
That HE, out of HIS bounty, may reward those who believe and act righteously. Surely, HE loves not the disbelievers.

030:045 Yusufali
That He may reward those who believe and work righteous deeds, out of his Bounty. For He loves not those who reject Faith.

030:046 Khan
And among His Signs is this, that He sends the winds as glad tidings, giving you a taste of His Mercy (i.e. rain), and that the ships may sail at His
Command, and that you may seek of His Bounty, in order that you may be grateful.

030:046 Maulana
And of His signs is this, that He sends forth the winds bearing good news, and that He may make you taste of His mercy, and that the ships
may glide by His command, and that you may seek of His Bounty, in order that ye may be thankful.

030:046 Pickthall
And of His signs is this: He sendeth herald winds to make you taste His mercy, and that the ships may sail at His command, and that ye may seek
his favour, and that haply ye may be thankful.

030:046 Rashad
Among His proofs is that He sends the winds with good omen, to shower you with His mercy, and to allow the ships to run in the sea in
accordance with His rules, and for you to seek His bounties (through commerce), that you may be appreciative.

030:046 Sarwar
Some evidence of His existence is His sending the glad-news-bearing winds so that He would let you to receive His mercy, cause the ships to sail
by His command, and let you seek His favor so that perhaps you would give Him thanks.

030:046 Shakir
And one of His signs is that He sends forth the winds bearing good news, and that He may make your taste of His mercy, and that the ships may
run by His command, and that you may seek of His grace, and that you may be grateful.

030:046 SherAli
And of HIS Signs is that HE sends the winds as bearers of glad tidings and that HE may make you taste of HIS mercy, and that the ships may sail
at HIS command, and that you may seek of HIS bounties, and that you may be grateful.

030:046 Yusufali
Among His Signs is this, that He sends the Winds, as heralds of Glad Tidings, giving you a taste of His (Grace and) Mercy,- that the ships may sail
(majestically) by His Command and that ye may seek of His Bounty: in order that ye may be grateful.
And if We send a wind and they see it to be yellow, they would certainly continue to disbelieve.

And if We had sent the wind and caused (the plants) to turn yellow and to fade away,

And it was certainly incumbent upon Us to help the believers.

We did indeed send, before thee, messengers to their (respective) peoples, and they came to them with Clear Signs: then, to those who transgressed, We meted out Retribution: and it was due from Us to aid those who believed.

Allah is He Who sends the winds, so they raise clouds, and spread them along the sky as He wills, and then break them into fragments, until you see rain drops issue from their midst: Then when He has made them fall on whom of His slaves as He will, lo! they rejoice!

And it was certainly incumbent upon Us to help (them).

And certainly We sent before thee messengers to their own people, so they came to them with clear arguments, then We punished those who were guilty. And to help believers is ever incumbent upon Us.

And, surely, We sent Messengers before thee to their own people, and they brought them clear Signs. Then WE punished those who were guilty. And it was certainly incumbent upon US to help the believers.

We did indeed send, before thee, messengers to their (respective) peoples, and they came to them with Clear Signs: then, to those who transgressed, We meted out Retribution: and it was due from Us to aid those who believed.
030:052 Khan

So verily, you (O Muhammad SAW) cannot make the dead to hear (i.e. the disbelievers, etc.), nor can you make the deaf to hear the call, when they show their backs, turning away.

030:052 Maulana

So surely thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they turn back retreating.

030:052 Pickthall

For verily thou (Muhammad) canst not make the dead to hear, nor canst thou make the deaf to hear the call when they have turned to flee.

030:052 Rashad

You cannot make the dead, nor the deaf, the call, once they turn away.

030:052 Sarwar

You cannot make the dead listen, nor the deaf hear. Thus, they, (the disbelievers), turn away on their heels.

030:052 Sherali

And thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they retreat turning their backs;

030:052 Yusufali

So verily thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they show their backs and turn away.

030:053

And you (O Muhammad SAW) cannot guide the blind from their straying; you can make to hear only those who believe in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allah in Islam (as Muslims).

030:053 Maulana

Nor canst thou guide the blind out of their error. Thou canst make none to hear but those who believe in Our messages, so they submit.

030:053 Pickthall

Nor canst thou guide the blind out of their error. Thou canst make none to hear save those who believe in Our revelations so that they surrender (unto Him).

030:053 Rashad

Nor can you guide the blind out of their straying. You can only be heard by those who believe in our revelations, and decide to become submitters.

030:053 Sarwar

You cannot guide the straying blind. You can make no one listen except those who believe in Our revelations and are Muslims.

030:053 Shakir

Nor can you lead away the blind out of their error. You cannot make to hear any but those who believe in Our communications so they shall submit.

030:053 Sherali

Nor canst thou guide the blind out of their error. Thou canst make only those to hear who would believe in Our Signs and submit.

030:053 Yusufali

Nor canst thou lead back the blind from their straying: only those wilt thou make to hear, who believe in Our signs and submit (their wills in Islam).

030:054

Section 6: Overthrow of Opposition

030:054 Khan

Allah is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).

030:054 Maulana

Allah is He Who created you from a state of weakness, then He gave strength after weakness, then ordained weakness and hoary hair after strength. He creates what He pleases, and He is the Knowing, the Powerful.

030:054 Pickthall

Allah is He Who shaped you out of weakness, then appointed after weakness strength, then, after strength, appointed weakness and grey hair. He createth what He will. He is the Knower, the Mighty.

030:054 Rashad

GOD is the One who created you weak, then granted you after the weakness strength, then substituted after the strength weakness and gray hair. He creates whatever He wills. He is the Omniscient, the Omnipotent.

030:054 Sarwar

It is God who has created you weak, then, given you strength after your weakness and caused you to become weak and old after being strong. He creates whatever He wants. He is All-Knowing and All-Powerful.

030:054 Shakir

Allah is He Who created you from a state of weakness then He gave strength after weakness, then ordained weakness and hoary hair after strength: He creates what He pleases, and He is the Knowing, the Powerful.

030:054 Sherali

ALLAH is HE Who created you in a state of weakness, and after weakness gave you strength; then, after strength, caused weakness and old age. HE creates what HE pleases. HE is the All-Knowing, the All-Powerful.

030:054 Yusufali

It is Allah Who created you in a state of (helpless) weakness, then gave (you) strength after weakness, then, after strength, gave (you weakness and a hoary head: He creates as He wills, and it is HE Who has all knowledge and power.

030:055

Khan

And on the Day that the Hour will be established, the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) will swear that they stayed not but an hour, thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world].

030:055 Maulana

And the day when the Hour comes, the guilty will swear: They did not tarry but an hour. Thus are they ever turned away.

030:055 Pickthall

And on the day the Hour riseth the guilty will vow that they did tarry but an hour - thus were they ever deceived.

030:055 Rashad

On the day when the Hour comes to pass, the guilty will swear that they lasted (in this world) only one hour. That is how wrong they were.

030:055 Sarwar

On the day when the Hour of Doom comes, the criminals will swear that they have remained (in their graves) for no more than an hour. They had been inventing lies in this way.

030:055 Shakir

And at the time when the hour shall come, the guilty shall swear (that) they did not tarry but an hour; thus are they ever turned away.

030:055 Sherali

And on the day when the appointed Hour shall arrive, the guilty will swear that they tarried not save a brief period - thus are they turned away from the right path.

030:055 Yusufali

On the Day that the Hour (of Reckoning) will be established, the transgressors will swear that they tarried not but an hour: thus were they used to being deluded!

030:056

Khan

And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the Decree of Allah, until the Day of Resurrection, so this is the Day of Resurrection, but you knew not."

030:056 Maulana

And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of Resurrection -- so this is the day of Resurrection -- but you did not know.

030:056 Pickthall

But those to whom knowledge and faith are given will say: The truth is, ye have tarried, by Allah's decree, until the Day of Resurrection. This is the Day of Resurrection, but ye used not to know.

030:056 Rashad

Those who are blessed with knowledge and faith will say, "You have lasted, according to GOD's decree, until the Day of Resurrection. Now, this is the Day of Resurrection, but you failed to recognize it."

030:056 Sarwar

Those who have received knowledge and have faith will say, "By the decree of God, you have remained for the exact period which was mentioned in the Book of God about the Day of Resurrection. This is the Day of Resurrection, but you did not know."

030:056 Shakir

And those who are given knowledge and faith will say: Certainly you tarried according to the ordinance of Allah till the day of resurrection, so this is the day of resurrection, but you did not know.

030:056 Sherali

But those, who are given knowledge and faith, will say, 'You have indeed tarried according to the Book of ALLAH, till the Day of Resurrection. And this indeed is the Day of Resurrection, but you did not care to know.

030:056 Yusufali

But those endowed with knowledge and faith will say: 'Indeed ye did tarry, within Allah's Decree, to the Day of Resurrection, and this is the Day of Resurrection: but ye - ye were not aware!'
These are the verses of the Book of Wisdom. These (letters) constitute proofs of this book of wisdom. These are revelatory verses of the Book of Wisdom. These are Verses of the Wise Book (the Qur'an).

Alif. Lam. Mim. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.]

Thus does Allah seal the hearts of those who know not. Thus does Allah set a seal on the hearts of those who do not know. Thus does Allah seal the hearts of those who do not know.

Thus doth Allah seal the hearts of those who know not [the proofs and evidence of the Oneness of Allah i.e. those who try not to understand true facts that which you (Muhammad SAW) have brought to them].

Thus does Allah seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allah i.e. those who try not to understand true facts that which you (Muhammad SAW) have brought to them].

And, truly, WE have set forth for mankind in this Qur'an all kinds of examples. Yet, no matter what kind of proof you present to the disbelievers, they say, "You are falsifiers."

You are falsifiers.

Be patient (O Muhammad SAW). Verily, the Promise of Allah is true, and let not those who have no certainty of faith, discourage you from doing anything that Allah has ordered you to do, nor despair of the promise of God.

So be patient; surely the promise of Allah is true, and let not those who have no certainty of faith, hold you in light estimation.

Verily We have propounded for men in this Qur'an all kinds of Parable: But if thou bring to them any Sign, (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood, and magic."

And certainly We have set forth for men in this Qur'an every kind of parable. And if thou bring them a sign, those who disbelieve would certainly say: You're naught but deceivers.

Thus does Allah seal up the hearts of those who did wrong (by associating partners in worship with Allah, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek Allah's Pleasure (by having Islamic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).

So that day their excuse will not profit those who were unjust, nor will they be granted goodwill.

In that day their excuses will not profit those who did injustice, nor will they be allowed to make amends.

Therefore, no apology, on that day, will benefit the transgressors, nor will they be excused.

The excuses of the unjust on this day will be of no avail to them and they will not be able to please God.

But on that day their excuse shall not profit those who were unjust, nor shall they be regarded with goodwill.

So on that day their excuses will not avail the wrongdoers; nor will they be allowed to make amends.

So that Day no excuse of theirs will avail the transgressors, nor will they be invited (then) to seek grace (by repentance).

And indeed We have set forth for mankind, in this Qur'an every kind of parable. But if you (O Muhammad SAW) bring to them any sign or proof, (as an evidence for the truth of your Prophethood), the disbelievers are sure to say to (the believers): "You follow nothing but falsehood, and magic."

And certainly We have set forth for men in this Qur'an every kind of parable. And if thou bring them a sign, those who disbelieve would certainly say: You're naught but deceivers.

Thus, we have cited for the people in this Quran all kinds of examples. Yet, no matter what kind of proof you present to the disbelievers, they say, "You are falsifiers."

We have told people various parables in this Quran. Even if you had shown them a miracle, the unbelievers would have said, "You are only the followers of falsehood."

And, truly, WE have set forth for men in this Qur'an every type of parable, and indeed, if thou bring them a Sign, those who disbelieve will, surely, say, 'You are but liars.'

Thus doth Allah seal the hearts of those who know not [the proofs and evidence of the Oneness of Allah i.e. those who try not to understand true facts that which you (Muhammad SAW) have brought to them].

Thus does Allah seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allah i.e. those who try not to understand true facts that which you (Muhammad SAW) have brought to them].

Thus does Allah seal the hearts of those who know not.

Thus does Allah seal up the hearts of those who know not.
031:003 Khan A guide and a mercy for the Muhsinun (good-doers)
031:003 Maulana A guidance and a mercy for the doers of good,
031:003 Pickthtal A guidance and a mercy for the doers of good,
031:003 Rashad A beacon and a mercy for the righteous.
031:003 Sarwar A guidance and mercy for the righteous
031:003 Shaliki A guidance and a mercy for the doers of goodness,
031:003 Sherali A guidance and a mercy for those who do good,
031:003 Yusufali A Guide and a Mercy to the Doers of Good.
031:004 Khan Those who perform As-Salat (Iqamat-as Salat) and give Zakat and they have faith in the Hereafter with certainty.
031:004 Maulana Who keep up prayer and pay the poor-rate and who are certain of the Hereafter.
031:004 Pickthtal Those who establish worship and pay the poor-dues and have sure faith in the Hereafter.
031:004 Rashad Who observe the Contact Prayers (Salat), give the obligatory charity (Zakat), and as regards the Hereafter, they are absolutely certain.
031:004 Sarwar people who are steadfast in prayer, pay the religious tax, and have firm belief in the life to come.
031:004 Shaliki Those who keep up prayer and pay the poor-rate and they are certain of the Hereafter.
031:004 Sherali Those who observe Prayer and pay the Zakat and who have firm faith in the Hereafter.
031:004 Yusufali Those who establish regular Prayer, and give regular Charity, and have (in their hearts) the assurance of the Hereafter.
031:005 Khan Such are on guidance from their Lord, and such are the successful.
031:005 Maulana These are on a guidance from their Lord, and these are they who are successful.
031:005 Pickthtal Such have guidance from their Lord. Such are the successful.
031:005 Rashad They are following the guidance from their Lord, and they are the winners.
031:005 Shaliki These are on a guidance from their Lord, and these are they who are successful;
031:005 Sherali It is they who follow guidance from their Lord, and it is they who shall prosper.
031:005 Yusufali These are on (true) guidance from their Lord: and these are the ones who will prosper.
031:006 Khan And of mankind is he who purchases idle talks (i.e.music, singing, etc.) to mislead (men) from the Path of Allah without knowledge, and takes it (the Path of Allah, the Verses of the Qur'an) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).
031:006 Maulana And of men is he who takes instead frivolous discourse to lead astray from Allah’s path without knowledge, and to make it a mockery. For such is an abasing chastisement.
031:006 Pickthtal And of mankind is he who payeth for mere pastime of discourse, that he may mislead from Allah's way without knowledge, and maketh the butt of mockery. For such there is a shameful doom.
031:006 Rashad Among the people, there are those who uphold baseless Hadith, and thus divert others from the path of GOD without knowledge, and take it in vain. These have incurred a shameful retribution.
031:006 Shaliki (In an attempt to show that God's revelations are only ancient legends) some people pay for meaningless tales to draw others attention away from the Quran without knowledge and treat as a matter of fun. They will suffer a humiliating torment.
031:006 Sherali And of men is he who takes instead frivolous discourse to lead astray from Allah's path without knowledge, and to take it for a mockery; these shall have an abasing chastisement.
031:006 Yusufali And of men is he who takes idle tales in exchange for guidance to lead men astray from the path of ALLAH, without knowledge, and to make fun of it. For such there will be humiliating punishment.
031:006 Khan But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a Humiliating Penalty.
031:007 Khan And when Our Verses (of the Qur'an) are recited to such a one, he turns away in pride, as if he heard them not, as if there were deafness in his ear. So announce to him a painful torment.
031:007 Maulana And when Our messages are recited to him, he turns back proudly, as if he had not heard them, as if there were deafness in his ears; so announce to him a painful chastisement.
031:007 Pickthtal And when Our revelations are recited unto him he turneth away in pride as if he heard them not, as if there were a deafness in his ears; so announce to him a painful doom.
031:007 Rashad And when our revelations are recited to the one of them, he turns away in arrogance as if he never heard them, as if his ears are deaf. Promise him a painful retribution.
031:007 Shaliki When Our revelations are recited to them, they turn back on their heels out of pride as if they did not hear them or their ears had been sealed off. Warn them of the painful torment.
031:007 Sherali And when Our communications are recited to him, he turns back proudly, as if he had not heard them, as though in his ears were a heaviness, therefore announce to him a painful chastisement.
031:007 Yusufali And when Our Signs are recited to him, he turns away disdainfully, as though he heard them not, as if there were a heaviness in his ears. So announce to him a painful punishment.
031:008 Khan Verily, those who believe (in Islamic Monotheism) and do righteous good deeds, for them are Gardens of delight (Paradise).
031:008 Maulana Those who believe and do good, for them are Gardens of bliss,
031:008 Pickthtal Lo! those who believe and do good works, for them are the gardens of delight,
031:008 Rashad Surely, those who believe and lead a righteous life have deserved the gardens of bliss.
031:008 Shaliki (As for) those who believe and do good, they shall surely have gardens of bliss,
031:008 Sherali Surely, those who believe and do good works - they will have Gardens of Delight,
031:008 Yusufali For those who believe and work righteous deeds, there will be Gardens of Bliss,-
And when Luqman said to his son, when he was exhorting him: O my son! Ascribe no partners unto Allah. Lo! to ascribe partners (unto Him) is a tremendous grievous iniquity. And (remember) when Luqman said to his son w
And we have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years; give thanks to Me and to thy parents. To Me is the eventual coming.

And we have enjoined upon man concerning his parents—his mother bears him with longings and weaning takes two years--saying: Give thanks to Me and to thy parents. To Me is the eventual coming.

We enjoined the human being to honor his parents. His mother bore him, and the load got heavier and heavier. It takes two years (of intensive care) until weaning. You shall be appreciative of Me, and of your parents. To Me is the ultimate destiny.

Concerning his parents, We advised the man, whose mother bears him with great pain and breast-feeding him for two years, to give thanks to Me first and then to them, to Me all things proceed.

We have enjoined on man in respect of his parents—his mother bears him with longings until weaning and his weaning takes two years—saying: Be grateful to Me and to both your parents; To Me is the eventual coming.

And we have enjoined on man to be good to his parents -his mother bears him in weakness upon weakness, and his weaning takes two years - and said,' Give thanks to ME and thy parents. Unto ME is the final return;

And we have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal."

But if they (both) strive with you to make you join in worship with Me others of which you have no knowledge, then obey them not, but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

And if they strive with thee to make thee associate with Me that of which thou has no knowledge, obey them not, and keep kindly company with them in this world, and follow the way of him who turns to Me; then to Me is your return, then I shall inform you of what you did.

If they try to force you to set up any idols beside Me, do not obey them. But continue to treat them amicably in this world. You shall follow only the path of those who have submitted to Me. Ultimately, you all return to Me, then I will inform you of everything you have done.

And if they contend with you that you should associate with Me what you have no knowledge of, do not obey them, and keep company with them in this world kindly, and follow the way of him who turns to Me, then to Me is your return, then will I inform you of what you did.

And if they contend with thee to make thee set up equals with ME concerning which thou hast no knowledge, obey them not, but be a kind companion to them in worldly affairs, and in spiritual matters follow the way of him who turns to ME. Then unto ME will be your return and I shall inform you of what you used to do;

"But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love); in the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did."

"O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allah will bring it forth. Verily, Allah is Subtle (in bringing out that grain), Well-Aware (of its place).

O my son, even if it be the weight of a grain of mustard-seed, even though it be in a rock, or in the heaven or in the earth, Allah will bring it forth. Surely Allah is Knower of subtleties, Aware.

O my dear son! Lo! though it be but the weight of a grain of mustard-seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Lo! Allah is Subtle, Aware.

My son, God keeps the records of all the good and evil deeds, even if they are as small as a grain of mustard seed, hidden in a rock or in the heavens or the earth. God is subtle and All-Aware.

O my son! surely if it is the very weight of the grain of a mustard-seed, even though it is in (the heart of) rock, or (high above) in the heavens or (deep down) in the earth, Allah will bring it (to light); surely Allah is Knower of subtleties, Aware.

O my dear son, even if it be the weight of a grain of mustard-seed, and even though it be in a rock, or in the heavens, or in the earth, ALLAH will, surely, bring it out. Verily, ALLAH is the knower of the most hidden secrets, and is All-Aware;

"O my son!" (said Laamon), "If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, Allah will bring it forth: for Allah understands the finest mysteries, (and) is well-acquainted (with them).

"O my son! Aqim-i-Salat (perform As-Salat), enjoin (people) for Al-Ma'ruf (Islamic Monotheism and all that is good), and forbid (people) from Al-Munkar (i.e. disbelief in the Oneness of Allah, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily! These are some of the important commandments ordered by Allah with no exemption.

O my son, keep up prayer and enjoin good and forbidding evil, and bear patiently that which befalls you; surely this is an affair of great resolution. Establish worship and enjoin kindness and forbid iniquity, and persevere whatever may befall thee; Lo! that is of the steadfast heart of things.

O my son, you shall observe the Contact Prayers (Salat). You shall advocate righteousness and forbid evil, and remain steadfast in the face of adversity. These are the most honorable traits.

My son, be steadfast in prayer. Make others do good. Prevent them from doing evil. Be patient in hardship. Patience comes from faith and determination.

O my son! keep up prayer and enjoin good and forbidding evil, and bear patiently that which befalls you; surely these acts require courage; O my dear son, observe Prayer and enjoin good and forbid evil and endure patiently whatever may befall thee. Surely, this is of those matters which require high resolve;

O my son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) (in the conduct of affairs).
And turn not thy face away from men with pride, nor walk in insolence through the earth. Verily, Allah likes not each arrogant boaster.

And turn not thy face away from people in contempt, nor go about in the land exultingly. Surely, Allah loves not any self-conceited boaster.

Turn not thy cheek in scorn toward folk, nor walk with pertness in the land. Lo! Allah loveth not each braggart boaster.

You shall not treat the people with arrogance, nor shall you roam the earth proudly. GOD does not like the arrogant showoffs.

Do not scornfully turn your face away from people. Do not walk around puffed-up with pride; God does not love arrogant and boastful people.

And do not turn your face away from people in contempt, nor go about in the land exulting overmuch; surely Allah does not love any self-conceited boaster;

And turn not thy cheek away from men in scorn, nor walk in the earth haughtily; Surely, ALLAH loves not the arrogant boaster;

And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster.

And be moderate in thy pace, and lower thy voice; verily, the most hateful of voices is the braying of the ass.

And pursue the right course in thy going about and lower thy voice. Surely the most hateful of voices is braying of asses.

Walk humbly and lower your voice - the ugliest voice is the donkey's voice."

Walk thau at a moderate pace, and lower thy voice; verily, the most hateful of voices is the braying of the ass."

And do not turn your face away from people in contempt, nor go about in the land exultingly. Surely Allah loves not any self-conceited boaster;

And do not turn thy cheek away from men in scorn, nor walk in the earth haughtily; Surely, ALLAH loves not the arrogant boaster;

And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster.

And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the voice (braying) of the ass."

And pursue the right course in thy going about and lower thy voice; surely the most hateful of voices is braying of the ass.

And among men is he who disputes about Allah, without knowledge or guidance or a Book giving light!

And among men is he who disputes concerning Allah without knowledge or guidance or a Book giving light.

You shall not treat the people with arrogance, nor shall you roam the earth proudly. GOD does not like the arrogant showoffs.

Do ye not see that God has made all that is in the heavens and the earth, subservient to you (human beings), and has extended and perfected His Graces upon you, (both) apparent and unseen? Some people argue about God without knowledge, without guidance, or without the enlightening scripture.

Do you not see that GOD has committed in your service everything in the heavens and the earth, and has showered you with His blessings - obvious and hidden? Yet, some people argue about GOD without knowledge, without guidance, and without the enlightening scripture.

Have you not seen that God has made all that is in the heavens and the earth, subservient to you (human beings), and has extended and perfected for you His apparent and unseen bounties? Some people argue about God without knowledge, guidance, or an enlightening book.

And among men is he who disputes in respect of Allah though having no knowledge nor guidance, nor a book giving light.

Do ye not see that Allah has made subservient to you whatever is in the heavens and whatever is in the earth, and granted to you His favours both without and within? Yet of mankind is he who disputeth concerning Allah, without knowledge or guidance or a scripture giving light.

Do you not see that GOD has committed in your service everything in the heavens and the earth, and has showered you with His blessings - obvious and hidden? Yet, some people argue about GOD without knowledge, without guidance, and without the enlightening scripture.

And among men is he who disputes concerning Allah without knowledge or guidance or a Book giving light.

You shall not treat the people with arrogance, nor shall you roam the earth proudly. GOD does not like the arrogant showoffs.

Do ye not see that Allah has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e Islamic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden (i.e. One's Faith in Allah of Islamic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise, etc.? Yet of mankind is he who disputes about Allah without knowledge or guidance or a Book giving light!

Do you not see that GOD has committed in your service everything in the heavens and the earth, and has showered you with His blessings - obvious and hidden? Yet, some people argue about GOD without knowledge, without guidance, and without the enlightening scripture.

Have you not seen that God has made all that is in the heavens and the earth, subservient to you (human beings), and has extended and perfected for you His apparent and unseen bounties? Some people argue about God without knowledge, guidance, or an enlightening book.

And among men is he who disputes in respect of Allah though having no knowledge nor guidance, nor a book giving light.

Do ye not see that Allah has made subservient to you whatever is in the heavens and whatever is in the earth, and granted to you His favours both without and within? Yet of mankind is he who disputeth concerning Allah, without knowledge or guidance or a scripture giving light.

And among men is he who disputes concerning Allah without knowledge or guidance or a Book giving light.

Do you not see that GOD has committed in your service everything in the heavens and the earth, and has showered you with His blessings - obvious and hidden? Yet, some people argue about GOD without knowledge, without guidance, and without the enlightening scripture.

Have you not seen that God has made all that is in the heavens and the earth, subservient to you (human beings), and has extended and perfected for you His apparent and unseen bounties? Some people argue about God without knowledge, guidance, or an enlightening book.

And among men is he who disputes in respect of Allah though having no knowledge nor guidance, nor a book giving light.

Do ye not see that Allah has made subservient to you whatever is in the heavens and whatever is in the earth, and granted to you His favours both without and within? Yet of mankind is he who disputeth concerning Allah, without knowledge or guidance or a scripture giving light.
To Allah belong all things in heaven and earth: verily Allah is He (that is) free of all wants, worthy of all praise.

To Allah belongs whatever is in the heavens and the earth. Lo! Allah, He is the Absolute, the Owner of Praise.

To God belongs everything in the heavens and the earth. GOD is the Most Rich, Most Praiseworthy.

To Allah belongs whatever is in the heavens and the earth. Surely Allah is the Self-Worshipped and His praise is sufficient for the worlds.

To Allah belongs whatever is in the heavens and the earth: Lo! Allah is the Self-Worshipped. To God belongs the end of all things.

To Allah belongs whatever is in the heavens and the earth. Lo! Allah, He is the Absolute, the Owner of Praise.

To Allah belongs whatever is in the heavens and the earth. Allah is the Most Rich, Most Praiseworthy.

To Allah belongs whatever is in the heavens and the earth. Lo! Allah, He is the Absolute, the Owner of Praise.

To Allah belongs whatever is in the heavens and the earth. Allah is the Most Rich, Most Praiseworthy.

To Allah belongs whatever is in the heavens and the earth. Verily, Allah is He (that is) free of all wants, worthy of all praise.

To Allah belongs whatever is in the heavens and the earth: verily Allah is He (that is) free of all wants, worthy of all praise.
031:027 Khan And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise.

031:027 Maulana And if all the trees in the earth were pens, and the sea with seven more seas added to it (were ink), the words of Allah would not be exhausted. Surely Allah is Mighty, Wise.

031:027 Pickthad And if all the trees in the earth were pens, and the sea, with seven more seas to help it, (were ink), the words of Allah could not be exhausted. Lo! Allah is Mighty, Wise.

031:027 Rashad If all the trees on earth were made into pens, and the ocean supplied the ink, augmented by seven more oceans, the words of GOD would not run out. GOD is Almighty, Most Wise.

031:027 Sarwar If all the trees in the earth were pens and the ocean, with seven more oceans, were ink still these could not suffice to record all the Words of God. God is Majestic and All-wise.

031:027 Shakir And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end; surely Allah is Mighty, Wise.

031:027 Sherali And if all the trees that are in the earth were pens, and the ocean - seven more oceans to replenish it - were ink, the words of ALLAH would not be exhausted. Surely, ALLAH is Mighty, Wise.

031:027 Yusufali And if all the trees on earth were pens and the ocean (were ink), with seven oceans behind it to add to its (supply), yet would not the words of Allah be exhausted (in the writing): for Allah is Exalted in Power, full of Wisdom.

031:028 The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allah is All-Hearer, All-Seer.

031:028 Maulana Your creation or your raising is only like a single soul. Surely Allah is Hearing, Seeing.

031:028 Pickthad Your creation and your raising (from the dead) are only as (the creation and the raising of) a single soul. Lo! Allah is Hearer, Knower.

031:028 Rashad The creation and resurrection of all of you is the same as that of one person. GOD is Hearer, Seer.

031:028 Sarwar For every one of you Allah your creation and your resurrection are only like the creation and resurrection of one soul. God is All-hearing and All-seeing.

031:028 Shakir Neither your creation nor your raising is anything but as a single soul: surely Allah is Hearing, Seeing.

031:028 Sherali Your creation and your resurrection are only like the creation and resurrection of a single soul. Verily, ALLAH is All-Hearing, All-Seeing.

031:028 Yusufali And your creation or your resurrection is in no wise but as an individual soul: for Allah is He Who hears and sees (all things).

031:029 See you not (O Muhammad SAW) that Allah merges the night into the day (i.e. the decrease in the hours of the night are added in the hours of the day), and merges the day into the night (i.e. the decrease in the hours of day are added in the hours of night), and has subjected the sun and the moon running their course for a term appointed; and that Allah is Well-Aware of all that ye do?

031:029 Maulana Seest thou not that Allah makes the night to enter into the day, and He makes the day to enter into the night, and He has made the sun and the moon subservient (to you) -- each pursues its course till an appointed time -- and that Allah is Aware of what you do?

031:029 Pickthad Hast thou not seen how Allah causeth the night to pass into the day and causeth the day to pass into the night, and hath subduced the sun and the moon (to do their work), each running unto an appointed term; and that Allah is Informed of what ye do?

031:029 Rashad Do you not realize that GOD merges the night into the day and merges the day into the night, and that He has committed the sun and the moon in your service, each running in its orbit for a specific life span, and that GOD is fully Cognizant of everything you do?

031:029 Sarwar Have you not seen that GOD causes the night to enter into the day and the day to enter into the night? He has made the sun and moon subservient (to Himself), Each moves (in an orbit) for an appointed time. God is certainly All-aware of what you do.

031:029 Shakir Do you not see that Allah makes the night to enter into the day, and He makes the day to enter into the night, and He has made the sun and the moon subservient (to you); each pursues its course till an appointed term; and that Allah is Aware of what you do?

031:029 Sherali Seest thou not that ALLAH makes the night pass into the day and makes the day pass into the night, and HE has pressed the sun and the moon into service; each pursues its course till an appointed term, and that ALLAH is Well-Aware of what you do.

031:029 Yusufali Seest thou not that Allah merges Night into Day and he merges Day into Night; that He has subjected the sun, and the moon (to his Law), each running its course for a term appointed; and that Allah is well-acquainted with all that ye do?

031:030 That is because Allah, He is the Truth, and that which they invoke besides Him is Al-Batal (falsehood, Satan and all other false deities), and that Allah, He is the Most High, Most Great.

031:030 Maulana This is because Allah is the Truth, and that which they call upon besides Him is falsehood, and that Allah is the High, the Great.

031:030 Pickthad That (is so) because Allah, He is the True, and that which they invoke besides Him is the False, and because Allah, He is the Sublime, the Great.

031:030 Rashad This proves that GOD is the truth, while any idol they set up beside Him is falsehood, and that GOD is the Most High, Most Great.

031:030 Sarwar This is because Allah is the Truth, and that which they call upon besides Him is the falsehood, and that Allah is the High, the Great.

031:030 Shakir That is because it is ALLAH alone Who is the True God, and whatever they call upon beside HIM is false, and because it is ALLAH alone Who is the Most High, the Incomparably Great.

031:030 Yusufali That is because Allah is the (only) Reality, and because whatever else they invoke besides Him is Falsehood; and because Allah,- He is the Most High, Most Great.

031:031 Section 4: The Doom comes

031:031 Khan See you not that the ships sail through the sea by Allah's Grace? that He may show you of His Signs? Verily, in this are signs for every patient, grateful (person).

031:031 Maulana Seest thou not that the ships glide on the sea by Allah's grace, that He may show you of His signs? Surely there are signs in this for every patient, endurer, grateful one.

031:031 Pickthad Hast thou not seen how the ships glide on the sea by Allah's grace, that He may show you of His wonders? Lo! therein indeed are portents for every steadfast, grateful (heart).

031:031 Rashad Do you not see that the ships roam the sea, carrying GOD's provisions, to show you some of His proofs? Indeed, these should be sufficient proofs for everyone who is steadfast, appreciative.

031:031 Sarwar Have you not seen that the ships sail in the ocean through the bounty of God so that He may show you the evidence (of His existence). There is evidence (of the truth) in this for every forbearing and grateful one.

031:031 Shakir Do you not see that the ships run on in the sea by Allah's favor that He may show you of His signs? Most surely there are signs in this for every patient endurer, grateful one.

031:031 Sherali Dost thou not see that the ships sail on the sea by the favour of ALLAH, that HE may show you of HIS Signs? Therein, surely, are Signs for every patient and grateful person.

031:031 Yusufali Seest thou not that the ships sail through the ocean by the grace of Allah?— that He may show you of His Signs? Verily in this are Signs for all who constantly persevere and give thanks.
031:032 And when a wave covers them like the shades (i.e., like clouds or the mountains of sea-water), they invoke Allah, making their supplications for Him only. But when He brings them to safe land, there are among them those that stop in the middle, between (belief and disbelief). But none denies Our Signs except every pernicious ungrateful.

031:033 Verily, Allah has knowledge of the Hour (end of the world). He is the One who sends down the rain, and He knows what he will earn tomorrow, and no soul knows in what land it will die. Surely Allah is Knowing, Aware.

031:034 O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil), and fear a Day when no father can avail aught for his son, nor a son avail aught for his father. Verily, the Promise of Allah is true, let not then this (worldly) present life deceive you, nor let the chief deceiver (Satan) deceive you about Allah.
032:002 Khan The revelation of the Book (this Qur'an) is from the Lord of the 'Alamim (mankind, jinns and all that exists) in which there is no doubt!
032:002 Maulana The revelation of the Book, there is no doubt in it, is from the Lord of the worlds.
032:002 Pickthal The revelation of the Scripture whereof there is no doubt is from the Lord of the Worlds.
032:002 Rashad The book is, without a doubt, a revelation from the Lord of the universe.
032:002 Sarwar There is no doubt that this Book is revealed by the Lord of the Universe.
032:002 Shaidi The revelation of the Book, there is no doubt in it, is from the Lord of the worlds.
032:002 SherAli The revelation of the Book - there is no doubt about it - is from the Lord of the worlds.
032:002 YusufAli (This is) the Revelation of the Book in which there is no doubt, - from the Lord of the Worlds.
032:003 Khan Or say they: "He (Muhammad SAW) has fabricated it?" Nay, it is the truth from your Lord, that you may warn a people to whom no Warner has come before you (O Muhammad SAW), in order that they may be guided.
032:003 Maulana Or do they say: He has forged it? Nay it is the Truth from thy Lord that thou mayest warn a people to whom no Warner has come before thee that they may walk aright.
032:003 Pickthal Or say they: He hath invented it? Nay, but it is the Truth from thy Lord, that thou mayst warn a folk to whom no Warner came before thee, that haply they may walk aright.
032:003 Rashad They said, "He fabricated it." Indeed, this is the truth from your Lord, to warn people who never received a Warner before you, that they may be guided.
032:003 Sarwar Do they say that he, (Muhammad), has invented it? No, it is the truth from your Lord so that you will warn the people who have not received a warning before you. Perhaps they will seek guidance.
032:003 Shalih Do or say they: He has forged it? Nay! it is the truth from your Lord that you may warn a people to whom no Warner has come before you, that they may follow the right direction.
032:003 Sherali Do they say, "He has forged it? Nay, it is the truth from thy Lord, that thou mayest admonish a people to whom no Warner has come before thee: in order that they may receive guidance.
032:004 Khan Allah it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawa (rose over) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a Wali (protector or helper etc.) or an intercessor. Will you not then remember (or be admonished)?
032:004 Maulana Allah Who created the heavens and the earth and what is between them in six periods, and He is established on the Throne of Power. You have not besides Him a guardian or an intercessor. Will you not then mind?
032:004 Pickthal Allah it is Who created the heavens and the earth, and that which is between them, in six Days. Then He mounted the Throne. Ye have not, beside Him, a protecting friend or mediator. Will ye not then remember?
032:004 Rashad GOD is the One who created the heavens and the earth, and everything between them in six days, then assumed all authority. You have none beside Him as Lord, nor do you have an intercessor. Would you not take heed?
032:004 Sarwar God is the one who created the heavens and the earth and all that is between them in six days, then He established His dominion over the Throne. No one besides Him is your guardian or intercessor. Will you then not take heed?.
032:004 Shalih Allah is He Who created the heavens and the earth and what is between them in six periods, and He mounted the throne (of authority); you have not besides Him any guardian or any intercessor, will you not then mind?
032:004 Sherali ALLAH is HE Who created the heavens and the earth, and that which is between them, in six periods, then HE settled Himself on the Throne. You have no helper or intercessor beside HIM. Will you not then reflect?
032:004 YusufAli It is Allah Who has created the heavens and the earth, and all between them, in six Days, and is firmly established on the Throne (of Authority): ye have none, besides Him, to protect or intercede (for you): will ye not then receive admonition?
032:005 Khan He arranges (every) affair from the heavens to the earth, then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time).
032:005 Maulana He orders the Affair from the heaven to the earth; then it will ascend to Him in a day the measure of which is a thousand years as you count.
032:005 Pickthal He directeth the ordinance from the heaven unto the earth; then it ascends unto Him in a Day, whereof the measure is a thousand years of that ye reckon.
032:005 Rashad All matters are controlled by Him from the heaven to the earth. To Him, the day is equivalent to one thousand of your years.
032:005 Sarwar He sends the regulation of the affair from the heavens to the earth, then on the day which is equal to one thousand years of yours, it will ascend to Him.
032:005 Schair He regulates the affair from the heaven to the earth; then shall it ascend to Him in a day the measure of which is a thousand years of what you count.
032:005 Sherali HE will plan HIS ordinance from the heaven unto the earth, then will it go up to HIM in a day the duration of which is a thousand years according as you reckon.
032:005 YusufAli HE rules (all) affairs from the heavens to the earth: in the end will (all affairs) go up to Him, on a Day, the space whereof will be (as) a thousand years of your reckoning.
032:006 Khan That is He, the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.
032:006 Maulana Such is the Knower of the unseen and the seen, the Mighty, the Merciful,
032:006 Pickthal Such is the Knower of the Invisible and the Visible, the Mighty, the Merciful,
032:006 Rashad Knower of all secrets and declarations; the Almighty, Most Merciful.
032:006 Sarwar He knows the unseen and the seen. He is Majestic and All-merciful.
032:006 SirAli This is the Knower of the unseen and the seen, the Mighty the Merciful,
032:006 Yusufali Such is He, the Knower of all things, hidden and open, the Exalted (in power), the Merciful,
032:007 Khan
Who made everything He has created good, and He began the creation of man from clay.
032:007 Maulana
Who made beautiful everything that He created, and He began the creation of man from dust.
032:007 Pickthall
Who made all things good which He created, and He began the creation of man from clay.
032:007 Rashad
He is the One who perfected everything He created, and started the creation of the human from clay.
032:007 Sarwar
It is He Who created everything in the best manner and began the creation of the human being from clay.
032:007 Sherali
Who made everything that He has created, and He began the creation of man from dust.
032:007 Shakir
Who has made perfect everything HE has created. And HE began the creation of man from clay.
032:007 Yusufali
He Who has made everything which He has created most good: He began the creation of man with (nothing more than) clay.
032:008
032:008 Khan
Then He made his offspring from semen of worthless water (male and female sexual discharge).
032:008 Maulana
Then He made his progeny of an extract, of worthless water.
032:008 Pickthall
Then He made his seed from a draught of despised fluid;
032:008 Rashad
Then He continued his reproduction through a certain lowly liquid.
032:008 Sarwar
He made His offspring come into existence from an extract of insignificant fluid,
032:008 Shakir
Then He made his progeny of an extract of, water held in light estimation.
032:008 Sherali
Then HE made his progeny from an extract of an insignificant fluid;
032:008 Yusufali
And made his progeny from a quintessence of the nature of a fluid despised:
032:009
032:009 Khan
Then He fashioned him in due proportion, and breathed into him the soul (created by Allah for that person), and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!
032:009 Maulana
Then He made him complete and breathed into him of His spirit, and gave you ears and eyes and hearts; little is it that you give thanks!
032:009 Pickthall
Then He fashioned him and breathed into him of His Spirit; and appointed for you hearing and sight and hearts. Small thanks give ye!
032:009 Rashad
Then He gave it proper shape and blew His Spirit in it. He made ears, eyes and hearts for you, but you give Him very little thanks.
032:009 Sarwar
Then He made him complete and breathed into him of His spirit, and made for you the ears and the eyes and the hearts; little is it that you give thanks.
032:009 Shakir
Then HE made his progeny from an extract of a quintessential fluid;
032:009 Sherali
And made his progeny from a quintessence of the nature of a fluid despised:
032:010
032:010 Khan
And they say: "When we are (dead and become) lost in the earth, shall we indeed be recreated anew?" Nay, but they deny the Meeting with their Lord!
032:010 Maulana
And they say: When we are lost in the earth, shall we then be in a new creation? Nay, they are disbelievers in the meeting with their Lord.
032:010 Pickthall
And they say: When we are lost in the earth, how can we then be re-created? Nay but they are disbelievers in the meeting with their Lord.
032:010 Rashad
They wonder, "After we vanish into the earth, do we get created anew?" Thus, as regards meeting their Lord, they are disbelievers.
032:010 Sarwar
They have said, "How can we be brought to life again after we have been lost in the earth?" In fact, they have no faith in the Day of Judgment and the Meeting with their Lord.
032:010 Shakir
And they say: What! when we have become lost in the earth, shall we then certainly be in a new creation? Nay! they are disbelievers in the meeting of their Lord.
032:010 Sherali
And they say, 'What! when we are lost in the earth, shall we be raised up in the form of a new creation?' Nay, but they disbelieve in the meeting with their Lord.
032:010 Yusufali
And they say: "What! when we lie, hidden and lost, in the earth, shall we then be in a new Creation renewed? Nay, they deny the Meeting with their Lord.
032:011
032:011 Khan
Say: "The angel of death, who is set over you, will take your souls, then you shall be brought to your Lord."
032:011 Maulana
Say: The angel of death, who is given charge of you, will cause you to die, then to your Lord you will be returned.
032:011 Pickthall
Say: The angel of death, who hath charge concerning you, will gather you, and afterward unto your Lord ye will be returned.
032:011 Rashad
"You will be put to death by the angel in whose charge you are placed, then to your Lord you will be returned."
032:011 Sarwar
(Muhammad), say, "The angel of death, who is appointed over everyone of you, will cause you to die and to your Lord you will all return."
032:011 Shakir
Say: The angel of death who is given charge of you shall cause you to die, then to your Lord shall you be brought back.
032:011 Sherali
Say: 'The angel of death that has been put in charge of you will cause you to die; then to your Lord will you be brought back.'
032:011 Yusufali
Say: "The Angel of Death, put in charge of you, will (duly) take your souls: then shall ye be brought back to your Lord."
032:012
032:012 Khan
And if you only could see when the Mujrimun (criminals, disbelievers, polytheists, sinners, etc.) shall hang their heads before their Lord (saying):
"Our Lord! We have now seen and heard, so send us back (to the world): we will work righteousness: for we do indeed (now) believe."
032:012 Maulana
And couldst thou but see when the guilty shall hang their heads before their Lord, (saying:) "Our Lord! We have seen and heard and we have heard, so send us back, we will do good; we are (now) certain.
032:012 Pickthall
Couldst thou but see when the guilty hang their heads before their Lord, (and say): Our Lord! We have now seen and heard, so send us back; we will do good; we are (now) certain.
032:012 Rashad
If only you could see the guilty when they bow down their heads before their Lord: "Our Lord, now we have seen and we have heard. Send us back and we will be righteous. Now we have attained certainty."
032:012 Sarwar
Would that you could see (on the Day of Judgment) that criminals, with their heads hanging down before their Lord, saying, "Our Lord, we have seen and heard. Send us back to act Righteously. Now we have strong faith."
032:012 Shakir
And could you but see when the guilty shall hang down their heads before their Lord: Our Lord! we have seen and we have heard, therefore send us back, we will do good; surely we are certain.
032:012 Sherali
If only thou couldst see when the guilty ones will hang down their heads before their Lord, and say, 'Our Lord, we have seen and we have heard, so send us back that we may do good works; for now we are convinced of the truth of what we were told.'
032:012 Yusufali
If only thou couldst see when the guilty ones will bend low their heads before their Lord, (saying:) "Our Lord! We have seen and we have heard: Now then send us back (to the world): we will work righteousness: for we do indeed (now) believe."
And no soul knows what joy of the eyes is kept hidden for them, as a reward for the good they used to do. You have no idea how much joy and happiness are waiting for you as a reward for your (righteous) works.

Their sides give up rest in beds in order to pray before their Lord in fear and hope. They spend for the cause of God out of what we have bestowed on them, and they are not scornful.

Only those believe in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them fall down prostrate, and glorify the Praises of their Lord, and they are not proud.

The only people who truly believe in our revelations are those who fall prostrate upon hearing them. They glorify and praise their Lord, without any arrogance.

The only people who truly believe in Our revelations are those who, when reminded about them, bow down in prostration and glorify their Lord with His praise without pride.

Only those really believe in Our Signs who, when they are reminded of them, fall down prostrate and celebrate the praises of their Lord, and they are not proud.

Only those believe in Our Signs, who, when they are recited to them, fall down in prostration, and celebrate the praises of their Lord, nor are they (ever) puffed up with pride.

Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's Cause) out of what We have bestowed on them.

They forsake (their) beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's Cause) out of what We have bestowed on them.

Their sides readily forsake their beds, in order to worship their Lord, out of reverence and hope, and from our provisions to them, they give.

Their sides draw away from (their) beds, they call upon their Lord in fear and in hope, and they spend (benevolently) out of what We have given them. Their limbs do forsake their beds of sleep, while they call on their Lord, in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them.

No person knows what is kept hidden for them of joy as a reward for what they used to do.

No soul knows what refreshment of the eyes is hidden for them: a reward for what they did.

You have no idea how much joy and happiness are waiting for you as a reward for your (righteous) works.

So no soul knows what delight awaits them as the reward for their deeds.

So no soul knows what is hidden for them of that which will refresh the eyes; a reward for what they did.

And no soul knows what joy of the eyes is kept hidden for them, as a reward for the good they used to do.

Now no person knows what delights of the eye are kept hidden (in reserve) for them - as a reward for their (good) deeds.
We gave the Book to Moses during the night of Al-Isra' and Al-Mi'raj over the heavens. And We made it [the Taurat (Torah)] a guide to the Children of Israel, and a light; and they transgressed with that which We had given them after knowledge, and they were not righteous.

And indeed We will make them taste of the Penalty of this (life) prior to the supreme Penalty, in order that they may (repent and) return.

And verily, We will make them taste the nearer punishment before the greater chastisement, that haply they may return.

and do evil, their retreat is the Fire. Whenever they desire to go forth from it, they are brought back into it, and it is said to them: "Taste the chastisement of the Fire, which you called a lie."
And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).

And We made from among them leaders to guide by Our command when they were patient. And they were certain of Our messages.

And when they became steadfast and believed firmly in Our revelations, We appointed from among them leaders who guided by Our command.

We appointed from among them imams who guided in accordance with our commandments, because they steadfastly persevered and attained certainty about our revelations.

We appointed some of the Israelites as leaders for their exercising patience to guide the others to Our commandments. They had firm belief in Our revelations.

And We appointed from among them leaders, who guided the people by Our command, because they were steadfast and had firm faith in Our Signs.

And We appointed, from among them, leaders, giving guidance under Our command, so long as they persevered with patience and continued to have faith in Our Signs.

Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ.

Surely thy Lord will judge between them on the day of Resurrection concerning that wherein they differed.

Your Lord is the One who will judge them on the Day of Resurrection, regarding everything they disputed.

Your Lord will issue His decree about their (believers and disbeliever's) differences on the Day of Judgment.

Surely your Lord will judge between them on the day of resurrection concerning that wherein they differ.

Verily, thy Lord - HE will judge between them on the Day of Resurrection concerning that in which they used to disagree.

Verily thy Lord will judge between them on the Day of Judgment, in the matters wherein they differ (among themselves)

Is it not a guidance for them, how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

Is it not clear to them, how many of the generations, in whose abodes they go about, We destroyed before them? Surely there are signs in this. Will they not then hear?

Is it not a guidance for them (to observe) how many generations We destroyed before them, amid whose dwelling places they do walk? Lo! therein verily are portents! Will they not then heed?

Does it ever occur to them how many generations we have annihilated before them? They now live and walk in their ancestors' homes. This should provide sufficient proofs. Do they not hear?

Was it not a lesson for them, (the unbelievers), that We destroyed the many generations living before them among whose ruined dwellings they are now walking. In this there is many evidence (of the truth). Will they not then listen?.

Does it not point out to them the right way, how many of the generations, in whose abodes they go about, did We destroy before them? Most surely there are signs in this; will they not then hear?.

Does it not furnish guidance to them how many a generation have WE destroyed before them, amid whose dwellings they now walk about? In that, surely, are Signs. Will they not then listen?.

Does it not teach them a lesson, how many generations We destroyed before them, in whose dwellings they (now) go to and fro? Verily in that are Signs: Do they not then listen?

Have they not seen how We drive water (rain clouds) to the dry land without any vegetation, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?

See they not that We drive the water to a land having no herbage, then We bring forth thereby seed-produce, of which their cattle and they themselves eat. Will they not then see?

Have they not seen how We lead the water to the barren land and therewith bring forth crops whereof their cattle eat, and they themselves? Will they not then see?

Do they not realize that we drive the water to barren lands, and produce with it crops to feed their livestock, as well as themselves? Do they not see?

Have they not seen that We drive the water to the barren land and cause crops to grow which they and their cattle consume? Why, then, will they not see?

Do they not see that We drive the water to a land having no herbage, then We bring forth thereby seed-produce of which their cattle and they themselves eat; will they not then see?

Do they not see that WE drive the water to the dry land and produce thereby crops of which their cattle eat, and they themselves also? Will they not then see?

And do they not see that We do drive rain to parched soil (bare of herbage), and produce therewith crops, providing food for their cattle and themselves? Have they not the vision?
And put thy trust in Allah, and enough is Allah as a Guardian.

And put your trust in God and be sure that He is a Trustee.

And follow what is revealed to you from your Lord; surely Allah is Aware of everything you all do.

And follow that which is inspired in you from your Lord. Lo! Allah is Gracious, Wise.

But follow that which comes to thee by inspiration from thy Lord: for Allah is well-acquainted with all that ye do.

Therefore, disregard them and wait, they too are waiting.

Verily! Allah is Ever All-Knowing, Wise; and He speaketh to whom He will, of His own accord.

And follow that which comes to thee by inspiration from thy Lord: for Allah is well-acquainted with all that ye do.

Verily Allah is Ever All-Knowing, Wise.

And put thy trust in Allah, and enough is Allah as a disposer of affairs.
Allah has not put for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers' backs, your real mothers. [Az-Zihar is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach.], nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allah says the truth, and He guides to the (Right) Way.

Allah has not made for any man two hearts within him; nor has He made your wives whom you desert by Zihar, your mothers, nor has He made those whom you assert (to be your sons) these are the words of your mouths. And Allah speaks the truth and He shows the way.

Allah hath not assigned unto any man two hearts within his body, nor hath He made your wives whom ye declare (to be your mothers) your mothers, nor hath He made those whom ye claim (to be your sons) your sons. This is but a saying of your mouths. But Allah saith the truth and He sheweth the way.

GOD did not give any man two hearts in his chest. Nor did He turn your wives whom you estrange (according to your custom) into your mothers. Nor did He turn your adopted children into genetic offspring. All these are mere utterances that you have invented. GOD speaks the truth, and He guides in the (right) path.

God has not created two hearts inside any one human being. God does not consider your wives whom you renounce by zihar as your mothers nor those whom you adopt as your sons. These are only words of your mouth. God tells the Truth and shows the right path.

Allah has not made for any man two hearts within him; nor has He made your wives whose backs you liken to the backs of your mothers as your mothers, nor has He made those whom you assert to be your sons your real sons; these are the words of your mouths; and Allah speaks the truth and He guides to the way.

AllAH has not made for any man two hearts in his breast; nor has HE made those of your wives from whom you keep away by calling them mothers, your mothers in fact, nor has HE made those whom you adopt as sons, your sons in fact. These are merely the words of your mouths; but ALLAH declares the truth, and HE guides to the right path.

AllAH has not made for any man two hearts in his (one) body; nor has HE made your wives whom ye divorce by Zihar your mothers; nor has HE made your adopted sons your sons. Such is (only) your (manner of) speech by your mouths. But Allah tells (you) the Truth, and He shows the (right) Way.

Call them (adopted sons) by (the names of) their fathers, that is more just with Allah. But if you know not their father's (names, call them) your brothers in faith and Mawalikum (your freed slaves). And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend. And Allah is Ever Oft-Forgiving, Most Merciful.

Call them by (the names of) their fathers; this is more equitable with Allah; but if you know not their fathers, then they are your brethren in faith and your friends. And there is no blame on you in that wherein you make a mistake, but (you are answerable for) that which your hearts purpose.

Proclaim their real parentage. That will be more equitable in the sight of Allah. And if ye know not their fathers, then (they are) your brethren in the faith, and your clients. And there is no sin for you in the mistakes that ye make unintentionally, but what your hearts purpose (that will be a sin for you). Allah is ever Forgiving, Merciful.

You shall give your adopted children names that preserve their relationship to their genetic parents. This is more equitable in the sight of GOD. If you do not know their parents, then, as your brethren in religion, you shall treat them as members of your family. You do not commit a sin if you make a mistake in this respect; you are responsible for your purposeful intentions. GOD is Forgiver, Most Merciful.

Call them (adopted sons) by (the names of) their fathers, that is more just with Allah; but if you know not their father's (names, call them) your Brothers in faith and your friends; and there is no blame on you concerning that in which you made a mistake, but (concerning) that which your hearts do purposely (blame may rest on you), and Allah is Forgiving, Merciful.

Call them by (the names of) their fathers: that is just in the eyes of God. If you do not know their fathers, they are your brothers and friends in religion. You will not be responsible for your mistakes, but you will be responsible for what you do intentionally. God is All-forgiving and All-merciful.

Assert their relationship to their fathers; this is more equitable with Allah; but if you do not know their fathers, then they are your brethren in faith and your friends; and there is no blame on you concerning that in which you made a mistake, but (concerning) that which your hearts do purposely (blame may rest on you), and Allah is Forgiving, Merciful.

Zihar is the saying of a husband to his wife, "You are like the back of my mother" i.e. You are unlawful for me to approach. This has been written in the (Allah's Book of Divine) Decrees (Al-Lauh Al-Mahfuz)."

The Prophet is closer to the faithful than their own selves, and his wives are (as) their mothers. And the possessors of relationship are closer one to another in the ordinance of Allah than (other) believers, and those who fled (their homes), except that you do some good to your friends. This is written in the Book.

The Prophet is closer to the believers than their selves, and his wives are (as) their mothers. And the owners of kinship are closer one to another in the ordinance of Allah than (other) believers and the fugitives (who fled from Mecca), except that ye should do kindness to your friends. This is written in the Book of (nature).

The prophet is closer to the believers than they are to each other, and his wives are like mothers to them. The relatives ought to take care of one another in accordance with GOD's scripture. Thus, the believers shall take care of their relatives who immigrate to them, provided they have taken care of their own families first. These are commandments of this scripture.

The Prophet has more authority over the believers than themselves. His wives are their mothers. The relatives are closer to each other, according to the Book of God, than the believers and the emigrants. However, you may show kindness to your guardians. This also is written in the Book. The Prophet is nearer to the believers than their own selves, and his wives are as (as) their mothers; and the possessors of relationship have the better claim in the ordinance of Allah to inheritance, one with respect to another, than (other) believers, and (than) those who have fled (their homes), except that you do some good to your friends; this is written in the Book.

The Prophet is nearer to the believers than their own selves, and his wives are as mothers to them. And blood-relations are nearer to one another, according to the Book of ALLAH, than other believers from among the Helpers and the Emigrants except that you show kindness to your friends. This is also written down in the Book.

The Prophet is closer to the Believers than their own selves, and his wives are their mothers. Blood-relations among each other have closer personal ties, in the Decree of Allah: Than (the Brotherhood of) Believers and Muhajirs: nevertheless do ye what is just to your closest friends: such is the writing in the Decree (of Allah).
In that situation were the Believers tried: they were shaken up.

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

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

imagined various (vain) thoughts about Allah!

Behold! they came on you from above you and from below you, and behold, the eyes became dim and the hearts rose up to the throats, and you thought diverse thoughts about ALLAH.

When they came upon you from above you, and from below you began to think diverse thoughts about Allah.

When they came upon you from above you and from below you, and when the eyes turned dull, and the hearts rose up to the throats, and you started to think of God with suspicion.

Eyes became dull and hearts almost reached the throat when they attacked you from above and below and you started to think of God with suspicion.

When they came upon you from above you and from below you, and when the eyes grew wild and hearts reached to the throats, and you were harbouring doubts about Allah.

O ye who believe! Remember the Grace of Allah, (bestowed) on you, when there came down on you hosts (to overwhelm you): But We sent against them a wind and forces that you saw not. And ALLAH sees what you do.

Believers, recall God's favor to you when the army attacked you. We sent a wind and the armies, which you did not see, to support you. God sees all that you do.

O you who believe! Remember Allah's Favour to you when the army attacked you. We sent a wind and the armies, which you did not see. And Allah is ever Seer of what ye do.

You are reminded of the favor of Allah to you when there came down on you the hosts, so We sent against them a strong wind and hosts that you saw not. And Allah is ever Seer of what you do.

When they came upon you from above you and from below you, and when your eyes became distracted, and your hearts reached up to your throats, and ye imagined various (vain) thoughts concerning Allah.

And (remember) when we took from the prophets their covenant, including you (O Muhammad), Noah, Abraham, Moses, and Jesus the son of Mary. We took from them a solemn pledge.

And (remember) when We made a covenant with the prophets and with you, and with Nuh and Ibrahim and Musa and Isa, son of Mariam, and We made with them a strong covenant

And call to mind when WE took from the Prophets their covenant, and from thee, and from Noah and Abraham and Moses and Jesus, son of Mary, and WE indeed, took from them a solemn covenant;

And remember We took from the prophets their covenant: As (We did) from thee: from Noah, Abraham, Moses, and Jesus the son of Mary: We took from them a solemn covenant:

That He may ask the truthful of their truth, and He has prepared for the unbelievers a painful chastisement.

That is when the believers were truly tested; they were severely shaken up.

That HE has prepared a painful doom for the unbelievers.

That He may question the truthful about their truthfulness. And for the disbelievers HE has prepared a painful punishment.

That He may ask the truthful of their truth, and He has prepared for the unbelievers a painful punishment.

That ALLAH may ask the truthful about their truthfulness. And for the disbelievers HE has prepared a painful punishment.

That (Allah) may question the (custodians) of Truth concerning the Truth they (were charged with): And He has prepared for the Unbelievers a grievous Penalty.

O you who believe! Remember Allah's Message that which they were charged with. And He has prepared for the disbelievers a painful torment (Hell-fire).

That He may question the truthful of their truth, and He has prepared for the disbelievers a painful chastisement.

That He may ask the loyal of their loyalty. And He hath prepared a painful doom for the unfaithful.

Subsequently, He will surely question the truthful about their truthfulness, and has prepared for the disbelievers (in this Quranic fact) a painful retribution.

This was a firm agreement. God will ask the truthful ones about their truthfulness and prepare a painful torment for the disbelievers.

That He may question the truthful of their truth, and He has prepared for the unbelievers a painful punishment.

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

O ye who believe, remember GOD'S blessing upon you; when soldiers attacked you, we sent upon them violent wind and invisible soldiers.

When they came against you hosts, and We sent against them a wind and forces that you saw not, and Allah is ever Seer of what you do.

Believers, recall God's favor to you when the army attacked you. We sent a wind and the armies, which you did not see, to support you. God sees all that you do.

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

O ye who believe, remember the favour of ALLAH to you when there came against you hosts, and WE sent against them a wind and hosts that you saw not. And ALLAH sees what you do.

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

When they came upon you from above you and from below you, and when the eyes grew wild and hearts reached to the throats, and you were harbouring doubts about Allah.

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

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

When they came from above you, and from beneath you, your eyes were terrified, your hearts ran out of patience, and you harbored unbecitting thoughts about GOD.

When they came from above you, and from beneath you, your eyes were terrified, your hearts ran out of patience, and you harbored unbecitting thoughts about GOD.

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

When they came from above you, and from beneath you, your eyes were terrified, your hearts ran out of patience, and you harbored unbecitting thoughts about GOD.

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

When they came from above you, and from below you, and when your eyes became distracted, and your hearts reached up to your throats, and you thought diverse thoughts about ALLAH.

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

There, the believers were tried and shaken with a mighty shaking.

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

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

That is when the believers were truly tested; they were severely shaken up.

There the believers were tested and tremendously shaken.

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

Then were the believers sorely tried, and they were shaken with a violent shaking.

In that situation were the Believers tried: they were shaken as by a tremendous shaking.
And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allah and His Messenger (SAW) promised us nothing but delusions!"

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

And when the hypocrites and those with doubts in their hearts said, "What GOD and His messenger promised us was no more than an illusion!"

It was there that the hypocrites and those whose hearts were sick, said, "The promise of God and His Messenger has proved to be nothing but deceit".

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

And to mind when the Hypocrites and those in whose hearts was a disease said, "AllAH and HIS Messenger promised us only delusion;"

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

And when a party of them said: "O people of Yathrib! There is no stand (possible) for you (against the enemy attack)! Therefore go back!" And a band of them ask for permission of the Prophet (SAW) saying: "Truly, our houses lie open (to the enemy)." And they lay not open. They but wished to flee.

And when a party of them said: O people of Yathrib, you cannot make a stand, so go back. And a party of them asked permission of the Prophet, saying, Our houses are exposed. And they were not exposed. They only desired to run away.

And when a party of them said: O folk of Yathrib! There is no stand (possible) for you, therefore turn back. And certain of them (even) sought permission of the Prophet, saying: Our houses lie open (to the enemy). And they lay not open. They but wished to flee.

And when a party of them said: "O people of Yathrib, you cannot attain victory; go back." Others made up excuses to the prophet: "Our houses are vulnerable," when they were not vulnerable. They just wanted to flee.

It was there that a group of them said, "People of Yathrib, turn back for there is no place for you to stay." Another group, asking for the Prophet's permission, said, "Our houses are defenseless." In fact, they were not defenseless. They only wanted to run away.

And when a party of them said: O people of Yathrib! there is no place to stand for you here), therefore go back; and a party of them asked permission of the prophet, saying, Surely our houses are exposed; and they were not exposed; they only desired to fly away.

And when a party of them said, O people of Yathrib, you can possibly make no stand against the enemy, therefore turn back. And a section of them even asked leave of the Prophet, say, 'Our houses are exposed,' whereas they were not exposed. They only sought to flee.

Behold! A party among them said: "Ye men of Yathrib! ye cannot stand (the attack)! therefore go back!" And a band of them ask for leave of the Prophet, saying, "Truly our houses are bare and exposed," though they were not exposed they intended nothing but to run away.

And if the enemy had entered from all sides (of the city), and they had been exhorted to Al-Fitnah (i.e. to renegade from Islam to polytheism) they would surely have committed it and would have hesitated thereupon but little.

And if an entry were made upon them from the outlying parts of it, then they were asked to wage war (against the Muslims), they would certainly have done it, and they would not have stayed in it but a little while.

If the enemy had entered from all sides and they had been exhorted to treachery, they would have committed it, and would have hesitated thereupon but little.

Had the enmy invaded and asked them to join, they would have joined the enemy without hesitation.

Had the army of the enemies invaded their homes and asked them to give-up their religion, they would have yielded to them without delay.

And if an entry were made upon them from the outlying parts of it, then they were asked to wage war, they would certainly have done it, and they would not have stayed in it but a little while.

If the enemy were to enter the Town from its environs, and then they were asked to join in the disturbance against the Muslims, they would certainly have done so, and would not have tarried in their houses save a little.

And if an entry had been effected to them from the sides of the city, and they had been incited to sedition, they would certainly have brought it to pass, with none but a brief delay!

And indeed they had already made a covenant with Allah not to turn their backs, and a covenant with Allah must be answered for.

And they had indeed made a covenant with Allah before, (that) they would not turn (their) backs. And a covenant with Allah must be answered for.

And verily they had already sworn unto Allah that they would not turn their backs. And a covenant with ALLAH will have to be answered for.

And they had already covenanted with Allah not to turn their backs, and a covenant with Allah must (surely) be answered for.

Say (O Muhammad SAW to these hypocrites who ask your permission to run away from you): 'Flight will not avail you if you flee from death or killing, and then you will enjoy no more than a little while.'
033:017 Khan Say: "Who is he who can protect you from Allah if He intends to harm you, or intends mercy on you?" And they will not find, besides Allah, for themselves any Wali (protector, supporter, etc.) or any helper.

033:017 Maulana Say: Who is it that can protect you from Allah if He intends harm for you or He intends to show you mercy? And they will not find for themselves a guardian or a helper besides Allah.

033:017 Pickthad Say: Who is he who can preserve you from Allah if He intendeth harm for you, or intendeth mercy for you. They will not find that they have any friend or helper other than Allah.

033:017 Rashad Say: "Who would protect you from GOD if He willed any adversity, or willed any blessing for you?" They can never find, beside GOD, any other Lord and Master.

033:017 Sarwar Say: "Who can prevent God from punishing you or granting you mercy? They will not find anyone besides God as their guardian or helper."

033:017 Shakir Say: Who is it that can withhold you from Allah if He intends to do you evil, rather He intends to show you mercy? And they will not find for themselves besides Allah any guardian or a helper.

033:017 Sherali Say: "Who is it that can save you from ALLAH if it be HIS wish to do you harm, or can deprive of you, if it be HIS wish to show you mercy?" And they will not find for themselves any friend nor helper other than ALLAH.

033:017 Yusufali Say: "Who is it that can screen you from Allah if it be His wish to give you punishment or to give you Mercy?" Nor will they find for themselves, besides Allah, any protector or helper.

033:018 Khan Allah already knows those among you who keep back (men) from fighting in Allah's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little.

033:018 Maulana Allah indeed knows those among you who hinder others and those who say to their brethren, Come to us. And they come not to the fight but a little,

033:018 Pickthad Allah already knoweth those of you who hinder, and those who say unto their brethren: "Come ye hither unto us!" and they come not to the stress of battle save a little.

033:018 Rashad GOD is fully aware of the hinderers among you, and those who say to their comrades, "Let us all stay behind." Rarely do they mobilize for defense.

033:018 Sarwar God certainly knows those among you who create obstacles (on the way that leads to God) and those who say to their brothers, 'Come quickly to us' and very rarely take part in the fighting.

033:018 Shakir Allah knows indeed those among you who hinder others and those who say to their brethren: Come to us; and they come not to the fight but a little,

033:018 Sherali Verily, ALLAH knows well those among you who hinder others from fighting and those who say to their brethren, 'Come and be with us;' and they themselves come not to the fight but little.

033:018 Yusufali Verily Allah knows those among you who keep back (men) and those who say to their brethren, "Come along to us", but come not to the fight except for just a little while.

033:019 Khan Being miserly towards you (as regards help and aid in Allah's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death, but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore Allah makes their deeds fruitless, and that is ever easy for Allah.

033:019 Maulana Being niggardly with respect to you. But when fear comes, thou wilt see them looking to thee, their eyes rolling like one swooning because of death. But when fear is gone they smite you with sharp tongues, being covetous of wealth. These have not believed, so Allah makes their deeds naught. And that is easy for Allah.

033:019 Pickthad Being sparing of their help to you (believers). But when the fear cometh, then thou (Muhammad) seest them regarding thee with rolling eyes like one who fainteth unto death. Then, when the fear departeth, they scold you with sharp tongues in their greed for wealth (from the spoil). Such have not believed. Therefore Allah maketh their deeds fruitless. And that is easy for Allah.

033:019 Rashad Also, they are too stingy when dealing with you. If anything threatens the community, you see their eyes rolling with fear, as if death had already come to them. Once the crisis is over, they whip you with sharp tongues. They are too stingy with their wealth. These are not believers, and, consequently, GOD has nullified their works. This is easy for GOD to do.

033:019 Sarwar They are niggardly in spending for you. When fear comes, you can see them looking at you, their eyes rolling about like to faint because of the agony of death. When their fear subsides, they start to bite you with sharp tongues. They are miserly in spending for a virtuous cause and have no faith. God has turned their deeds devoid of all virtue. This was not at all difficult for God.

033:019 Shakir Being niggardly with respect to you; but when fear comes, you will see them looking to you, their eyes rolling like one swooning because of death; but when the fear is gone they smite you with sharp tongues, being niggardly of the good things. These have not believed, therefore Allah has made their doing naught; and this is easy to Allah.

033:019 Sherali Being niggardly of their help to you. But when danger comes, thou seest them looking towards thee, their eyes rolling like one who is fainting at the approach of death. But when the fear has passed away, they assail you with sharp tongues, being niggardly of any good coming to your way. These have never believed; so ALLAH has rendered their works null and void. And that is easy for ALLAH.

033:019 Yusufali Covetous over you. Then when fear comes, thou wilt see them looking to thee, their eyes revolving, like (those of) one over whom hovers death: but when the fear is past, they will smite you with sharp tongues, covetous of goods. Such men have no faith, and so Allah has made their deeds of none effect; and that is easy for Allah.
They think that Al-Ahzab (the Confederates) have not yet withdrawn, and if Al-Ahzab (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place); and if they (happen) to be among you, they would not fight but little.

They think the allies are not gone, and if the allies should come (again), they would fain be in the deserts with the desert Arabs, asking for news about you. And if they were among you, they would not fight save a little.

They hold that the clans have not retired (for good); and if the clans should advance (again), they would fain be in the desert with the wandering Arabs, asking for the news of you; and if they were among you, they would not give battle, save a little.

They thought that the parties might come back. In that case, they would wish that they were lost in the desert, asking about your news from afar. Had the parties attacked you while they were with you, they would rarely support you.

They think that the confederate tribes have not yet gone. If the confederate tribes were to attack them, they would have wished to be left alone among the bedouin Arabs where they would only follow the news about you. Even if they were with you, only a few of them would take part in the fight.

They think the allies are not gone, and if the allies should come (again) they would fain be in the deserts asking for news about you, and if they were among you they would not fight save a little.

They still hope that the Confederates may not have gone away; and if the Confederates should come again, they would wish to be among the nomad Arabs in the desert, asking about news about you, they would fight but little.

They think that the Confederates have not withdrawn; and if the Confederates should come (again), they would wish they were in the deserts (wandering) among the Bedouins, and seeking news about you (from a safe distance); and if they were in your midst, they would fight but little.

Of the believers are men who have been true in the covenant which they made with Allah: so of them is he who has accomplished his vow, and some of them are still waiting. They never yield to any change.

There are others who wait, and they have not changed in the least.

Among the believers are men who have been true to their covenant with Allah: of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least.

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God made you heirs of their lands, their houses, and their goods, and of a land which you have not yet frequented (before). And Allah is in full control of all things.

And He made you heirs of their lands, their dwellings, and their property, and of a land which you have not yet stepped on. God is All-powerful, Almighty.

And Allah repulsed them in their wrath. They could not achieve anything good. God rendered sufficient support to the believers in fighting. God is All-powerful, Almighty.

And Allah repulsed those who disbelieved with their rage, and they gained no advantage. Allah averted their attack from the believers. Allah is ever Able to do all things.

God repelled those who disbelieved with their fury; no advantage did they gain; and enough is Allah for the believers in their fight. And Allah is ever Powerful, Mighty.

That Allah may reward the truthful for their truthfulness and punish the hypocrites as He wishes. God is All-forgiving and All-merciful.

That Allah may reward the men of Truth for their Truth, and punish the Hypocrites if that be His Will, or turn to them in mercy: for Allah is Oft-Forgiving, Most Merciful.

That Allah may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allah), and punish the hypocrites if He will or accept their repentance by turning to them in mercy, surely Allah is Oft-Forgiving, Most Merciful.

And He made you heirs of their lands, their houses, and their goods, and of a land which you have not yet trodden. Allah is able to enforce His Will.

And Allah drove back those who disbelieved in their rage, they gained no advantage (booty, etc.). Allah sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allah is Ever All-Strong, All-Mighty.

And Allah made you heirs of their land and their dwellings and their property, and (to) a land which you have not yet trodden, and Allah has power over all things.

And Allah made you heirs to their land and their dwellings and their property, and (to) a land which you had never stepped on. GOD is in full control of all things.

And Allah brought those of the People of the Book who supported them down from their strongholds and cast panic into their hearts; some you killed and some you made captive.

And those of the People of the Book who had aided them from their fortresses and struck their hearts with panic. You did away with some of them and captured the others.

And Allah brought those of the People of the Book who supported them down from their fortresses and cast panic into their hearts; some you killed and some you made captive.

And Allah brought those of the People of the Book who had supported the confederate tribes from their castles and struck their hearts with panic. You did away with some of them and captured the others.

And Allah turned back the unbelievers in their rage; they did not obtain any advantage, and Allah sufficed the believers in fighting; and Allah is Ever Strong, Mighty.

And Allah turned back the unbelievers in their rage: no advantage did they gain; and enough is Allah for the believers in their fight. And Allah is full of Strength, able to enforce His Will.

And Allah brought those of the People of the Book who had aided them down from their fortresses and cast terror into their hearts. Some you killed, and some you made captive.

And Allah brought those of the People of the Book who had supported them down from their strongholds and cast terror into their hearts. Some you killed, and some you made captive.
We have prepared for you free in a handsome manner (divorce).

And whosoever of you is obedient to Allah and His Messenger, and does good, We will give to her her reward doubly, and We have prepared for her an honourable sustenance.

But any of you who is devout in the service of Allah and His Messenger, and works righteousness, - to her shall We grant her reward twice: and We have prepared for her a generous Sustenance.
And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well-acquainted with all things.

And remember what is rehearsed in your houses of the Signs of Allah and wisdom. Lo! Allah is Subtle, Aware.

And bear in mind that which is rehearsed in your houses of the revelations of Allah and wisdom. Surely, Allah is ever Knower of subtleties, Aware.

And remember what is rehearsed in your houses of the Signs of ALLAH and wisdom. Verily, ALLAH is Subtle, All-Aware.

And recite what is rehearsed to you in your homes, of the Signs of Allah and His Wisdom: for Allah understands the finest mysteries and is well-acquainted with them.
033:035 Parallel English Quran

033:035 Section 5: Prophets' Marriage with Zainab

033:035 Verily, the Muslims (those who submit to Allah in Islam) men and women, the believers men and women (who believe in Islamic Monotheism),

033:035 the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women

033:035 who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the

033:035 women who are humble (before their Lord Allah), the men and the women who give Sadaqat (i.e. Zakat, and alms, etc.), the men and the women

033:035 who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the optional Nawafil fasting), the men and the women who

033:035 guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues (while sitting,

033:035 standing, lying, etc. for more than 300 times extra over the remembrance of Allah during the five compulsory congregational prayers) or praying

033:035 extra additional Nawafil prayers of night in the last part of night, etc.) Allah has prepared for them forgiveness and a great reward (i.e. Paradise).

033:035 Maulana Surely the men who submit and the women who submit, and the believing men and the believing women, and the truthful men and the truthful

033:035 women, and the patient men and the patient women, and the humble men and the humble women, and the charitable men and the charitable

033:035 women, and the fasting men and the fasting women, and the men who guard their chastity and the women who guard, and the men who remember

033:035 Allah much and the women who remember -- Allah has prepared for them forgiveness and a mighty reward.

033:035 Pickthal Lo! men who surrender unto Allah, and women who surrender, and men who believe and women who believe, and men who obey and women

033:035 who obey, and men and women who speak the truth and women who speak the truth, and men who persevere (in righteousness) and women who persevere,

033:035 and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who

033:035 fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember -

033:035 Allah hath prepared for them forgiveness and a vast reward.

033:035 Rashad The submitting men, the submitting women, the believing men, the believing women, the obedient men, the obedient women, the truthful men,

033:035 the truthful women, the steadfast men, the steadfast women, the reverent men, the reverent women, the charitable men, the charitable women,

033:035 the fasting men, the fasting women, the chaste men, the chaste women, and the men who commemorate GOD frequently, and the commemorating

033:035 women; GOD has prepared for them forgiveness and a great recompense.

033:035 Sarwar God has promised forgiveness and great rewards to the Muslim men and the Muslim women, the believing men and the believing women,

033:035 the obedient men and the obedient women, the truthful men and the truthful women, the forbearing men and the forbearing women, the humble men

033:035 and the humble women, the alms-giving men and the alms-giving women, the fasting men and the fasting women, the chaste men and the chaste

033:035 women, and the men and women who remember God very often.

033:035 Shakir Surely the men who submit and the women who submit, and the believing men and the believing women, and the obeying men and the obeying

033:035 women, and the truthful men and the truthful women, and the patient men and the patient women and the humble men and the humble women,

033:035 and the almsgiving men and the almsgiving women, and the fasting men and the fasting women, and the men who guard their private parts and

033:035 the women who guard, and the men who remember Allah much and the women who remember-- Allah has prepared for them forgiveness and a

033:035 mighty reward.

033:035 Sherali men who submit themselves to GOD and women who submit themselves to HIM, and believing men and believing women, and obedient

033:035 men and obedient women, and truthful men and truthful women, and men steadfast in their faith and steadfast women, and men who are humble

033:035 and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their

033:035 chastity and women who guard their chastity and men who remember ALLAH much and women who remember HIM - ALLAH has prepared for all of them

033:035 forgiveness and a great reward.

033:035 Yusufali For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and women who are

033:035 patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and

033:035 deny themselves), for men and women who guard their chastity, and for men and women who engage much in Allah's praise,- for them has Allah

033:036 prepared forgiveness and great reward.

033:036 Khan It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision.

033:036 And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error.

033:036 Maulana And it behoves not a believing man or a believing woman, when Allah and His Messenger have decided an affair, to exercise a choice in their

033:036 matter. And whoever disobeys Allah and His Messenger, he surely strays off to manifest error.

033:036 Pickthal And it becometh not a believing man or a believing woman, when Allah and His messenger have decided an affair (for them), that they should

033:036 (after that) claim any say in their affair, and whoso is rebellious to Allah and His messenger, he verily goeth astray in error manifest.

033:036 Rashad No believing man or believing woman, if GOD and His messenger issue any command, has any choice regarding that command. Anyone who

033:036 disobeys GOD and His messenger has gone far astray.

033:036 Sarwar The believing men and women must not feel free to do something in their affairs other than that which has been already decided for them by God

033:036 and His Messenger. One who disobeys God and His Messenger is in plain error.

033:036 Shakir And it behoves not a believing man or a believing woman, when ALLAH and HIS Messenger have decided a matter, that they should exercise

033:036 their own choice in the matter concerning them. And whoso disobeys ALLAH and HIS Messenger, surely, strays away in manifest error.

033:036 Sherali It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their

033:036 decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.
And you are not held responsible for (anything) which Allah has made a proof and a decree. Thus, you must fear Allah and do not do anything over which you have received a proof. He is a witness over all things. He is the One who forgives you your sins in order to guide you (to the right path) and to make manifest His command: "Do and believe in Allah and His Messenger." Whenever you hear the command of Allah and His Messenger, believe in it and obey Allah. He is the One who forgives you your sins, and to whom you will be returned.

And you are not held responsible for anything which Allah has made a proof and a decree. Thus, you must fear Allah and do not do anything over which you have received a proof. He is a witness over all things. He is the One who forgives you your sins in order to guide you (to the right path) and to make manifest His command: "Do and believe in Allah and His Messenger." Whenever you hear the command of Allah and His Messenger, believe in it and obey Allah. He is the One who forgives you your sins, and to whom you will be returned.
033:040
O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and Warner,

033:041
Their greeting on the day, when they meet HIM, will be `Peace.' And HE has prepared for them an honourable reward.

033:042
He it is Who sends blessings on you, as do His angels, that He may bring you out from the depths of Darkness into Light: and He is Full of Mercy

033:043
O ye who believe! Celebrate the praises of Allah, and do this often;

033:044
O you who believe: Remember Allah with much remembrance.

033:045
Muhammad (SAW) is not the father of any man among you, but he is the Messenger of Allah and the last (end) of the Prophets. And Allah is Ever All-Aware of everything.

033:046
Muhammad is not the father of any of you men, but he is the Messenger of Allah and the Seal of the prophets. And Allah is ever Knower of all things.

033:047
Muhammad was not the father of any man among you. He was a messenger of GOD and the final prophet. GOD is fully aware of all things.

033:048
Muhammad is not the father of any of your males. He is the Messenger of God and the last Prophet. God has the knowledge of all things.

033:049
Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Last of the prophets; and Allah is cognizant of all things.

033:050
Muhammad is not the father of any of your men, but he is the Messenger of ALLAH, and the seal of the Prophets and ALLAH has full knowledge of all things.

033:051
Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the Seal of the Prophets: and Allah has full knowledge of all things.

033:052
Section 6: The Prophet’s Marriages

033:053
O you who believe! Remember Allah with much remembrance.

033:054
O you who believe, remember Allah with much remembrance.

033:055
O ye who believe! Remember Allah, remembering frequently,

033:056
O ye who believe! Remember Allah, remembering frequently,

033:057
O ye who believe! Remember Allah, remembering frequently,

033:058
O ye who believe! Remember Allah, remembering frequently,

033:059
O ye who believe! Remember Allah, remembering frequently,

033:060
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O ye who believe! Remember Allah, remembering frequently,
033:046 Khan  And obey not the disbelievers and the hypocrites, and harm them not (till you are ordered). And put your trust in Allah, and Sufficient is Allah as a Wakil (Trustee, or Disposer of affairs).

033:046 Maulana  And as one who invites to Allah (Islamic Monotheism, i.e. to worship none but Allah (Alone)) by His Leave, and as a lamp spreading light through your instructions from the Qur'an and the Sunnah the legal ways of the Prophet SAW).

033:046 Pickthai  And as an inviter to Allah by His permission, and as a light-giving sun.

033:046 Rashad  And as a summoner unto Allah by His permission, and as a lamp that giveth light.

033:046 Sarwar  Inviting to GOD, in accordance with His will, and a guiding beacon.

033:047 Khan  And announce to the believers (in the Oneness of Allah and in His Messenger Muhammad SAW) the glad tidings, that they will have from Allah a Great Bounty.

033:047 Maulana  And give the believers the good news that they will have great grace from Allah.

033:047 Pickthai  And announce unto the believers the good tidings that they will have great bounty from Allah.

033:047 Rashad  Deliver good news to the believers, that they have deserved from GOD a great blessing.

033:047 Sarwar  Give glad news to the believers of their receiving great favor from God.

033:047 Shakir  And give to the believers the good news that they shall have a great grace from Allah.

033:047 Sherali  And announce to the believers the glad tidings that they will have great bounty from ALLAH.

033:047 Yusufali  Then give the Glad Tidings to the Believers, that they shall have from Allah a very great Bounty.

033:048 Khan  And obey not the disbelievers and the hypocrites, and harm them not (till you are ordered). And put your trust in Allah, and Sufficient is Allah as a Wakil (Trustee, or Disposer of affairs).

033:048 Maulana  And obey not the disbelievers and the hypocrites, and disregard their annoying talk, and rely on Allah. And Allah is enough as having charge (of affairs).

033:048 Pickthai  And announce unto the believers the good tidings that they will have great bounty from Allah.

033:048 Rashad  Deliver good news to the believers, that they have deserved from GOD a great blessing.

033:048 Sarwar  Give glad news to the believers of their receiving great favor from God.

033:048 Shakir  And give to the believers the good news that they shall have a great grace from Allah.

033:048 Sherali  And announce to the believers the glad tidings that they will have great bounty from ALLAH.

033:048 Yusufali  Then give the Glad Tidings to the Believers, that they shall have from Allah a very great Bounty.

033:049 Khan  O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [divorce prescribed period, see (V.65:4)] have you to count in respect of them. So give them a present, and set them free i.e. divorce, in a handsome manner.

033:049 Maulana  O you who believe, when you marry believing women, then divorce them before you touch them, you have in their case no term which you should reckon. But make provision for them and set them free in a goodly manner.

033:049 Pickthai  O ye who believe! If ye wed believing women and divorce them before ye have touched them, then there is no period that ye should reckon. But content them and release them handsomely.

033:049 Rashad  O you who believe, if you married believing women, then divorced them before having intercourse with them, they do not owe you any waiting interim (before marrying another man). You shall compensate them equitably, and let them go amicably.

033:049 Sarwar  Believers, if you marry believing women and then divorce them before the consummation of the marriage, they do not have to observe the waiting period. Give them their provisions and set them free in an honorable manner.

033:049 Shakir  O you who believe! when you marry the believing women, then divorce them before you touch them, you have in their case no term which you should reckon; so make some provision for them and send them forth a goodly sending forth.

033:049 Sherali  O ye who believe ! when you marry believing women and then divorce them before you have touched them, then you have no right to reckon the period of waiting with regard to them. So make some provision for them and send them away in a handsome manner.

033:049 Yusufali  O ye who believe! When ye marry believing women, and then divorce them before ye have touched them, no period of 'Iddat have ye to count in respect of them: so give them a present. And set them free in a handsome manner.
O Prophet! Thou mayest defer (the turn of) any of them that may all be pleased with that which thou hast given them. And ALLAH knows what is in your hearts; and ALLAH is Ever All Happy with whatever you give them.

You may gently shun any one of them, and you may bring closer to you any one of them. If you reconcile with any one you had estranged, you what thou hast set aside (her turn temporarily), it is no sin for thee (to receive her again); that is better; that they may be comforted and not grieve, and may all be pleased with what you give them. Allah knows what is in your hearts. And Allah is Ever All Knowing, Most Forbearing.

Thou canst defer whom thou wilt of them an and the daughters of thy paternal uncles and the daughters of thy maternal aunts who fled with thee; and any believing woman who dedicates her soul to the Prophet if the Prophet desires to marry her; this provision is only for thee, and not for other believers. We knew what to make obligatory for them concerning their wives and slave girls so that you would face no hardship (because we have given distinction to you over the believers).

You may have made lawful to thee thy wives whom thou hast paid their dowries, and those whom thou mayest shun of them, and thou mayest bring closer to you any one of them. If you reconcile with any one of them whom you had estranged, you what you gave them. Allah knows what is in your hearts, and Allah is Ever Forgiving, Most Merciful.

WE have already made known what WE have enjoined on them concerning their wives and those whom their right hands possess in order that no blame may attach to thee. And Allah is ever Forgiving, Merciful.

O Prophet! Lo! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thou mayst wish to marry, will be specially for him, not for other believers. We knew what to make obligatory for them concerning their wives and slave girls so that you would face no hardship (because we have given distinction to you over the believers).

God is All-forgiving and All-merciful.

We are aware of that which We enjoined upon them concerning their wives and those whom their right hands possess - in order that there may be no difficulty for thee in explaining the Law to them. And ALLAH is Most Forgiving, Most Merciful.
033:052 Khan
It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those captives or slaves whom your right hand possesses. And Allah is Ever a Watcher over all things.

033:052 Maulana
It is not allowed to thee to take wives after this, nor to change them for other wives, though their beauty be pleasing to thee, except those whom thy right hand possesses. And Allah is ever Watchful over all things.

033:052 Pickthal
It is not allowed thee to take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty pleased thee, save those whom thy right hand possesseth. And Allah is ever Watcher over all things.

033:052 Rashad
Beyond the categories described to you, you are enjoined from marrying any other women, nor can you substitute a new wife (from the prohibited categories), no matter how much you admire their beauty. You must be content with those already made lawful to you. God is watchful over all things.

033:052 Sarwar
Besides these, other women are not lawful for you to marry nor is it lawful for you to exchange your wives for the wives of others (except for the slave girls), even though they may seem attractive to you. God is watchful over all things.

033:052 Shakir
It is not allowed to you to take women afterwards, nor that you should change them for other wives, though their beauty be pleasing to you, except what your right hand possesses and Allah is Watchful over all things.

033:052 Sherali
It is not allowed to thee to marry women after that, nor to change them for other wives even, though their goodness please thee, except any that thy right hand possesses. And ALLAH is Watchful over all things.

033:052 Yusufali
It is not lawful for thee (to marry more) women after this, nor to change them for (other) wives, even though their beauty attract thee, except any thy right hand should possess (as handmaidens); and ALLAH doth watch over all things.

033:053

Section 7: Rules of Conduct in Domestic Relations

033:053 Khan
O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but Allah is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after his death (his death). Verily! With Allah that shall be an enormity.

033:053 Maulana
O you who believe, enter not the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished -- but when you are invited, enter, and when you have taken food, disperse -- not seeking to listen to talk. Surely this gives the Prophet trouble, but he forbears from you, and ALLAH forbears not from the truth. And when you ask of them any goods, ask of them from behind a curtain. This is purer for your hearts and their hearts. And it behoves you not to give trouble to the Messenger of ALLAH, nor to marry his wives after him ever. Surely this is grievous in the sight of Allah.

033:053 Pickthal
O ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you. But if ye are invited, enter, and, when your meal is ended, then disperse. Linger not for conversation. Lo! that would cause annoyance to the Prophet, and he would be shy of (asking) you (to go); but Allah is not shy of the truth. And when ye ask of them (the wives of the Prophet) anything, ask it of them from behind a curtain. That is purer for your hearts and for their hearts. And it is not for you to cause annoyance to the messenger of ALLAH, nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity.

033:053 Rashad
O you who believe, do not enter the Prophet's houses unless you are given permission to eat, nor shall you force such an invitation in any manner. If you are invited, you may enter. When you finish eating, you shall leave; do not engage him in lengthy conversations. This used to hurt the prophet, and he was too shy to tell you. But GOD does not shy away from the truth. If you have to ask his wives for something, ask them from behind a barrier. This is purer for your hearts and their hearts. You are not to hurt the messenger of GOD. You shall not marry his wives after him, for this would be a gross offense in the sight of GOD.

033:053 Sarwar
Believers, do not enter the houses of the Prophet for a meal without permission. if you are invited, you may enter, but be punctual (so that you will not be waiting while the meal is being prepared). When you have finished eating, leave his home. Do not sit around chatting among yourselves. This will annoy the Prophet but he will feel embarrassed to tell you. God does not feel embarrassed to tell you the truth. When you want to ask something from the wives of the Prophet, ask them from behind the curtain. This would be more proper for you and for them. You are not supposed to trouble the Prophet or to ever marry his wives after his death, for this would be a grave offense in the sight of GOD.

033:053 Shakir
O you who believe! do not enter the houses of the Prophet unless permission is given to you for a meal, not waiting for its cooking being finished -- but when you are invited, enter, and when you have taken the food, then disperse-- not seeking to listen to talk; surely this gives the Prophet trouble, but he forbears from you, and ALLAH does not forbear from the truth And when you ask of them any goods, ask of them from behind a curtain; this is purer for your hearts and (for) their hearts; and it does not behave you that you should give trouble to the Messenger of ALLAH, nor that you should marry his wives after him ever; surely this is grievous in the sight of Allah.

033:053 Sherali
O ye who believe! enter not the houses of the Prophet unless leave is granted to you for a meal, not waiting till it is cooked. But enter when you are invited, and when you have had your meal, disperse, without seeking to engage in talk. That causes inconvenience to the Prophet, and he feels shy of asking you to leave, but ALLAH is not shy of saying what is true. And when you ask them - the wives of the Prophet - for anything, ask them from behind a curtain. That is purer for your hearts and their hearts. And it beeth you not to cause inconvenience to the Messenger of ALLAH, nor that you should ever marry his wives after him. That, indeed, is a monstrous thing in the sight of ALLAH.

033:053 Yusufali
O ye who believe! Enter not the Prophet's houses,- until leave is given you,- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys the Prophet: he is ashamed to dismiss you, but ALLAH is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy Allah's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in Allah's sight an enormity.
And those who malign believing men and belie accusation and a manifest sin. And those who speak evil things of the believing men and the believing women without their having earned (it), they are guilty indeed of a false a gross sin. Those who persecute the belie and those who malign believing men and believing women undeservedly, they bear the guilt of slander and plain sin. And those who malign Allah and His Messenger will be condemned by God in this life and in the life to come. He has prepared for them a humiliating torment. Those who oppose GOD and His messenger, GOD afflicts them with a curse in this life, and in the Hereafter; He has prepared for them a humiliating torment. Surely (as for) those who speak evil things of Allah and His Messenger, Allah has cursed them in this world and the hereafter, and He has prepared for them a humiliating torment. Verily, those who malign ALLAH and HIS Messenger - ALLAH has cursed them in this world and in the Hereafter, and has prepared for them an abusing punishment. Verily, those who malign believing men and believing women for what they have not earned, shall bear the guilt of a calumny and a manifest sin. And those, who malign believing men and their women, or the (slaves) whom their right hands possess. And, (ladies), fear Allah; for Allah is a Witness over all things. It will not be an offense for the wives of the Prophet (not to observe the modest dress) in the presence of their fathers, sons, brothers, sons of their brothers and sisters, their own women, and their slave-girls. They should have fear of God. God witness all things. There is no blame on them in respect of their fathers, nor their brothers, nor their brothers' sons, nor their sisters' sons, nor their own women, nor of what their right hands possess; and be careful of (your duty to) Allah; surely Allah is a witness of all things. There is no blame on them in respect with regard to their fathers or their sons or their brothers, or the sons of their sisters, or their womenfolk or those whom their right hands possess. And fear ALLAH, O wives of the Prophet. Verily, ALLAH is a Witness over all things. There is no blame (on these ladies if they appear) before their fathers or their sons, their brothers, or their brother's sons, or their sisters' sons, or their women, or the (slaves) whom their right hands possess. And, (ladies), fear Allah; for Allah is Witness to all things. Allah sends down HIS blessings on the Prophet and HIS angels pray for him. O ye who believe, you too should invoke HIS blessings on him and salute him with the salutation of peace. Allah sends His Salat (Graces, Honours, Blessings, Mercy, etc.) on the Prophet (Muhammad SAW) and also His angels too (ask Allah to bless and forgive him). O you who believe! Send your Salat on (ask Allah to bless) him (Muhammad SAW), and (you should) greet (salute) him with the Islamic way of greeting (salutation i.e. As-Salamu 'Alaikum). Surely Allah and His angels bless the Prophet. O you who believe, call for blessings on him and salute him with a (becoming) salutation. Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation. GOD and His angels help and support the prophet. O you who believe, you shall help and support him, and regard him as he should be regarded. God shows His blessings upon the Prophet and the angels seek forgiveness for him. Believers, pray for the Prophet and greet him with, "Peace be with you." Surely Allah and His angels bless the Prophet; O you who believe! call for (Divine) blessings on him and salute him with a (becoming) salutation. Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect. Allah sends HIS blessings on the Prophet and HIS angels pray for him. O ye who believe, you too should invoke HIS blessings on him and salute him with the salutation of peace. Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect. Verily, those who annoy Allah and His Messenger (SAW) Allah has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment. Surely those who annoy Allah and His Messenger, Allah has cursed them in this world and the Hereafter, and He has prepared for them an humiliating torment. Lo! those who malign Allah and His messenger, Allah hath cursed them in the world and the Hereafter, and hath prepared for them the doom of the disdained. Surely, those who oppose GOD and His messenger, GOD afflicts them with a curse in this life, and in the Hereafter; He has prepared for them a shameful retribution. Those who annoy God and His Messenger will be condemned by God in this life and in the life to come. He has prepared for them a humiliating torment. Lo! those who malign and His messenger, Allah hath cursed them in the world and the Hereafter, and hath prepared for them the doom of the disdained. Surely, those who oppose GOD and His messenger, GOD afflicts them with a curse in this life, and in the Hereafter; He has prepared for them a shameful retribution. Those who annoy God and His Messenger will be condemned by God in this life and in the life to come. He has prepared for them a humiliating torment. Surely those who oppose GOD and His messenger, GOD afflicts them with a curse in this life, and in the Hereafter; He has prepared for them a shameful retribution.

033:055 Khan
033:055 Maulana
033:055 Pickthal
033:055 Rashad
033:055 Sarwar
033:055 Shakir
033:055 Sherali
033:055 Yusufali

033:056 Khan
033:056 Maulana
033:056 Pickthal
033:056 Rashad
033:056 Sarwar
033:056 Shakir
033:056 Sherali
033:056 Yusufali

033:057 Khan
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033:057 Yusufali

033:058 Khan
033:058 Maulana
033:058 Pickthal
033:058 Rashad
033:058 Sarwar
033:058 Shakir
033:058 Sherali
033:058 Yusufali
033:059 Khan
O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e., screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allah is Ever Oft-Forgiving, Most Merciful.

033:059 Maulana
O Prophet, tell thy wives and thy daughters and the women of the believers to let down upon them their over-garments. This is more proper, so that they may be known, and not be given trouble. And Allah is ever Forgiving, Merciful.

033:059 Pickthal
O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, so that they may be recognised and not annoyed. Allah is ever Forgiving, Merciful.

033:059 Rashad
O Prophet, tell your wives, your daughters, and the wives of the believers that they shall lengthen their garments. Thus, they will be recognized (as righteous women) and avoid being insulted. God is Forgiver, Most Merciful.

033:059 Sarwar
Prophet, tell your wives, daughters, and the wives of the believers to cover their bosoms and breasts. This will make them distinguishable from others and protect them from being annoyed. God is All-forgiving and All-merciful.

033:059 Shakir
O Prophet! Say to your wives and your daughters and the women of the believers that they let down upon them their over-garments; this will be more proper, that they may be known, and thus they will not be given trouble; and Allah is Forgiving, Merciful.

033:059 Yusaufi
O Prophet! Tell thy wives and daughters and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And Allah is Oft-Forgiving, Most Merciful.

033:060 Khan
If the hypocrites, and those in whose hearts is a disease (evil desire for adultery, etc.), and those who spread false news among the people in Al-Madinah, cease not, We shall certainly let you overpower them, then they will not be able to stay in it as your neighbours but a little while.

033:060 Maulana
If the hypocrites and those in whose hearts is a disease and the agitators in Madinah desist not, We shall certainly urge thee on against them, then they shall not be thy neighbours in it but for a little while.

033:060 Pickthal
If the hypocrites, and those in whose hearts is a disease, and the alarmists in the city do not cease, We verily shall urge thee on against them, then they will be your neighbours in it but a little while.

033:060 Rashad
Unless the hypocrites, and those with disease in their hearts, and the vicious liars of the city refrain (from persecuting you), we will surely grant you the upper hand, then they will be forced to leave within a short while.

033:060 Sarwar
If the hypocrites, those whose hearts are sick and those who encourage the spread of evil in the city, will not desist, We shall arouse you against them and they will only be allowed to be your neighbours for a short while.

033:060 Shakir
If the hypocrites and those in whose hearts is a disease and the agitators in the city do not desist, We shall most certainly set you over them, then they shall not be your neighbours in it but for a little while;

033:060 Sherali
If the Hypocrites and those in whose hearts is a disease and those who cause agitation in the City by spreading false rumours, desist not, WE shall, surely, urge thee on against them; then they will not dwell therein as thy neighbours save for a little while.

033:060 Yusaufi
Truly, if the Hypocrites, and those in whose hearts is a disease, and those who stir up sedition in the City, desist not, We shall certainly stir thee up against them: Then will they not be able to stay in it as thy neighbours for any length of time:

033:061 Khan
Accursed, wherever found, they shall be seized and killed with a (terrible) slaughter.

033:061 Maulana
Accursed, wherever they are found they will be seized and slain.

033:061 Pickthal
Accursed, they will be seized wherever found and slain with a (fierce) slaughter.

033:061 Rashad
They have incurred condemnation wherever they go; (unless they stop attacking you,) they may be taken and killed.

033:061 Sarwar
They will be condemned wherever they are and will be sized and done away with for good.

033:061 Shakir
Cursed: wherever they are found they shall be seized and murdered, a (horrible) murdering.

033:061 Sherali
They are accursed. Wherever they are found they will be seized, and cut into pieces.

033:061 Yusaufi
They shall have a curse on them: whenever they are found, they shall be seized and slain (without mercy).

033:062 Khan
That was the Way of Allah in the case of those who passed away of old, and you will not find any change in the Way of Allah.

033:062 Maulana
That was the way of Allah concerning those who have gone before; and thou wilt find no change in the way of Allah.

033:062 Pickthal
That was the way of Allah in the case of those who passed away of old; thou wilt not find for the way of Allah aught of power to change.

033:062 Rashad
This is GOD's eternal system, and you will find that GOD's system is unchangeable.

033:062 Sarwar
This was the tradition of God with those who lived before. There will never be any change in the tradition of God.

033:062 Shakir
(Such has been) the course of Allah with respect to those who have gone before; and you shall not find any change in the course of Allah.

033:062 Sherali
Such has been the way of ALLAH with those who passed away before, and never thou wilt find a change in the way of ALLAH.

033:062 Yusaufi
(Such was) the practice (approved) of Allah among those who lived aforetime: No change wilt thou find in the practice (approved) of Allah.

033:063 Khan
People ask you concerning the Hour, say: "The knowledge of it is with Allah only. What do you know? It may be that the Hour is near!"

033:063 Maulana
Men ask thee about the Hour. Say: The Knowledge of it is only with Allah. And what will make thee comprehend that the Hour may be nigh?

033:063 Pickthal
Men ask thee about the Hour. Say: The knowledge of it is with Allah only. What can convey (the knowledge) unto thee? It may be that the Hour is near.

033:063 Rashad
The people ask you about the Hour (end of the world). Say, "The knowledge thereof is only with GOD. For all that you know, the Hour may be close."

033:063 Sarwar
(Muhammad), people ask you about the Day of Judgment. Say, "Only God has knowledge about it. Perhaps the Hour of Doom will soon come to pass."

033:063 Shakir
Men ask you about the hour; say: The knowledge of it is only with Allah, and what will make you comprehend that the hour may be nigh.

033:063 Sherali
People ask thee concerning the Hour. Say, 'The knowledge of it is with ALLAH alone.' And what will make thee know that the Hour may be nigh?

033:063 Yusaufi
Men ask thee concerning the Hour: Say, "The knowledge thereof is with Allah (alone)": and what will make thee understand?- perchance the Hour is nigh!
Believers, have fear of God and speak righteous words. O you who believe, keep your duty to Allah and speak (always) the truth. O ye who believe! Be not like those who maligned Moses, but Allah cleared him of what they alleged. Moses was a honourable person in the sight of God. O ye who believe! Be not like those who mali­ined Moses, then GOD absolved him of what they said. He was, in the sight of GOD, honorable. O our Lord! give them double punishment and curse them a tremendous curse. Our Lord! Give them double punishment and curse them with a mighty curse. Our Lord! We obeyed our leaders and our great men, so they led us astray from the path. And they would say: "Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (Right) Way. O our Lord! Verily, we obeyed our leaders and our great men, and they misled us from the path. O our Lord! Give them double punishment and curse them a tremendous curse. O our Lord! Verily, we obeyed our leaders and our great men, so they led us astray from the path. Our Lord! Give them double punishment and curse them with a mighty curse. Our Lord! Verily, we obeyed our leaders and our great men, so they led us astray from the path. O our Lord! Give them double punishment and curse them a tremendous curse. O our Lord! Give them double punishment and curse them with a mighty curse. Our Lord! Verily, we obeyed our leaders and our great men, so they led us astray from the path. O our Lord! Give them double punishment and curse them with a mighty curse. Our Lord! Verily, we obeyed our leaders and our great men, so they led us astray from the path. Our Lord! Give them double punishment and curse them with a mighty curse. Our Lord! Verily, we obeyed our leaders and our great men, so they led us astray from the path. Our Lord! Give them double punishment and curse them with a mighty curse. Our Lord! Verily, we obeyed our leaders and our great men, so they led us astray from the path. Our Lord! Give them double punishment and curse them with a mighty curse. Our Lord! Verily, we obeyed our leaders and our great men, so they led us astray from the path. Our Lord! Give them double punishment and curse them with a mighty curse. Our Lord! Verily, we obeyed our leaders and our great men, so they led us astray from the path. Our Lord! Give them double punishment and curse them with a mighty curse. Our Lord! Verily, we obeyed our leaders and our great men, so they led us astray from the path. Our Lord! Give them double punishment and curse them with a mighty curse. Our Lord! Verily, we obeyed our leaders and our great men, so they led us astray from the path. Our Lord! Give them double punishment and curse them with a mighty curse. Our Lord! Verily, we obeyed our leaders and our great men, so they led us astray from the path. Our Lord! Give them double punishment and curse them with a mighty curse. Our Lord! Verily, we obeyed our leaders and our great men, so they led us astray from the path. Our Lord! Give them double punishment and curse them with a mighty curse. Our Lord! Verily, we obeyed our leaders and our great men, so they led us astray from the path. Our Lord! Give them double punishment and curse them with a mighty curse. Our Lord! Verily, we obeyed our leaders and our great men, so they led us astray from the path.
Section 1: Judgment is certain

In the name of God, Most Gracious, Most Merciful

That Allah may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Messenger, he indeed achieved a great achievement.

033:072 Khan

Thee has no power other than what Allah has given thee, and He can forgive what thou hast done; and Allah is Forgiving, Most Merciful.

033:072 Maulana

That He may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Messenger, he already attained the highest achievement.

033:071

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

033:071 Maulana

He will put your deeds into a right state for you, and forgive you your sins. And whoever obeys Allah and His Messenger, he indeed achieves a mighty success.

033:071 Pickthall

He will adjust your works for you and will forgive you your sins. Whosoever obeyeth Allah and His messenger, he verily hath gained a signal victory.

033:071 Rashad

He will then fix your works, and forgive your sins. Those who obey GOD and His messenger have triumphed a great triumph.

033:071 Sarwar

God will reform your deeds and forgive your sins. One who obeys God and His Messenger will certainly achieve a great success.

033:071 Shakir

He will put your deeds into a right state for you, and forgive you your faults; and whoever obeys Allah and His Messenger, he indeed achieves a mighty success.

033:071 Sherali

He will set right your actions for you and forgive you your sins. And whoso obeys ALLAH and HIS Messenger shall, surely, attain a supreme triumph.

033:071 Yusufali

That He may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Messenger, has already attained the highest achievement.

033:072

Truly, We did offer Al-Amanah (the trust or moral responsibility or honesty and all the duties which Allah has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allah's Torment). But man bore it. Verily, he was unjust (to himself) and ignorant (of its results).

033:072 Maulana

Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it. Surely he is ever unjust, ignorant

033:072 Pickthall

Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he hath proved a tyrant and a fool.

033:072 Rashad

We have offered the responsibility (freedom of choice) to the heavens and the earth, and the mountains, but they refused to bear it, and were afraid of it. But the human being accepted it; he was transgressing, ignorant.

033:072 Sarwar

We offered Our Trust (Our deputation) to the heavens, to the earth, and to the mountains, but they could not bear this burden and were afraid to accept it. Mankind was able to accept this offer but he was unjust to himself and ignorant of the significance of this Trust.

033:072 Shakir

Surely We offered the trust to the heavens and the earth and the mountains, but they refused to be unfaithful to it and feared from it, and man has turned unfaithful to it; surely he is unjust, ignorant;

033:072 Sherali

Verily, WE have offered the trust of the Divine Law to the heavens and the earth and the mountains, but they refused to bear it and were afraid of it. But man bore it. Indeed, he is capable of being unjust to, and neglectful of, himself.

033:072 Yusufali

We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it; He was indeed unjust and foolish:-

033:073 Khan

So that Allah will punish the hypocrites, men and women, and the men and women who are Al-Mushrikun (the polytheists, idolaters, pagans, disbelievers in the Oneness of Allah, and in His Messenger Muhammad SAW ), And Allah will pardon (accept the repentance of) the true believers of the Islamic Monotheism, men and women. And Allah is Ever Oft-Forgiving, Most Merciful.

033:073 Maulana

That Allah may chastise the hypocritical men and the hypocritical women and the polytheistic men and the polytheistic women, and Allah will turn (mercifully) to the believing men and the believing women. And Allah is ever Forgiving, Merciful.

033:073 Pickthall

So Allah punisheth hypocritical men and hypocritical women, and idolatrous men and idolatrous women. But Allah pardoneth believing men and believing women, and Allah is ever Forgiving, Merciful.

033:073 Rashad

For GOD will inevitably punish the hypocrite men and the hypocrite women, and the idol worshipping men and the idol worshipping women. GOD redeems the believing men and the believing women. GOD is Forgiver, Most Merciful.

033:073 Sarwar

As a result of this God will punish the hypocrites and the pagans, but He will accept the repentance of the believers. God is All-forgiving and All-merciful.

033:073 Shakir

Surely We have offered to the heavens and the earth and the mountains, but they could not bear this burden and were afraid to accept it. And man bore it. Indeed, he is capable of being unjust to, and neglectful of, himself.

033:073 Sherali

Lo! we offered the trust to the heavens and the earth and the mountains, but they shrank from bearing it and were afraid of it. And man assumed it; he was transgressing, ignorant.

033:073 Yusufali

That Allah may make your conduct whole and sound and forgive you your sins: He that obeys Allah and His Messenger, has already attained the highest achievement.

034:000

Translations of the Qur'an, Chapter 34: SABA (SABA, SHEBA). Total Verses: 54. Revealed At: MAKKA

034:000 In the name of God, Most Gracious, Most Merciful

034:001

Section 1: Judgment is certain

034:001 Khan

All the praises and thanks be to Allah, to Whom belongs all that is in the heavens and all that is in the earth. His is all the praises and thanks in the Hereafter, and He is the All-Wise, the All-Aware.

034:001 Maulana

Praise be to Allah! Whose is whatsoever is in the heavens and whatsoever is in the earth, and to Him be praise in the Hereafter! And He is the wise, the Aware.

034:001 Pickthall

Praise be to Allah, unto Whom belongeth whatsoever is in the heavens and whatsoever is in the earth. His is the praise in the Hereafter, and He is the Wise, the Aware.

034:001 Rashad

Praise be to GOD - to whom belongs everything in the heavens and the earth; all praise is also due to Him in the Hereafter. He is the Most Wise, the Cognizant.

034:001 Sarwar

It is only God who deserves all praise. To Him belongs all that is in the heavens and the earth and it is only He who deserves to be praised in the life to come. He is All-wise and All-aware.

034:001 Shakir

(All) praise is due to Allah, Whose is what is in the heavens and what is in the earth, and to Him is due (all) praise in the hereafter; and He is the Wise, the Aware.

034:001 Sherali

All praise is due to ALLAH, to Whom belongs whatever is in the heavens and whatever is in the earth. And HIS is All praise in the Hereafter; and HE is the Wise, the All-Aware.

034:001 Yusufali

Praise be to Allah, to Whom belong all things in the heavens and on earth: to Him be Praise in the Hereafter: and He is Full of Wisdom, acquainted with all things.
But as to those who strive against Our Signs, seeking to frustrate Our plan...
And those who have been given knowledge see that whatever has been revealed to you from your Lord is the truth and that it guides to the Path of the Exalted in Might, Owner of all praise.

And those who have been given knowledge see that whatever has been revealed to thee from thy Lord is the truth and that it guides to the path of the Mighty, the Praiseworthy.

Those who have been given knowledge will see that whatever has been revealed to you from your Lord is the truth and that it guides to the straight path of the Majestic and Praiseworthy One.

And those to whom the knowledge has been given see that which has been revealed to you from your Lord, that is the truth, and that it guides into the path of the Mighty, the Praiseworthy.

And those who are given knowledge see that whatever has been revealed to thee from thy Lord is the truth, and that it guides unto the path of the Mighty, the Praiseworthy.

And those to whom knowledge has come see that the (Revelation) sent down to thee from thy Lord—that is the Truth, and that it guides to the Path of the Exalted (in might), Worthy of all praise.

Those who disbelieve say: "Shall we direct you to a man (Muhammad SAW) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then, you will be created (again) anew?"

And those who disbelieve say: Shall we show to you a man who informs you that, when you are scattered the utmost scattering, you will then be in a new creation?

Those who disbelieve say: "Shall we show you a man who will tell you (that) when ye have become dispersed in dust with most complete dispersal still, even then, ye will be created anew?"

Those who disbelieve have said: "Let us show you a man who tells you that after you are torn apart you will be created anew.

The unbelievers have said, "Should we tell you about a man who says that you will be brought back to life again after your having been completely disintegrated?"

And those who disbelieve say: "Shall we point out to you a man who informs you that when you are scattered the utmost scattering you shall then be most surely (raised) in (to) a new creation?"

And those who disbelieve say, "Shall we show you a man who will tell you that when you are broken up into pieces, you shall be raised as a new creation?"

The Unbelievers say (in ridicule): "Shall we point out to you a man that will tell you, when ye are all scattered to pieces in disintegration, that ye shall (then be) raised in a New Creation?"

Has he (Muhammad SAW) invented a lie against Allah, or is there a madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.

Has he forged a lie against Allah or is there madness in him? Nay, those who believe not in the Hereafter are in torment and in far error.

"Either he fabricated lies about GOD, or he is crazy." Indeed, those who disbelieve in the Hereafter have incurred the worst retribution; they have gone far astray.

Has he invented this falsehood against God or is he possessed by jinn?" However, those who do not have any faith in the life to come will suffer torment for their serious error.

He has forged a lie against Allah or there is madness in him. Nay! those who do not believe in the hereafter are in torment and in great error.

"Has he forged a falsehood against ALLAH or is he afflicted with madness?" Nay, but those who believe not in the Hereafter are already suffering the punishment and are too far gone in error.

"Has he invented a falsehood against Allah, or has a spirit (seized) him?"—Nay, it is those who believe not in the Hereafter, that are in (real) Penalty, and in farthest error.

See they not what is before them and what is behind them, of the heavens and the earth? If We will, We shall sink the earth with them, or cause a piece of the heaven to fall upon them. Verily, in this is a sign for every faithful believer that [believes in the Oneness of Allah], and turns to Allah (in repentance).

See they not what is before them and what is behind them, of the heavens and the earth? If We will, We shall sink the earth with them, or cause a piece of the sky to fall upon them. Verily in this is a Sign for every devotee that turns to Allah (in repentance).

And those who are given knowledge see that whatever has been revealed to thee from thy Lord is the truth, and that it guides unto the path of the Mighty, the Praiseworthy.
And certainly We gave David abundance from Us: O mountains, repeat praises with him! and the birds, and We made the iron pliant to him, and facilitated to him the making of whatever he desired: synagogues and statues, and basins like reservoirs, and large cooking vessels fixed in their places. Give thanks, O family of David! And certainly We bestowed grace upon David from Us and said, 'O ye mountains, celebrate the praises of ALLAH with him, and O birds, ye also.' And WE made the iron soft for him. And WE said, 'Family of David, worship and act gratefully. Only few of My servants are grateful.' They would make for him anything that he wanted like fortresses, statues, large basins like reservoirs, and huge immovable cooking pots. And We granted David a favor by commanding the mountains and birds to sing Our praise along with him and softened iron for him. And certainly We bestowed grace upon David from Us: 'O ye mountains, submit with him, and you too, O birds.' We softened the iron for him. And WE said, 'Make thou full-length coats of mail, and make the rings of a proper measure. And act righteously, surely I see all that you do.' And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinns that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We made him taste of the Penalty of the Blazing Fire. And unto Solomon (We gave) the wind, whereof the morning course was a month's journey and the evening course a month's journey, and We caused the fount of copper to gush forth for him, and (We gave him) certain of the jinn who worked before him by permission of his Lord. And thus of them as deviated from Our command, them We caused to taste the punishment of flaming Fire. And to Solomon we committed the wind at his disposal, traveling one month coming and one month going. And we caused a spring of oil to gush out for him. And WE made the iron pliant to him, saying: Make thou ample (coats of mail), and assign a time to the making of coats of mail and do ye good. Surely I am Seer of what you do. And WE subjected the wind (subservient) to Sulaiman, which made a month's journey in the morning and a month's journey in the evening; and WE made a fountain of molten brass to flow for him. And of the jinn there were those who worked before him by the command of his Lord. And whoever turned aside from Our command from among them, We made him taste of the Penalty of the Blazing Fire. And certainly We gave David abundance from Us and said, 'O you mountains, glorify (Allah) with him! and you too, O birds!' We softened the iron for him. And WE said, 'O ye mountains! Sing ye back the Praises of Allah with him! and ye birds (also)!' And We made the iron soft for him:- And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinns that worked in front of him, by the Leave of his Lord, and whosoever of them turned aside from Our Command, We made him taste of the Penalty of the Blazing Fire. And unto Solomon (We gave) the wind, whereof the morning course was a month's journey and the evening course a month's journey, and We caused the fount of copper to gush forth for him, and (We gave him) certain of the jinn who worked before him by permission of his Lord. And such of them as deviated from Our command, them We caused to taste the punishment of flaming Fire. And to Solomon we committed the wind at his disposal, traveling one month coming and one month going. And we caused a spring of oil to gush out for him. And WE made the iron pliant to him, saying: Make thou ample (coats of mail), and assign a time to the making of coats of mail and do ye good. Surely I am Seer of what you do. And WE said, 'Make thou full-length coats of mail, and make the rings of a proper measure. And act righteously, surely I see all that you do.'
Then when We decreed death for him (Sulaiman (Solomon)), nothing informed them (the jinns) of his death except a little worm of the earth, which kept (slowly) gnawing away at his stick, so when he fell down, the jinns saw clearly that if they had known the unseen, they would not have stayed in the humiliating torment.

But when We decreed death for him, naught showed them his death but a creature of the earth that are away his staff. So when it fell down, the jinns saw clearly that, if they had known the unseen, they would not have tarried in humiliating torment.

And when We decreed death for him, nothing showed his death to them save a creeping creature of the earth which gnawed away his staff. And when he fell the jinns saw clearly how, if they had known the Unseen, they would not have continued in despised toil.

When the appointed time for his death came, they had no clue that he had died. Not until one of the animals tried to eat his staff, and he fell down, did the jinns realize that he was dead. They thus realized that if they really knew the unseen, they would have stopped working so hard as soon as he died.

When We decreed that Solomon should die, no one knew of his death except for a creeping creature of the earth who ate-up his staff. When he fell down, the jinns realized that if they had known about the unseen, they would not have remained in such a humiliating torment for so long.

But when We decreed death for him, naught showed them his death but a creature of the earth that ate away his staff; and when it fell down, the jinns came to know plainly that if they had known the unseen, they would not have tarried in abasing torment.

When We decreed death for (Solomon’s) son, nothing showed them his death except a little worm of the earth, which kept (slowly) gnawing away at his staff; so when he fell down, the Jinn saw plainly that if they had known the unseen, they would not have tarried in the humiliating Penalty (of their Task).

Indeed there was for Saba’ (Sheba) a sign in their dwelling place, - two gardens on the right hand and on the left (and it was said to them) “Eat of the provision of your Lord, and be grateful to Him, a fair land and an Oft-Forgiving Lord.

Certainly there was a sign for Saba’ in their abode – two gardens on the right and the left. East of the sustenance of your Lord and give thanks to Him. A good land and a Forgiving Lord!

There was indeed a sign for Sheba in their dwelling-place: Two gardens on the right hand and the left (as who should say): Eat of the provision of your Lord and render thanks to Him. A fair land and an indulgent Lord!

Sheba's homeland used to be a marvel, with two gardens on the right and the left. Eat from your Lord's provisions, and be appreciative of Him - good land, and a forgiving Lord.

There was evidence (of the truth) for the people of Sheba in their homeland. (We gave them) two gardens, one on the left and one on the right and (told them), "Consume the sustenance which your Lord has given to you and give Him thanks. You have a blessed land and an All-Forgiving Lord.

Certainly there was a sign for Saba’ in their abode; two gardens on the right and the left; eat of the sustenance of your Lord and give thanks to Him: a good land and a Forgiving Lord!

There was, indeed, a Sign for Saba in their homeland -two gardens, one on the right hand and one on the left; and WE said to them, 'Eat of the provision of your Lord and give thanks to HIM. Your town is a beautiful town and your Lord Most Forgiving'

There was, for Saba, aforetime, a Sign in their home-land - two Gardens to the right and to the left. 'Eat of the Sustenance (provided) by your Lord, and be grateful to Him: a territory fair and happy, and a Lord Oft-Forgiving!}

But they turned away (from the obedience of Allah), so We sent against them SAIL Al-Arim (flood released from the dam), and We converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.

But they turned aside, so We sent upon them a devastating flood. And WE gave them, in place of their two gardens We gave them two gardens yielding bitter fruit and (growing) tamarisk and a few lote-trees.

They turned away and, consequently, we poured upon them a disastrous flood, and we converted their two gardens into gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.

But they turned away and, consequently, we poured upon them a disastrous flood, and we substituted their two gardens into two gardens of bad tainting fruits, thorny plants, and a skimpy harvest.

They ignored the (evidence) and We sent to them a flood, arising from a broken dam. Nothing was left in their gardens but bitter fruits, some tamarisk and a few lotus trees.

But they turned aside, so We sent upon them a torrent of which the rush could not be withstood, and in place of their two gardens We gave them two gardens yielding bitter fruit and (growing) tamarisk and a few lotes-trees.

But they turned away, so WE sent against them a devastating flood. And WE gave them, in place of their two excellent gardens, two gardens bearing bitter fruit and containing tamarisk and a few lote-trees.

But they turned away (from Allah), and We sent against them the Flood (released) from the dams, and We converted their two garden (rows) into “gardens” producing bitter fruit, and tamarisks, and some few (stunted) Lote-trees.

Like this We requited them because they were ungrateful disbelievers. And never do We requit in such a way except those who are ungrateful, (disbelievers).

With this We requited them because they were ungrateful; and We punish none but the ingrate.

This We awarded them because of their ingratitude. Punish We ever any save the ingrates?

We thus requited them for their disbelief. Do we not requite only the disbelievers?

This was how We recompensed them for their ungratefulness and thus do We recompense the ungrateful ones.

This We requited them with because they disbelieved; and We do not punish any but the ungrateful.

Thus WE requited them because of their ingratitude; and it is only the ungrateful that WE requite in this manner.

That was the Requital We gave them because they ungratefully rejected Faith: and never do We give (such) requital except to such as are ungrateful rejecters.
And We placed between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."

And We made between them and the towns which We had blessed, (other) towns easy to be seen, and We apportioned the journey therein: Travel through them nights and days, secure.

And We set, between them and the towns which We had blessed, towns easy to be seen, and We made the stage between them easy, (saying): Travel in them safely both by night and day.

We placed between them and the towns which We had blessed, other towns nearby, and thus made it easier to travel. We told them, "Travel there safely day and night".

We established between them and the town that We had blessed, other towns nearby, and thus made it easier to travel. We told them, "Travel there safely day and night".

And We placed, between them and the towns which We had blessed, other towns that were prominently visible, and WE fixed easy stages between them and said: Travel in them by day and in security.

Between them and the Cities on which We had poured our blessings, We had placed Cities in prominent positions, and between them We had appointed stages of journey in due proportion: "Travel therein, secure, by night and by day."

But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves, so We made them as tales (in the land), and We dispersed them all, totally. Verily, in this are indeed signs for every steadfast grateful (person).

But they said: Our Lord, make longer stages between our journeys. And they wronged themselves; so We made them stories and scattered them a total scattering. Surely there are signs in this for every patient, grateful one.

But they said: Our Lord! Make the stage between our journeys longer. And they wronged themselves, therefore We made them bywords (in the land) and scattered them abroad, a total scattering. Lo! herein verily are portents for each steadfast, grateful (heart).

But they (turned unappreciative and) challenged: "Our Lord, we do not care if You increase the distance of our journeys (without any stations)."

They thus wronged their own souls. Consequently, we made them history, and scattered them into small communities throughout the land. This should provide lessons for those who are steadfast, appreciative.

They said, "Lord, make the distances of our journeys longer." They did injustice to themselves and We turned their existence into ancient tales by making them disintegrate totally. In this there is evidence (of the truth) for every forbearing and grateful person.

And instead of giving thanks to God, they said, 'Our Lord, place longer distances between the stages of our journeys.' And they wronged themselves; so WE made them bywords and WE broke them into pieces, an utter breaking up. In that, verily, are Signs for every steadfast and grateful person.

But they said: "Our Lord! Place longer distances between our journey-stages": but they wronged themselves (therein). At length We made them as a tale (that is told), and We dispersed them all in scattered fragments. Verily in this are Signs for every (soul that is) patiently constant and grateful.

And indeed Iblis (Satan) did prove true his thought about them, and they followed him, all except a group of true believers (in the Oneness of Allah).

And the devil indeed found true his conjecture concerning them, so they follow him, except a party of the believers.

And Satan indeed found his calculation true concerning them, for they follow him, all save a group of true believers.

And Satan found them readily fulfilling his expectations. They followed him, except a few believers.

Iblis (satan) made his judgment about them to come true. They all followed them except a believing group among them.

And certainly the Shaitan found true his conjecture concerning them, so they follow him, except a party of the believers.

And Iblis, indeed, found true his judgment concerning them, so they followed him, all except a party of true believers.

And on them did Satan prove true his idea, and they followed him, all but a party that believed.

And he (Iblis - Satan) had no authority over them, except that We might test him, who believes in the Hereafter from him who is in doubt about it. And your Lord is a Hafiz over everything. (All-Knower of everything i.e. He keeps record of each and every person as regards deeds, and then He will reward them accordingly). And he has no authority over them, but that We may know him who believes in the Hereafter from him who is in doubt concerning it. And thy Lord is the Preserver of all things.

And he had no warrant whatsoever against them, save that We would know him who believeth in the Hereafter from him who is in doubt thereof; and thy Lord (O Muhammad) taketh note of all things.

He never had any power over them. But we thus distinguish those who believe in the Hereafter from those who are doubtful about it. Your Lord is in full control of all things.

He did not have any authority over them except to the extent that would allow Us to know who had faith in the life to come and who had doubts about it. Your Lord is a Guard over all things.

And he has no authority over them, but that We may distinguish him who believes in the hereafter from him who is in doubt concerning it; and your Lord is the Preserver of all things.

And he had no power over them, but it was so that WE might distinguish those who believed in the Hereafter from those who were in doubt about it. And thy Lord is watchful over all things.

But he had no authority over them,- except that We might test the man who believes in the Hereafter from him who is in doubt concerning it: and thy Lord doth watch over all things.
Section 3: A Victory for the Muslims

Say: (O Muhammad SAW to those polytheists, pagans, etc.) Call upon those whom you assert (to be associate gods) besides Allah, they possess not even the weight of an atom (or a small ant), either in the heavens or on the earth, nor have they any share in either, nor is there for Him any supporter from among them.

Say: Call upon those whom you assert besides Allah; they control not the weight of an atom in the heavens or in the earth, nor have they any partnership in either, nor has He a helper among them.

Say (O Muhammad): Call upon those whom ye set up beside Allah! They possess not an atom's weight either in the heavens or in the earth, nor have they any share in either, nor hath He an auxiliary among them.

Say, (Muhammad), "Ask help from those whom you worship besides God. They do not possess an atom's weight in the heavens, or in the earth, nor have no share therein, nor will any of their idols be able to support them."

Say: Call upon those whom you assert to be gods beside ALLAH. They control not even the weight of an atom in the heavens or in the earth, nor have they any share in either, nor has HE any helper among them.

Say: "Call upon other (gods) whom ye fancy, besides Allah: They have no power, - not the weight of an atom,- in the heavens or on earth: No (sort of) share have they therein, nor is any of them a helper to Allah.

Intercession with Him profits not, except for him whom He permits. Until when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."

And intercession avails naught with Him, save for him whom He permits. Until when fear is removed from their hearts, they say: What is it that your Lord said? They say: The Truth. And He is the Most High, the Most Great.

No intercession avails with Him save for him whom He permits. Yet, when fear is banished from their hearts, they say: What was it that your Lord said? They say: The Truth. And He is the Sublime, the Most Great.

Intercession with Him will be in vain, unless it coincides with His Will. When their minds are finally settled down, and they ask, "What did your Lord say?," they will say, "The truth." He is the Most High, the Most Great.

No intercession with Him will be of any benefit except that of those whom He has granted permission. The angels cannot intercede. They are always submissive to their Lord. Fear vanishes from their heart when (they receive a message from their Lord). They ask each other, "What did your Lord say?" Others answer, "He spoke the Truth. He is the Most High and the Most Great."

And intercession will not avail with Him save of him whom He permits. Until when fear shall be removed from their hearts, They shall say: What is it that your Lord said? They shall say: The Truth. And He is the Most High, the Most Great.

No intercession avails with HIM, except of him whom HE permits it, until when the hearts of those who are granted permission to intercede are relieved of awe, others would say, "What is that your Lord said?" They will answer, 'The truth.' And HE is the High, the Great.

"No intercession can avail in His Presence, except for those for whom He has granted permission. So far (is this the case) that, when terror is removed from their hearts (at the Day of Judgment, then) will they say, 'What is it that your Lord commanded?' they will say, 'That which is true and just; and He is the Most High Most Great."

Say (Muhammad), "Ask help from those whom you have set up beside Allah. They possess not the weight of an atom, nor is any of them a helper to Allah."

Who gives you sustenance, from the heavens and the earth? Say, "Allah, And verily, (either) we or you are guided, or (sort of) share have we therein, nor (is there) any in them a helper to Allah."

Who gives you provision from the heavens and the earth? Say: Allah, And surely we or you are on a right way or in manifest error. Who gives you provision from the sky and the earth? Say: Allah, Lo! we or you assuredly are rightly guided or in error manifest.

Who provides for you, from the heavens and the earth? Say, "GOD," and "Either we or you are guided, or have gone far astray."

Who gives you sustenance from the heavens and the earth? Say, "It is God. Only one group among us has the true guidance. The others must certainly be in plain error."

Who gives you the sustenance from the heavens and the earth? Say: Allah. And most surely we or you are on a right way or in manifest error.

Who gives you sustenance from the heavens and the earth? Say, "ALLAH. Either WE or you are on right guidance or in manifest error.

Who gives you sustenance, from the heavens and the earth? Say: "It is Allah; and certain it is that either we or ye are on right guidance or in manifest error!"

You will not be asked about our sins, nor shall we be asked of what you do.

You will not be asked about our sins, nor shall we be asked of what you do.

Ye will not be asked of what we committed, nor shall we be asked of what ye do.

You are not responsible for our crimes, nor are we responsible for what you do.

You will not be questioned about our sins nor shall we about your deeds."

You will not be questioned as to what we are guilty of, nor shall we be questioned as to what you do.

You will not be questioned as to our sins, nor shall we be questioned as to what you do.

Ye shall not be questioned as to our sins, nor shall we be questioned as to what ye do."

"Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the (Most Trustworthy) All-Knowing Judge."

Our Lord will gather us together, then He will judge between us with truth. And He is the Best Judge, the Knower.

Our Lord will bring us all together, then He will judge between us with truth. He is the All-knowing Judge.

"Our Lord will gather us all together before Him, then He will judge between us equitably. He is the Judge, the Omiscient."

"Our Lord will gather us all together and issue the true Judgment about our differences. He is the Best Judge and All-knowing."

"Our Lord will bring us all together, then will He judge between us with the truth; and He is the Greatest Judge, the All-knowing."
And those who disbelieve say: "We believe not in this Qur'an nor in that which was before it," but if you could see when the Zalimun (polytheists and pagans) will be made to stand before their Lord, how they cast the (blaming) word one to another! Those who were reckoned weak shall say to those who were proud: "Had it not been for you, we should certainly have been believers!"

The unbelievers have said, "We shall neither believe in this scripture nor in (any) that (came) before it." Couldst thou but see when the wrong-doers shall be made to stand before their Lord, throwing back the word (of blame) on one another! Those who had been despised will say to the arrogant ones: "Had it not been for you, we should certainly have been believers!"
Say: "Verily my Lord enlarges the provision for whom He pleases, but most men know not."

And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were Mujrimun (polytheists, sinners, criminals, disobedient to Allah, etc.).

Those who were proud say to those who were deemed weak: Did we turn you away from the guidance after it had come to you? Nay, you (yourselves) were guilty.

The leaders will say to those who followed them, "Are we the ones who diverted you from the guidance after it came to you? No; it is you who were wicked."

The suppressing ones will say to the oppressed ones, "Did we prevent you from having guidance after it had come to you? In fact, you yourselves were criminals."

Those who were proud shall say to those who were deemed weak: Did we turn you away from the guidance after it had come to you? Nay, you (yourselves) were guilty.

Those who were big with pride will say to those who were considered weak, 'Was it we that kept you away from the guidance, after it had come to you? Nay, it was you yourselves who were guilty."

The arrogant ones will say to those who had been despised: 'Was it we who kept you back from Guidance after it reached you? Nay, rather, it was ye who transgressed.

Those who were deemed weak will say to those who were arrogant: 'Nay, but it was your plotting by night and day, when you ordered us to disbelieve in Allah and set up rivals to Him!' And each of them (parties) will conceal their own regrets (for disobeying Allah during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they required aught except what they used to do?

And those who were deemed weak say to those who were proud: Nay, (it was your) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they will manifest regret when they see the chastisement. And We put shackles on the necks of those who disbelieve. They will not be requited but for what they did.

Those who were despised say unto those who were proud: Nay but (it was your) scheming night and day, when ye commanded us to disbelieve in Allah and set up rivals unto Him. And they are filled with remorse when they behold the doom; and We place carcans on the necks of those who disbelieved. Are they required aught save what they used to do?

The followers will say to their leaders, "It was you who schemed night and then commanded us to be unappreciative of GOD, and to set up idols to rank with Him." They will be ridden with remorse, when they see the retribution, for we will place shackles around the necks of those who disbelieved. Are they not justly requited for what they did?

The oppressed ones will say to them, "It was you who planned night and day, ordering us to disbelieve GOD, and consider other things equal to Him." They will hide their regret on seeing their torment. We shall chain the necks of the disbelievers. Can they be recompensed with other than what they deserved for their deeds?

And those who were deemed weak shall say to those who were proud: Nay, (it was your) planning by night and day when you told us to disbelieve in Allah and to set up likes with Him. And they will manifest regret when they see the chastisement. And We put shackles on the necks of those who disbelieve. They will not be requited but for what they did.

Those who were despised say unto those who were proud: Nay but (it was your) scheming night and day, when ye commanded us to disbelieve in Allah and set up equals with HIM. And they will conceal their remorse when they see the punishment; and We shall put chains round the necks of those who disbelieved. They will not be requited but for what they did.

Those who were despised say unto those who were proud: Nay but (it was your) scheming night and day, when ye commanded us to disbelieve in Allah and set up equals with Him. And they will conceal their remorse when they see the punishment; and We shall put chains round the necks of those who disbelieved. They will not be requited but for what they did.

Never did We send a warner to a population, but its pampered ones declared: Lo! we are disbelievers in that wherewith ye have been sent.

Every time We sent a warner to a community, the leaders of that community said, "We reject the message you are sent with."

And We never sent a warner to a population, but its pampered ones declared: Lo! we are disbelievers in that wherewith ye have been sent.

And We never sent a warner to a town but those who led easy lives in it said: We are disbelievers in that with which you are sent.

And We sent not unto any township a warner, but its pampered ones declared: Lo! we are disbelievers in that wherewith ye have been sent.

And We sent not a warner to a town but those who led easy lives in it said: We are disbelievers in that with which you are sent.

And We sent not a warner to a population, but its pampered ones declared: Lo! we are disbelievers in that wherewith ye have been sent.

And We never sent a warner to a community, the leaders of that community said, "We reject the message you are sent with."

And We never sent a warner to a town but those who led easy lives in it said: We are disbelievers in that with which you are sent.

And We never sent a warner to a town but those who led easy lives in it said: We are disbelievers in that with which you are sent.

And We never sent a warner to a town but those who led easy lives in it said: We are disbelievers in that with which you are sent.

And We never sent a warner to a town but those who led easy lives in it said: We are disbelievers in that with which you are sent.

And We never sent a warner to a population, but its pampered ones declared: Lo! we are disbelievers in that wherewith ye have been sent.
They will say, "Glory to Thee! our (tie) is with Thee in faith".

They will reply, "All glory belongs to you. You are our guardian, not they. They had been worshipping the jinn a little while before we were believers therein."

They will answer, "Be You glorified. You (alone) art our Lord and Master, not them. Nay, but they worshipped the jinn; most of them were believers in them."

On the day when God will summon them all together, He will say to the angels, "Did these people worship you?"

And on the day when God will rise (6:20): And on the day when He will gather them all together, then will He say to the angels: Did these worship you?"

And (remember) the day when He will gather them all together, and say to the angels, "Was it you that these people used to worship?"

And remember the day, when He will gather them all together, and then will He say to the angels: Did these worship you?"

And on the day when He will gather them all together, then will He say to the angels: Did these worship you?"

And remember the day, when He will gather them all together, and then will He say to the angels: Did these worship you?"

And remember the day, when He will gather them all together, and then will He say to the angels: Did these worship you?"

And remember the day, when He will gather them all together, and then will He say to the angels: Did these worship you?"

Those who strive against Our Signs, to frustrate them, will be given over into Punishment.

And as to those who strive in opposing Our messages, they will be brought to face punishment. And in lofty mansions will they be secure.

It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness - these are the ones for whom there is a multiplied Reward for their deeds, while secure they (reside) in the dwellings on high!

And those who strive against Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, will be brought to the torment.

And those who strive in opposing Our messages, they will be brought to the chastisement.

Those who strive against Our revelations, challenging, they will be brought to the doom.

As for those who consistently challenge our revelations, they will abide in retribution.

Those who try to challenge Our revelations will be driven into torment.

And as (for) those who strive in opposing Our communications, they shall be caused to be brought to the chastisement.

And as to those who strive to frustrate the purpose of Our Signs, it is they who will be brought to face punishment.

Those who strive against Our Signs, to frustrate them, will be given over into Punishment.

Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allah's Cause), He will replace it. And He is the Best of providers."

Say: Surely my Lord amplifies provision for whom He pleases of His servants and straitens (it) for him. And whatsoever you spend, He increases it in reward, and He is the Best of Providers.

Say: Lo! my Lord enlargeth the provision for whom He will of His bondmen, and narroweth (it) for him. And whatsoever ye spend (for good) He repleaceth it. And He is the Best of Providers.

Say, "My Lord is the One who controls all provisions; He increases the provisions for whomever He chooses from among His servants, or reduces them. Anything you spend (in the cause of God), He will reward you for it; He is the Best Provider."

Say, "It is my Lord who determines and increases the sustenance of whomever He wants. He will replace whatever you spend for His cause and be the best sustainer."

Say: Surely my Lord amplifies the means of subsistence for whom He pleases of His servants and straitens (them) for whom (He pleases), and whatever thing you spend, He exceeds it in reward, and He is the best of Sustainers.

Say, 'Surely, my Lord enlarges the provision for such of His servants as HE pleases and straitens it for such of them as HE pleases. And whatever you spend, HE will replace it; and HE is the Best of providers.'

Say: "Verily my Lord enlarges and restricts the Sustenance to such of his servants as HE pleases: and nothing do ye spend in the least (in His cause) but He replaces it: for He is the Best of those who grant Sustenance."

And (remember) the Day when He will gather them all together, and then will say to the angels: "Was it you that these people used to worship?"

And on the day when He will gather them all together, then will he say to the angels: Did these worship you?"

On the day when He summons them all, He will say to the angels, "Did these people worship you?"

On the day when God will rise (6:20): And on the day when He will gather them all together, then will He say to the angels: Did these worship you?"

And remember the day, when HE will gather them all together; then HE will say to the angels, 'Was it you that they worshiped?'

One Day He will gather them all together, and say to the angels, "Was it you that these men used to worship?"

They (angels) will say: "Glorified be You! You are our Wali (Lord) instead of them. Nay, but they used to worship the jinns; most of them were believers in them."

They will say: Glory be to Thee! Thou art our Protecting Friend, not they; nay, they worshipped the jinn; most of them were believers in them.

They will say: Be Thou Glorified. Thou (alone) art our Guardian, not them! Nay, but they worshipped the jinn; most of them were believers in them.

They shall say: Glory be to Thee! Thou art our Guardian, not they; nay! they worshipped the jinn; most of them were believers in them.

They will say, 'Holy art Thou. Thou art our Protector against them. Nay, but they worshipped the jinn; it was in them that most of them believed.'

They will say, "Glory to Thee! our (tie) is with Thee - as Protector - not with them. Nay, but they worshipped the Jinnas: most of them believed in them."
034:042 So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like angels, jinns, prophets, saints, righteous persons, etc.) along with Allah]: "Taste the torment of the Fire which you used to believe.

034:042 Maulana So on that day you will not control profit nor harm for one another. And We will say to those who were iniquitous: Taste the chastisement of the Fire, which you called a lie.

034:042 Pickthal That day ye will possess no use nor hurt one for another. And We shall say unto those who did wrong: Taste the doom of the Fire which ye used to deny.

034:042 Rashad On that day, you possess no power to help or harm one another, and we will say to the transgressors, "Taste the retribution of the Hell that you used to deny.

034:042 Sarwar None of them can help or harm each other on this day. We shall tell the unjust ones, 'Suffer the torment of the fire which you had called a lie,'

034:042 Shakir So on that day one of you shall not profit or harm for another, and We will say to those who were unjust: Taste the chastisement of the fire which you called a lie.

034:042 Sherali It will be said to disbelievers, 'So, this day, you will have no power either to profit or harm one another. And WE shall say to those who did wrong: 'Taste ye the punishment of the Fire that you denied.'

034:042 Yusufali So on that Day no power shall they have over each other, for profit or harm: and We shall say to the wrong-doers, "Taste ye the Penalty of the Fire,- the which ye were wont to deny!!'

034:043 Khan And when Our Clear Verses are recited to them, they say: "This (Muhammad SAW) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This is nothing but an invented lie." And those who disbelieve say of the Truth when it has come to them (i.e. Prophet Muhammad SAW when Allah sent him as a Messenger with proofs, evidences, verses, lessons, signs, etc.): "This is nothing but evident magic!"

034:043 Maulana And when Our clear messages are recited to them, they say: This is naught but a man who desires to turn you away from that which your fathers worshipped. And they say: This is naught but a forged lie! And those who disbelieve say of the Truth when it comes to them: This is only clear enchantment!

034:043 Pickthal And if Our revelations are recited unto them in plain terms, they say: This is naught else than a man who would turn you away from what your fathers used to worship; and they say: This is naught else than an invented lie. Those who disbelieve say of the truth when it reacheth them: This is naught else than mere magic.

034:043 Rashad When our proofs are recited to them, perfectly clear, they said, "This is simply a man who wants to divert you from the way your parents are worshipping." They also said, "These are fabricated lies." Those who disbelieved also said about the truth that came to them, "This is obviously magic!"

034:043 Sarwar When Our illustrious revelations are recited to them, they say, "This man only wants to prevent you from worshipping what your father's had worshipped." They say "This, (the Quran), is a mere invented lie." The unbelievers have said about the truth when it came to them, "This only is plain magic."

034:043 Shakir And when Our clear communications are recited to them, they say: This is naught but a man who desires to turn you away from that which your fathers worshipped. And they say: This is naught but a lie that is forged. And those who disbelieve say of the truth when it comes to them: This is only clear enchantment.

034:043 Sherali And when Our manifest Signs are recited to them, they say, 'This is but a man who seeks to turn you away from that which your fathers worshipped.' And they say, 'This Qur'an is but a forged lie.' And those who disbelieve say about the truth when it comes to them, 'This is nothing but manifest sorcery.'

034:043 Yusufali When Our Clear Signs are rehearsed to them, they say, "This is only a man who wishes to hinder you from the (worship) which your fathers practised." And they say, "This is only a falsehood invented!" And the Unbelievers say of the Truth when it comes to them, "This is nothing but evident magic!"

034:044 Khan And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad SAW) any Warner (Messenger).

034:044 Maulana And We have not given them any Books which they read, nor did We send to them before thee a Warner.

034:044 Pickthal And We have given them no scriptures which they study, nor sent We unto them, before thee, any Warner.

034:044 Rashad We did not give them any other books to study, nor did we send to them before you another Warner.

034:044 Sarwar We did not send to them, (the pagans), any books to study nor a Messenger to warn them, and those who lived before them had rejected the Truth.

034:044 Shakir And We have not given them any books which they read, nor did We send to them before you a Warner.

034:044 Sherali And WE gave them no Books which they studied, nor did WE send to them any Warner before thee.

034:044 Yusufali But We had not given them Books which they could study, nor sent messengers to them before thee as Warners.

034:045 Khan And those before them believed; these have not received one tenth (1/10th) of what We had granted to those (of old), yet they believed My Messengers, then how (terrible) was My denial (punishment)!

034:045 Maulana And those before them rejected (the Truth), and these have not yet attained a tenth of that which We gave them, but they gave the lie to My messengers. How (terrible) was then My disapproval!

034:045 Pickthal Those before them denied, and these have not attained a tithe of that which We bestowed on them (of old); yet they denied My messengers. How intense then was My abhorrence (of them)!

034:045 Rashad Those before them disbelieved, and even though they did not see one-tenth of (the miracle) we have given to this generation, when they disbelieved My messengers, how severe was My retribution!

034:045 Sarwar These people have not one tenth of power or wealth that we had given to those who lived before them. They called Our Messengers liars. Thus, how terrible was My vengeance.

034:045 Shakir And those before them rejected (the Truth), and these have not yet attained a tenth of what We gave them, but they gave the lie to My messengers, then how was the manifestation of My disapproval?

034:045 Sherali And those who were before them also rejected the Truth and these have not attained even to a tenth of the power which WE gave them, but they rejected My Messengers. So they shall see how terrible are the consequences of denying ME!

034:045 Yusufali And their predecessors rejected (the Truth); these have not received a tenth of what We had granted to those; yet when they rejected My messengers, how (terrible) was My rejection (of them)!
and couldst thou see when they become terrified, but (then) there will be no escape and they will be seized from a near place.

Say (O Muhammad SAW): "Youth, it is not for me to exhort you towards a thing; but if I go astray, I shall only go astray to my own loss; and if I receive guidance, it is because of the inspiration of my Lord to me. It is He Who hears all things, and is (ever) near."
034:052 Khan And they will say (in the Hereafter): “We do believe (now),” but how could they receive (Faith and the acceptance of their repentance by Allah) from a place so far off (i.e. to return to the worldly life again).

034:052 Maulana And they will say: We believe in it. And how can they attain (to faith) from a distant place.

034:052 Pickthtal And say: We (now) believe therein. But how can they reach (faith) from afar off,

034:052 Rashad They will then say, “We now believe in it,” but it will be far too late.

034:052 Sarwar and then they will say, “We have faith in the Quran.” How can they have any faith when they are far away from it?

034:052 Shakir And they shall say: We believe in it. And how shall the attaining (of faith) be possible to them from a distant place?

034:052 Sherali And they will say, ‘We now believe therein.’ But how can they attain faith from a position so far off?

034:052 Yusufali And they will say, "We do believe (now) in the (Truth)?" but how could they receive (Faith) from a position (so far off,-

034:053 Khan Indeed they did disbelieve (in the Oneness of Allah, Islam, the Qur’an and Muhammad SAW) before (in this world), and they (used to) conjecture about the unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allah, etc. (by saying) all that is untrue], from a far place.

034:053 Maulana And they indeed disbelieved in it before, and they utter conjectures with regard to the unseen from a distant place.

034:053 Pickthtal When they disbelieved in it of yore. They aim at the unseen from afar off.

034:053 Rashad They have rejected it in the past; they have decided instead to uphold conjecture and guesswork.

034:053 Sarwar They had rejected it in their worldly life and expressed disbelief at the unseen (Day of Judgment), considering it less than a remote possibility.

034:053 Shakir And they disbelieved in it before, and they utter conjectures with regard to the unseen from a distant place.

034:053 Sherali They had disbelieved in it before, while they indulged in conjectures with regard to the unseen from a far off-place.

034:053 Yusufali Seeing that they did reject Faith (entirely) before, and that they (continually) cast (slanders) on the unseen from a position far off?

034:054 Khan And a barrier will be set between them and that which they desire [i.e. At-Taubah (turning to Allah in repentance) and the accepting of Faith etc.], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

034:054 Maulana And a barrier is placed between them and that which they desire, as was done with their partisans before. Surely they are in a disquieting doubt.

034:054 Pickthtal And a gulf is set between them and that which they desire, as was done for people of their kind of old. Lo! they were in hopeless doubt.

034:054 Rashad Consequently, they were deprived of everything they longed for. This is the same fate as their counterparts in the previous generations. They harbored too many doubts.

034:054 Sarwar A gulf will exist between them and their desires on the Day of Judgment like the similar people who lived before. They, too, had lived in doubt and uncertainty (about the life hereafter).

034:054 Shakir And a barrier shall be placed between them and that which they desire, as was done with the likes of them before: surely they are in a disquieting doubt.

034:054 Sherali And a barrier will be placed between them and that which they long for, as was done with the like of them before. They too were in disquieting doubt.

034:054 Yusufali And between them and their desires, is placed a barrier, as was done in the past with their partisans: for they were indeed in suspicious (disquieting) doubt.

035:000 Translations of the Qur'an, Chapter 35: FATIR (THE ANGELS, ORIGINATOR). Total Verses: 45. Revealed At: MAKKA

035:000 In the name of God, Most Gracious, Most Merciful

035:001 Section 1: Divine Favours

035:001 Khan All the praises and thanks be to Allah, the (only) Originator [or the (only) Creator] of the heavens and the earth, Who made the angels messengers with wings, - two or three or four. He increases in creation what He wills. Verily, Allah is Able to do all things.

035:001 Maulana Praise be to Allah, the Originator of the heavens and the earth, the Maker of the angels, messengers flying on wings, two, and three, and four. He increases in creation what He pleases. Surely Allah is Possessor of power over all things.

035:001 Pickthtal Praise be to Allah, the Creator of the heavens and the earth, Who appointeth the angels messengers having wings two, three and four. He multiplieth in creation what He will! Lo! Allah is Able to do all things.

035:001 Rashad Praise be to GOD, Initiator of the heavens and the earth, and appointee of the angels to be messengers with wings - two, three, and four (wings). He increases the creation as He wills. GOD is Omnipotent.

035:001 Sarwar All praise belongs to God, the creator of the heavens and the earth who has made the angels Messengers of two or three or four wings. He increases the creation as He wills. God has power over all things.

035:001 Shakir All praise is due to Allah, the Originator of the heavens and the earth, the Maker of the angels, messengers flying on wings, two, three, and four; He increases in creation what He pleases; surely Allah has power over all things.

035:001 Sherali All praise belongs to ALLAH, the originator of the heavens and the earth, Who employs the angels as Messengers, having wings, two, three, and four. HE adds to HIS creation whatever HE pleases; for ALLAH has power over all things.

035:001 Yusufali Praise be to Allah, Who created (out of nothing) the heavens and the earth, Who made the angels messengers with wings,- two, or three, or four (pairs): He adds to Creation as He pleases: for Allah has power over all things.

035:002 Khan Whatever of mercy (i.e.of good), Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter.

035:002 Maulana And He is the All-Mighty, the All-Wise.

035:002 Pickthtal Whatever Allah grants to men of (His) mercy, there is none to withhold it, and what He withholds, none can grant thereafter. And He is the Mighty, the Wise.

035:002 Rashad That which Allah openeth unto mankind of mercy none can withhold it; and that which He withholdeth none can release thereafter. He is the Mighty, the Wise.

035:002 Sarwar When GOD showers the people with mercy, no force can stop it. And if He withholds it, no force, other than He, can send it. He is the Almighty, Most Wise.

035:002 Shakir No one can withhold whatever mercy God grants to the human being, nor can one release whatever He withholds. He is Majestic and All-wise.

035:002 Sherali Whatever Allah grants to men of (His) mercy, there is none to withhold it, and what He withholds there is none to send it forth after that, and He is the Mighty, the Wise

035:002 Yusufali Whatever sources of mercy ALLAH lays open for mankind -there is none to withhold them; and whatever of such sources HE withholds, there is none who can release them after that; and HE is the Mighty, the Wise.

035:002 Yusufali What Allah out of his Mercy doth bestow on mankind there is none can withhold: what He doth withhold, there is none can grant, apart from Him: and He is the Exalted in Power, full of Wisdom.
035:003 Khan  O mankind! Remember the Grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky (rain) and the earth? La ilaha illa Huwa (none has the right to be worshipped but He). How then are you turning away (from Him)?

035:003 Maulana  O Men, call to mind the favour of Allah to you. Is there any Creator besides Allah who provides for you from the heaven and the earth? There is no God but He. How are you then turned away?

035:003 Pickthtal  O mankind! Remember Allah's grace toward you! Is there any creator other than Allah who provideth for you from the sky and the earth? There is no Allah save Him. Whither then are ye turned?

035:003 Rashad  O people, remember GOD's blessings upon you. Is there any creator other than GOD who provides for you from the heaven and the earth? There is no other god beside Him. How could you deviate?

035:003 Sarwar  People, remember the bounty of God that He has granted to you. Is their any creator besides God who could provide you with sustenance from the heavens and the earth? He is the only God. Where then can you turn away?

035:003 Shakir  O ye men! call to mind the favor of Allah on you; is there any creator besides Allah who gives you sustenance from the heaven and the earth? There is no god but He; whence are you then turned away?

035:003 Sherali  O ye men, remember the favour of ALLAH that HE has bestowed upon you. Is there any creator other than ALLAH who provides for you from the heaven and the earth? There is none worthy of worship but HE. Wither then are you turned away?

035:003 Yusufali  O men! Call to mind the grace of Allah unto you! is there a creator, other than Allah, to give you sustenance from heaven or earth? There is no god but He: how then are ye deluded away from the Truth?

035:004 Khan  And if they belie you (O Muhammad SAW), so were Messengers belied before you. And to Allah return all matters (for decision).

035:004 Maulana  And if they deny thee -- truly messengers before thee were rejected. And to Allah are all affairs returned.

035:004 Pickthtal  And if they deny thee, (O Muhammad), messengers (of Allah) were denied before thee. Unto Allah all things are brought back.

035:004 Rashad  If they disbelieve you, messengers before you have been disbelieved. GOD is in control of all things.

035:004 Sarwar  If they reject you, other Messengers had certainly been rejected before you. All decisions are in the hands of God.

035:004 Shakir  And if they call you a liar, truly messengers before you were called liars, and to Allah are all affairs returned.

035:004 Sherali  And if they reject thee, verily, God's Messengers have been rejected before thee; and unto ALLAH all matters are brought back for decision.

035:004 Yusufali  And if they reject thee, so were messengers rejected before thee: to Allah back for decision all affairs.

035:005 Khan  O mankind! Verily, the Promise of Allah is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allah.

035:005 Maulana  O men, surely the promise of Allah is true, so let not the life of this world deceive you. And let not the arch-deceiver deceit you about Allah.

035:005 Pickthtal  O mankind! Lo! the promise of Allah is true. So let not the life of the world beguile you, and let not the (avowed) beguiler beguile you with regard to Allah.

035:005 Rashad  O people, GOD's promise is the truth; therefore, do not be distracted by this lowly life. Do not be diverted from GOD by mere illusions.

035:005 Sarwar  People, the promise of God is true. Let not the worldly life deceive you. Let not the devil deceive you about God

035:005 Shakir  O men! surely the promise of Allah is true, therefore let not the life of this world deceive you, and let not the archdeceiver deceive you respecting Allah.

035:005 Sherali  O ye men, assuredly the promise of ALLAH is true, so let not the present life deceive you, nor let the Deceiver deceive you with respect to ALLAH.

035:005 Yusufali  O men! Certainly the promise of Allah is true. Let not then this present life deceive you, nor let the Chief Deceiver deceive you about Allah.

035:006 Khan  Surely, Shaitan (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his Hizb (followers) that they may become the dwellers of the blazing Fire.

035:006 Maulana  Surely the devil is your enemy, so take him for an enemy. He only invites his party to be companions of the burning Fire.

035:006 Pickthtal  Lo! the devil is an enemy for you, so treat him as an enemy. He only summoneth his faction to be owners of the flaming Fire.

035:006 Rashad  Satan is your enemy. Thus, consider him as your enemy. His party only calls you to make you the dwellers of the burning fire.

035:006 Shakir  Surely the Shaitan is your enemy, so take him for an enemy; he only invites his party that they may be inmates of the burning Fire.

035:006 Sherali  Surely, Satan is an enemy to you; so treat him as an enemy. He calls his followers only that they may become the inmates of the burning Fire.

035:006 Yusufali  Verily Satan is an enemy to you: so treat him as an enemy. He only invites his adherents, that they may become Companions of the Blazing Fire.

035:007 Khan  Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).

035:007 Maulana  Those who disbelieve, for them is a severe chastisement. And those who believe and do good, for them is forgiveness and a great reward.

035:007 Pickthtal  Those who disbelieve, theirs will be an awful doom; and those who believe and do good works, theirs will be forgiveness and a great reward.

035:007 Rashad  Those who disbelieve have incurred a severe retribution, and those who believe and lead a righteous life have deserved forgiveness and a great recompense.

035:007 Sarwar  The unbelievers will suffer a severe torment, but the righteously striving believers will receive forgiveness and a great reward.

035:007 Shakir  (As for) those who disbelieve, they shall have a severe punishment, and (as for) those who believe and do good, they shall have forgiveness and a great reward.

035:007 Sherali  For those who disbelieve there is a severe punishment. And for those who believe and do righteous deeds there is forgiveness and a great reward.

035:007 Yusufali  For those who reject Allah, is a terrible Penalty: but for those who believe and work righteous deeds, is Forgiveness, and a magnificent Reward.
Section 2: Truth will prevail

035:008

Is he, then, to whom the evil of his deeds made fair-seeming, that he considers it as good (equal to one who is rightly guided)? Verily, Allah sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad SAW) in sorrow for them. Truly, Allah is the All-Knower of what they do!

035:009

And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection.

035:010

Whosoever desires honour, power and glory then to Allah belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allah (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (the goodly words i.e. the goodly words are not accepted by Allah unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish.

035:011

What! is he whose evil deed is made fair-seeming to him so much so that he considers it good? Now surely Allah makes err whom He pleases and guides aright whom He pleases, so let not thy soul waste away in grief for them; surely Allah is Aware of what they do.

035:012

Is he, then, to whom the evil of his deeds made fair-seeming to him so much so that he considers it good? Now surely Allah makes err whom He pleases and guides aright whom He pleases, so let not thy soul waste away in grief for them; surely Allah is Aware of what they do.

035:013

Can he, then, to whom the evil of his conduct is made to appear pleasing, so that he looks upon it as good, be like him who believes and does good deeds? Surely, ALLAH lets go astray whom HE wills and guides whom HE wills. So let not thy soul waste away in sorrow for them. Surely, ALLAH know what they do.

035:014

Can one whose evil deeds seem attractive and virtuous to him (be compared to a truly righteous person)? God guides or causes to go astray whomever He wants. (Muhammad), do not be grieved because of their disbelief. God knows well whatever they do.

035:015

Can one whose evil deeds seem attractive and virtuous to him (be compared to a truly righteous person)? God guides or causes to go astray whomever He wants. (Muhammad), do not be grieved because of their disbelief. God knows well whatever they do.

035:016

Can one whose evil deeds seem attractive and virtuous to him (be compared to a truly righteous person)? God guides or causes to go astray whomever He wants. (Muhammad), do not be grieved because of their disbelief. God knows well whatever they do.

035:017

Any one seeking dignity should know that to GOD belongs all dignity. To Him ascend (all) the goodly words, and the righteous deeds doth He exalt; but those who plot evil deeds, they shall have a severe chastisement; and (as for) their plan, it shall perish.

035:018

Whoever desires honour, let him know that all honour belongs to ALLAH. Unto HIM ascend pure words, and righteous deeds do nearly commends the righteous words: It is He Who exalts each Deed

035:019

Is he, then, to whom the evil of his deeds made fair-seeming to him so much so that he considers it good? Now surely Allah leaves to stray whom He wills, and guides whom He wills. So let not thy soul go out in (vainly) sighing after them: for Allah knows well all that they do!

035:020

And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection.

035:021

And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection.

035:022

And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection.

035:023

And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection.

035:024

And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection.

035:025

And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection.
And Allah did create you (Adam) from dust, then from Nutfah (male and female discharge semen drops i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth, but with His Knowledge. And no aged man is granted a length of life, nor is a part cut off from his life (or another man's life), but is in a Book (Al-Lauh Al-Mahfuz) Surely, that is easy for Allah.

And Allah created you from dust, then from the life-germ, then He made you pairs. And no females bears, nor brings forth, except with His knowledge. And no one living long is granted a long life, nor is aught diminished of one's life, but it is all in a book. Surely this is easy to Allah. Allah created you from dust, then from a little fluid, then He made you pairs (the male and female). No female beareth or bringeth forth save with His knowledge. And no-one growth old who growth old, nor is aught lessened of his life, but it is recorded in a Book, Lo! that is easy for Allah.

God created you from dust, then from a tiny drop, then He causes you to reproduce through your spouses. No female becomes pregnant, nor gives birth, without His Knowledge. No one survives for a long life, and no one's life is snapped short, except in accordance with a pre-existing record. This is easy for GOD.

God created you from clay which He then turned into a living germ and made you into pairs. No female conceives or delivers without His Knowledge. No one grows older nor can anything be reduced from one's life without having its record in the Book. This is not at all difficult for God. Allah created you from dust, then from a sperm drop, then HE made you pairs. And no female conceives, nor does she bring forth, except with His knowledge; and no one whose life is lengthened has his life lengthened, nor is aught diminished of one's life, but it is all in a book; surely this is easy to Allah.

And Allah created you of dust, then of the life-germ, then HE made you pairs. And no females, nor does she bring forth, except with His knowledge; and no one whose life is lengthened has his life lengthened, nor is aught diminished of one's life, but it is all in a book; surely this is easy to Allah.

And ALLAH created you from dust, then from a sperm drop, then HE made you pairs. And no female conceives, nor does she bring forth a child save with HIS knowledge. And no one is granted long life who is granted long life, nor is anything diminished of his life, but it is all recorded in a Book. That surely is easy for ALLAH.

And Allah did create you from dust; then from a sperm-drop; then He made you in pairs. And no female conceives, or lays down (her load), but with His knowledge. Nor is a man long-lived granted length of days, nor is a part cut off from his life, but is in a Decree (ordained). All this is easy to Allah.

And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving the sea-water as they sail through it, that you may seek of His Bounty, and that you may give thanks.

And the two seas are not alike: the one sweet, very sweet, pleasant to drink; and the other salt, bitter. Yet from both you eat fresh flesh and bring forth ornaments which you wear. And thou seest the ships cleave through it, that you may seek of His bounty and that you may give thanks.

And the two seas are not alike: this, fresh, sweet, good to drink, this (other) bitter, salt. And from them both ye eat fresh meat and derive the ornament that ye wear. And thou seest the ship cleaving them with its prow that ye may seek of His bounty, and that happily ye may give thanks.

And Allah did create you from dust; then from a sperm-drop; then He made you in pairs. And no female conceives, or lays down (her load), but with His knowledge. Nor is a man long-lived granted length of days, nor is a part cut off from his life, but is in a Decree (ordained). All this is easy to Allah.

And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving the sea-water as they sail through it, that you may seek of His Bounty, and that you may give thanks.

And the two seas are not alike: the one sweet, very sweet, pleasant to drink; and the other salt, bitter. Yet from both you eat fresh flesh and bring forth ornaments which you wear. And thou seest the ships cleave through it, that you may seek of His bounty and that you may give thanks.

And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving the sea-water as they sail through it, that you may seek of His Bounty, and that you may give thanks.

And the two seas are not alike: the one sweet, very sweet, pleasant to drink; and the other salt, bitter. Yet from both you eat fresh flesh and bring forth ornaments which you wear. And thou seest the ships cleave through it, that you may seek of His bounty and that you may give thanks.

And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving the sea-water as they sail through it, that you may seek of His Bounty, and that you may give thanks.

And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving the sea-water as they sail through it, that you may seek of His Bounty, and that you may give thanks.

And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving the sea-water as they sail through it, that you may seek of His Bounty, and that you may give thanks.

And the two seas are not alike: the one sweet, very sweet, pleasant to drink; and the other salt, bitter. Yet from both you eat fresh flesh and bring forth ornaments which you wear. And thou seest the ships cleave through it, that you may seek of His bounty and that you may give thanks.

And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving the sea-water as they sail through it, that you may seek of His Bounty, and that you may give thanks.

And the two seas are not alike: the one sweet, very sweet, pleasant to drink; and the other salt, bitter. Yet from both you eat fresh flesh and bring forth ornaments which you wear. And thou seest the ships cleave through it, that you may seek of His bounty and that you may give thanks.

And the two seas are not alike: the one sweet, very sweet, pleasant to drink; and the other salt, bitter. Yet from both you eat fresh flesh and bring forth ornaments which you wear. And thou seest the ships cleave through it, that you may seek of His bounty and that you may give thanks.

And the two seas are not alike: the one sweet, very sweet, pleasant to drink; and the other salt, bitter. Yet from both you eat fresh flesh and bring forth ornaments which you wear. And thou seest the ships cleave through it, that you may seek of His bounty and that you may give thanks.

And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving the sea-water as they sail through it, that you may seek of His Bounty, and that you may give thanks.

And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving the sea-water as they sail through it, that you may seek of His Bounty, and that you may give thanks.

And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving the sea-water as they sail through it, that you may seek of His Bounty, and that you may give thanks.

And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving the sea-water as they sail through it, that you may seek of His Bounty, and that you may give thanks.

And the two seas (kinds of water) are not alike, this fresh sweet, and pleasant to drink, and that saltish and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving the sea-water as they sail through it, that you may seek of His Bounty, and that you may give thanks.
And whoever purifies himself does so for the benefit of his own soul; and the destination (of all) is to Allah.

And no burdened soul can bear the burden of another; and if a heavily laden soul call another to bear its load, naught of it shall be carried, even though he be near of kin. You (O Muhammad SAW) can warn only those who fear their Lord unseen, and perform As-Salat (Iqamat-Salat), and observe the Contact Prayer (Salat).

And whoever purifies himself, does so for his own good. And to Allah is the eventual coming.

And this is not hard to Allah.

And sufficient, the Praised One.

And this is not hard to Allah.
035:019 Khan
Not alike are the blind (disbelievers in Islamic Monotheism) and the seeing (believers in Islamic Monotheism).

035:019 Maulana
And the blind and the seeing are not alike,

035:019 Pickthal
The blind man is not equal with the seer;

035:019 Rashad
The blind and the seer are not equal.

035:019 Sarwar
The blind and the seeing are not alike.

035:019 Shakir
And the blind and the seeing are not alike.

035:019 Sherali
The blind and the seeing are not alike.

035:019 Yusufali
The blind and the seeing are not alike;

035:020 Khan
Nor are (alike) the darkness (disbelief) and the light (Belief in Islamic Monotheism).

035:020 Maulana
Nor the darkness and the light,

035:020 Pickthal
Nor is darkness (tantamount to) light;

035:020 Rashad
Nor are the darkness and the light.

035:020 Sarwar
Nor are darkness and light

035:020 Shakir
Nor the darkness and the light,

035:020 Sherali
Nor the darkness and the light.

035:020 Yusufali
Nor are the depths of Darkness and the Light;

035:021 Khan
Nor are (alike) the shade and the sun's heat.

035:021 Maulana
Nor the shade and the heat.

035:021 Pickthal
Nor is the shadow equal with the sun's full heat;

035:021 Rashad
Nor are the coolness of the shade and the heat of the sun.

035:021 Sarwar
Nor shade and heat

035:021 Shakir
Nor the shade and the heat.

035:021 Sherali
Nor the shade and the heat,

035:021 Yusufali
Nor are the (chilly) shade and the (genial) heat of the sun:

035:022 Khan
You (O Muhammad SAW) are only a warner (i.e. your duty is to convey Allah's Message to mankind but the guidance is in Allah's Hand).

035:022 Maulana
Thou art naught but a warner.

035:022 Pickthal
Thou art but a warner.

035:022 Rashad
You are no more than a warner.

035:022 Sarwar
nor are the living and the dead. GOD causes whomever He wills to hear. You cannot make hearers out of those in the graves.

035:022 Shakir
Neither are the living and the dead alike. Surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves.

035:022 Sherali
Nor alike are the living and the dead. Surely, ALLAH causes him to hear whom HE pleases; and thou canst not make those hear who are in the graves.

035:022 Yusufali
Nor are alike those that are living and those that are dead. Allah can make any that He wills to hear; but thou canst not make those to hear who are (buried) in graves.

035:023 Khan
Verily! We have sent you with the truth, a bearer of glad tidings, and a warner. And there never was a nation but a warner had passed among them.

035:023 Maulana
You (O Muhammad SAW) are only a warner (i.e. your duty is to convey Allah's Message to mankind but the guidance is in Allah's Hand).

035:023 Pickthal
Thou art but a warner.

035:023 Rashad
You are no more than a warner.

035:023 Sarwar
nor are the living and the dead. GOD causes whomever He wills to hear. You cannot make hearers out of those in the graves.

035:023 Shakir
Neither are the living and the dead alike. Surely Allah makes whom He pleases hear, and you cannot make those hear who are in the graves.

035:023 Yusufali
Thou art only a warner.

035:024 Khan
Verily! We have sent you with the truth, a bearer of glad tidings, and a warner. And there never was a nation but a warner had passed among them.

035:024 Maulana
Surely We have sent thee with the Truth as a bearer of good news and a warner. And there is not a people but a warner has gone among them.

035:024 Pickthal
Lo! We have sent thee with the Truth, a bearer of glad tidings and a warner; and there is not a nation but a warner hath passed among them.

035:024 Rashad
We have sent you with the truth, a bearer of good news, as well as a warner. Every community must receive a warner.

035:024 Sarwar
You are simply a warner.

035:024 Shakir
Surely We have sent you with the truth as a bearer of good news and a warner; and there is not a people but a warner has gone among them.

035:024 Sherali
Verily, WE have sent thee with the Truth, as a bearer of glad tidings and as a Warner; and there is no people to whom a Warner has not been sent.

035:024 Yusufali
Verily We have sent thee in truth, as a bearer of glad tidings, and as a warner: and there never was a people, without a warner having lived among them (in the past).
And if they belie you, those before them also belied. Their Messengers came to them with clear signs, and with the Scriptures, and the book giving light.

And if they reject thee, those before them also rejected -- their messengers came to them with clear arguments, and with scriptures, and with the illuminating Book.

And if they deny thee, those before them also denied. Their messengers came unto them with clear proofs (of Allah's Sovereignty), and with the Psalms and the Scripture giving light.

If they disbelieve you, those before them have also disbelieved. Their messengers went to them with clear proofs, and with the Psalms, and the enlightening scriptures.

We have sent you in all truth as a bearer of glad news and a warner. No nation who lived before was left without a warner. If they reject you, (know that) others who lived before them had also rejected their Messengers, Messengers who had brought them miracles, scriptures, and the enlightening Book

And if they call you a liar, so did those before them indeed call (their messengers) liars; their messengers had come to them with clear arguments, and with scriptures, and with the illuminating book.

And of men and beasts and cattle are various species of it likewise; those o

Also, the people, the animals, and the livestock come in various colors. This is why the people who truly reverence GOD are those who are knowledgeable. GOD is Almighty, Forgiving.

And of men and beasts and cattle there are various colours likewise. Those of his servants only who are possessed of knowledge fear Allah. Surely Allah is Mighty, Forgiving.

And of men and beasts and cattle, in like manner, divers hues? Even the mountains have different colors; the peaks are white, or red, or some other color. And the ravens are black.

Have you not seen that God has sent water down from the sky, and WE produce therewith fruits of various colors, and among the mountains are

Dost thou not see that ALLAH sends down water from the cloud, then WE bring forth therewith fruits of various colors; and in the mountains are

Do you not see that Allah causeth water to fall from the sky, and WE bring forth therewith fruits of divers hues; and among the hills are streaks white and red, of divers hues and (others) raven-black;

Seest thou not that Allah sends down water from the sky, and WE bring forth therewith fruits of various hues? And in the mountains are

Seest thou not that Allah sends down water from the clouds, then WE bring forth therewith fruits of various hues? And in the mountains are

Hast thou not seen that Allah causeth water to fall from the sky, and WE bring forth therewith fruits of divers hues; and among the hills are streaks white and red, of divers hues and (others) raven-black;

And if they call you a liar, so did those before them indeed call (their messengers) liars; their messengers had come to them with clear arguments, and with scriptures, and with the illuminating book.

And if they treat thee as a liar, those who were before them also treated their Messengers as liars. Their Messengers came to them with clear Signs, and with the Scriptures, and with the illuminating Book.

And if they treat thee as a liar, those who were before them also treated their Messengers as liars. Their Messengers came to them with clear Signs, and with the Scriptures, and with the illuminating Book.

And if they treat thee as a liar, those who were before them also treated their Messengers as liars. Their Messengers came to them with clear Signs, and with the Scriptures, and with the illuminating Book.

And if they treat thee as a liar, those who were before them also treated their Messengers as liars. Their Messengers came to them with clear Signs, and with the Scriptures, and with the illuminating Book.

And if they treat thee as a liar, those who were before them also treated their Messengers as liars. Their Messengers came to them with clear Signs, and with the Scriptures, and with the illuminating Book.

And if they believe you, those before them also believed. Their Messengers came to them with clear signs, and with the Scriptures, and the book giving light.

And if they reject thee, those before them also rejected -- their messengers came to them with clear arguments, and with scriptures, and with the illuminating Book.

And if they deny thee, those before them also denied. Their messengers came unto them with clear proofs (of Allah's Sovereignty), and with the Psalms and the Scripture giving light.

If they disbelieve you, those before them have also disbelieved. Their messengers went to them with clear proofs, and with the Psalms, and the enlightening scriptures.

We have sent you in all truth as a bearer of glad news and a warner. No nation who lived before was left without a warner. If they reject you, (know that) others who lived before them had also rejected their Messengers, Messengers who had brought them miracles, scriptures, and the enlightening Book

And if they call you a liar, so did those before them indeed call (their messengers) liars; their messengers had come to them with clear arguments, and with scriptures, and with the illuminating book.

And of men and beasts and cattle there are various colours likewise. Those of his servants only who are possessed of knowledge fear Allah. Surely Allah is Mighty, Forgiving.

And of men and beasts and cattle, in like manner, divers hues? Even the mountains have different colors; the peaks are white, or red, or some other color. And the ravens are black.

Have you not seen that God has sent water down from the sky, has produced fruits of various colors, and has made streaks of various colors in the mountains, white, red, and intense black.

Do you not see that Allah sends down water (rain) from the sky, and WE produce therewith fruits of varying colours, and among the mountains are

Do you not see that Allah sends down water (rain) from the sky, and WE produce therewith fruits of varying colours, and among the mountains are

Do you not see that Allah sends down water (rain) from the sky, and WE produce therewith fruits of varying colours, and among the mountains are

Have you not seen that God has sent water down from the sky, has produced fruits of various colors, and has made streaks of various colors in the mountains, white, red, and intense black.

Do you not see that Allah sends down water from the sky, and WE bring forth therewith fruits of different colours; and in the mountains are

Do you not see that Allah sends down water from the sky, and WE bring forth therewith fruits of different colours; and in the mountains are

Do you not see that Allah sends down water from the sky, and WE bring forth therewith fruits of different colours; and in the mountains are

Do you not see that Allah sends down water from the sky, and WE bring forth therewith fruits of different colours; and in the mountains are

Do you not see that Allah sends down water from the sky, and WE bring forth therewith fruits of different colours; and in the mountains are
035:029
035:029 Khan  Verily, those who recite the Book of Allah (this Qur'an), and perform As-Salat (Iqmat-as-Salat), and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade-gain that will never perish.
035:029 Maulana  Surely those who recite the Book of Allah and keep up prayer and spend out of what We have given them, secretly and openly, hope for a gain which perishes not --
035:029 Pickthad  Lo! those who read the Scripture of Allah, and establish worship, and spend of that which We have bestowed on them secretly and openly, they look forward to imperishable gain,
035:029 Rashad  Surely, those who recite the book of GOD, observe the Contact Prayers (Salat), and from our provisions to them they spend - secretly and publicly - are engaged in an investment that never loses.
035:029 Sarwar  Those who recite the Book of God, who are steadfast in prayer and, who spend out of what We have given them for the cause of God, both in public and in private, have hope in an indestructible bargain
035:029 Shakir  Surely they who recite the Book of Allah and keep up prayer and spend out of what We have given them secretly and openly, hope for a gain which will not perish;
035:029 Sherali  Surely, only those who follow the Book of ALLAH and observe Prayer and spend out of what WE have provided for them, secretly and in public, look for a bargain which will never fail;
035:029 Yusufali  Those who rehearse the Book of Allah, establish regular Prayer, and spend (in Charity) out of what We have provided for them, secretly and openly, hope for a commerce that will never fail:
035:030
035:030 Khan  That He may pay them their wages in full, and give them (even) more, out of His Grace. Verily! He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).
035:030 Maulana  That He may pay them back fully their rewards and give them more out of His grace. Surely He is Forgiving, Multiplier of reward.
035:030 Pickthad  That He will pay them their wages and increase them of His grace. Lo! He is Forgiving, Responsive.
035:030 Rashad  He will recompense them generously, and will multiply His blessings upon them. He is Forgiving, Appreciative.
035:030 Sarwar  and in receiving their reward from God and in further favors. He is All-forgiving and All-appreciating.
035:030 Shakir  That He may pay them back fully their rewards and give them more out of His grace: surely He is Forgiving, Multiplier of rewards.
035:030 Sherali  In order that HE may give them their full rewards, and even increase them out of HIS bounty. HE is, surely, Most Forgiving, Most Appreciating.
035:030 Yusufali  For He will pay them their meed, nay, He will give them (even) more out of His Bounty: for He is Oft-Forgiving, Most Ready to appreciate (service).
035:031
035:031 Khan  And what We have inspired in you (O Muhammad SAW), of the Book (the Qur'an), it is the (very) truth [that you (Muhammad SAW) and your followers must act on its instructions], confirming that which was (revealed) before it. Verily! Allah is indeed All-Aware, and All-Seer of His slaves.
035:031 Maulana  And which We have revealed to thee of the Book, that is the truth, verifying that which is before it. Surely Allah is Aware, Seer of His servants.
035:031 Pickthad  As for that which We inspire in thee of the Scripture, it is the Truth confirming that which was (revealed) before it. Lo! Allah is indeed Observer, Seer of His slaves.
035:031 Rashad  What we revealed to you in this scripture is the truth, consummating all previous scriptures. GOD is fully Cognizant of His servants, Seer.
035:031 Sarwar  Whatever We have revealed to you from the Book is all truth. It confirms what was revealed before. God sees His servants and is All-aware of them.
035:031 Shakir  And that which We have revealed to you of the Book, that is the truth verifying that which is before it; most surely with respect to His servants Allah is Aware, Seeing.
035:031 Sherali  And the Book which WE have revealed to thee is the truth itself, fulfilling that which is before it. Surely, ALLAH is All-Aware of HIS servants, All-Seeing concerning HIS servants.
035:031 Yusufali  That which We have revealed to thee of the Book is the Truth,- confirming what was (revealed) before it: for Allah is assuredly- with respect to His Servants - well acquainted and Fully Observant.
035:032
035:032 Khan  Then We gave the Book the Qur'an) for inheritance to such of Our slaves whom We chose (the followers of Muhammad SAW). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allah's leave, foremost in good deeds; that is the highest Grace.
035:032 Maulana  Then We have given the Book as an inheritance to Our chosen servants, among whom some are unjust against their souls, some are moderate, and some are exceedingly virtuous by the permission of God. This is indeed a great favor.
035:032 Pickthad  We gave the Book as an inheritance to those whom We chose from among Our servants; but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah’s permission; that is the great grace.
035:032 Rashad  We passed the scripture from generation to generation, and we allowed whomever we chose from among our servants to receive it. Subsequently, some of them wronged their souls, others upheld it only part of the time, while others were eager to work righteousness in accordance with GOD's will; this is the greatest triumph.
035:032 Sarwar  We gave the Book as an inheritance to Our chosen servants, among whom some are unjust against their souls, some are moderate, and some are exceedingly virtuous by the permission of God. This is indeed a great favor.
035:032 Shakir  Then We gave the Book for an inheritance to those whom We chose from among Our servants; but of them is he who makes his soul to suffer a loss, and of them is he who takes a middle course, and of them is he who is foremost in deeds of goodness by Allah's permission; this is the great excellence.
035:032 Sherali  Then WE have always made inheritors of the Book those of Our servants whom WE choose. Some of them are hard upon themselves and of them are some who take the middle course, and of them are some who excel others in deeds of goodness by ALLAH's leave. And that indeed is the great grace from ALLAH.
035:032 Yusufali  Then We have given the Book for inheritance to such of Our Servants as We have chosen: but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah's leave, foremost in good deeds; that is the highest Grace.
035:033 Khan  And they shall say: "All the praisess and thanks be to Allah, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense)."

035:034 Maulana  And they shall say: "Praise be to Allah, Who has removed grief from us! Surely our Lord is Forgiving, Multiplier of reward,"

035:034 Pickthtal  And they say: Praise be to Allah Who hath put grief away from us. Lo! Our Lord is Forgiving, Bountiful, Appreciative.

035:034 Sarwar  They will say: "It is only God who deserves all praise. He has removed all of our suffering. Our Lord is certainly All-Forgiving and All-Arbitrating."

035:034 Shakir  And they shall say: (All) praise is due to Allah, Who has made grief to depart from us; most surely our Lord is Forgiving, Multiplier of rewards, Additionally, the warner came to you. So taste ye the punishment; for the wrongdoers have no helper."

035:034 Sherali  And they shall say, 'All praise belongs to ALLAH Who has removed all grief from us. Surely, our Lord is Most Forgiving, Most Appreciating; And they will say: "Praise be to Allah, Who has removed from us (all) sorrow: for our Lord is indeed Oft-Forgiving Ready to appreciate (service):"

035:035 Khan  But those who disbelieve, (in the Oneness of Allah - Islamic Monotheism) for them will be the Fire of Hell. Neither it will have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We require every disbeliever!

035:036 Maulana  And those who disbelieve, for them is Fire of hell; it is not finished with them so that they should die, nor is chastisement thereof lightened to them. Thus We deal retribution on every ungrateful one.

035:036 Pickthtal  But as for those who disbelieve, for them is fire of hell; it taketh not complete effect upon them so that they can die, nor is its torment lightened for them. Thus We punish every ingrate.

035:036 Rasar  The unbelievers will dwell in hell. It will not be decreed for them to die nor will their torment be relieved. Thus do We recompense the ungrateful ones.

035:036 Shakir  And (as for) those who disbelieve, for them is the Fire of Hell: No term shall be determined for them, so they should die, nor shall the punishment thereof be lightened to them. Thus We requite every ungrateful one.

035:036 Sherali  But as for those who disbelieve, for them is the fire of Hell. Death will not be decreed for them so that they may die; nor will the punishment thereof be lightened for them. Thus do WE requite every ungrateful person.

035:036 Yusufali  But those who reject (Allah) - for them will be the Fire of Hell: No term shall be determined for them, so they should die, nor shall its Penalty be lightened for them. Thus do WE reward every ungrateful one!

035:037 Khan  Therein they will cry: "Our Lord! Bring us out, we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allah will reply): "Did We not give you lives long enough, so that whosoever would receive admonition, - could receive it? And the warner came to you. So taste ye the torment, for the unjust, there is no helper.

035:037 Maulana  And therein they will say, our Lord, take us out of here. We shall do righteous good deeds other than those which we used to do. Did We not grant you a life long enough, for him to be mindful who would mind? And there came to you the Warner. So taste; because for the iniquitous there is no helper.

035:037 Pickthtal  And they cry for help there, (saying): Our Lord! Release us; we will do right, not (the wrong) that we used to do. Did not We grant you a life long enough for him who reflected to reflect therein? And the warner came unto you. Now taste (the flavour of your deeds), for evil-doers have no helper.

035:037 Rashad  They will scream therein, "Our Lord, if you get us out of here, we will work righteousness, instead of the works we used to do." Did we not give you a life-long chance, with continuous reminders for those who would take heed? Did you not receive the Warner? Therefore, taste (the consequences). The transgressors will have no one to help them.

035:037 Sarwar  Therein they will cry out, "Lord, take us out of here. We shall act righteously and behave different to what we did before." They will be told, "Did We not allow you to live long enough for you to seek guidance? Did We not send a Warner to you? Suffer (the torment). There is no one to help the unjust."

035:037 Shakir  And they shall cry therein for succour: O our Lord! take us out, we will do good deeds other than those which we used to do. Did We not preserve you alive long enough, so that he who would be mindful in it should mind? And there came to you the Warner; therefore taste; because for the unjust, there is no helper.

035:037 Sherali  And they will cry for help therein: 'Our Lord, take us out, we will do righteous deeds other than those we used to do.' ALLAH will say to them, 'Did WE not give you a life long enough so that he, who would take heed, could take heed therein? And there came unto you a Warner too. So taste ye the punishment; for the wrong-doers have no helper.'

035:037 Yusufali  Therein will they cry aloud (for assistance): "Our Lord! Bring us out: we shall work righteousness, not the (deeds) we used to do!" - "Did We not give you long enough life so that he that should would receive admonition? and (moreover) the Warner came to you. So taste ye (the fruits of your deeds): for the wrong-doers there is no helper."
035:038

Section 5: Punishment due to Evil Deeds

035:038 Khan
Verily, Allah is the All-Knower of the unseen of the heavens and the earth. Verily! He is the All-Knower of that is in the breasts.

035:038 Maulana
Surely Allah is the Knower of the unseen in the heavens and the earth. Surely He is Knower of what is in the hearts.

035:038 Pickthai
Lo! Allah is the Knower of the Unseen of the heavens and the earth. Lo! He is Aware of the secret of (men's) breasts.

035:038 Rashad
GOD is the Knower of the future of the heavens and the earth. He is the Knower of all innermost thoughts.

035:038 Sarwar
God has knowledge of whatever is unseen in the heavens and the earth. He knows best what the hearts contain.

035:038 Shakir
Surely Allah is the Knower of what is unseen in the heavens and the earth; surely He is Cognizant of what IS in the hearts.

035:039 Sherali
Verily, ALLAH knows all that is hidden in the heavens and the earth and HE knows well what passes in the minds of people.

035:039 Yusufali
Verily Allah knows (all) the hidden things of the heavens and the earth: verily He has full knowledge of all that is in (men's) hearts.

035:039 Khan
He is it Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islamic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred with their Lord. And the disbelief of the disbelievers adds nothing but loss.

035:039 Maulana
He it is Who made you successors in the earth. So whoever disbelieves, his disbelief is against himself. And their disbelief increases the disbelievers with their Lord in naught but hatred; and their disbelief increases the disbelievers in naught but loss.

035:039 Pickthai
it is He Who hath made you regents in the earth; so he who disbelieveth, his disbelief be on his own head. Their disbelief increaseth for the disbelievers, in their Lord's sight, naught save abhorrence. Their disbelief increaseth for the disbelievers naught save loss.

035:039 Rashad
It is the One who made you inheritors of the earth. Subsequently, whoever chooses to disbelieve does so to his own detriment. The disbelief of the disbelievers only augments their Lord's abhorrence towards them. The disbelief of the disbelievers plunges them deeper into loss.

035:039 Sarwar
He is the One who has made you each other's successors on earth. Whosoever disbelieves, does so against his own self. The disbelief of the unbelievers will only increase the anger of their Lord and will only cause them greater loss.

035:039 Shakir
He is Who made you rulers in the land; therefore whoever disbelieves, his disbelief is against himself; and their disbelief does not increase the disbelievers with their Lord in anything except hatred; and their disbelief does not increase the disbelievers in anything except loss.

035:039 Sherali
He is Who made you successors in the earth of those who have passed away. So he, who disbelieves, will himself suffer the consequences of his disbelief. Their disbelief will bring the disbelievers no increase in the sight of their Lord except HIS displeasure, and their disbelief will increase for the disbelievers nothing but loss.

035:039 Yusufali
He it is That has made you inheritors in the earth: if, then, any do reject (Allah), their rejection (works) against themselves: their rejection but adds to the odium for the Unbelievers in the sight of their Lord: their rejection but adds to (their own) undoing.

035:040 Khan
Say (O Muhammad SAW): "Tell me or inform me (what) do you think about your (so-called) partner-gods to whom you call upon besides Allah, show me, what they have created of the earth? Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof thereof? Nay, the Zalimun (polytheists and wrong-doers, etc.) promise one another nothing but delusions."

035:040 Maulana
Say: Have you seen your associates which you call upon besides Allah? Show me what they have created of the earth? Or have they any share in the heavens? Or, have We given them a Book so that they follow a clear argument thereof? Nay, the wrongdoers hold out promises one to another only to deceive.

035:040 Pickthai
Say: Have ye seen your partner-gods to whom ye pray beside Allah? Show me what they created of the earth! Or have they any portion in the heavens? Or have We given them a scripture so they act on clear proof thereof? Nay, the evil-doers promise one another only to deceive.

035:040 Rashad
Say, "Consider the idols you have set up beside GOD; show me what on earth have they created." Do they own any partnership in the heavens? Have we given them a Book wherein there is no doubt? Indeed, what the transgressors promise one another is no more than an illusion.

035:040 Sarwar
Have we given them a Book wherein there is no doubt? Indeed, what the transgressors promise one another is no more than an illusion.

035:040 Pickthai
Say, "Consider the idols you have set up beside GOD; show me what on earth have they created." Do they own any partnership in the heavens? Have we given them a Book wherein there is no doubt? Indeed, what the transgressors promise one another is no more than an illusion.

035:040 Shakir
Say, 'Have you seen your associate-gods whom you call on beside ALLAH? Show me, then, what they have created of the earth. Or they have a share in the creation of the heavens? Or, have We given them a Book so that they have an evidence therefrom?' Nay, the wrongdoers promise one another nothing but delusion.

035:040 Sherali
Say: 'Have ye seen (these) 'Partners' of yours whom ye call upon besides GOD; show me, what on earth have they created? Or they have a share in the heavens? Or have We given them a Book from which they (can derive) clear (evidence)?- Nay, the wrong-doers promise each other nothing but delusions.

035:041 Khan
Verily! Allah grasps the heavens and the earth lest they move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Of-Forgiving.

035:041 Maulana
Surely Allah upholds the heavens and the earth lest they come to naught. And if they come to naught, none can uphold them after Him. Surely He is ever Forbearing, Forgiving.

035:041 Pickthai
Lo! Allah grasps the heavens and the earth that they deviate not, and if they were to deviate there is not one that could grasp them after Him. Lo! He is ever Clement, Forgiving.

035:041 Rashad
GOD is the One who holds the heavens and the earth, lest they vanish. If anyone else is to hold them, they will most certainly vanish. He is Clement, Forgiving.

035:041 Sarwar
God prevents the heavens and the earth from falling apart. If they do fall apart, then, no one besides Him can restore them. He is All-merciful and All-forgiving.

035:041 Shakir
Surely Allah upholds the heavens and the earth lest they come to naught; and if they should come to naught, there is none who can uphold them after Him; surely He is the Forbearing, the Forgiving.

035:041 Sherali
Surely, ALLAH holds the heavens and the earth lest they deviate from their positions. And if they did deviate, none can hold them back but HE. Verily, HE is Forbearing, Most Forgiving.

035:041 Yusufali
It is Allah Who sustains the heavens and the earth, lest they cease (to function): and if they should fail, there is none - not one - can sustain them thereafter: Verily He is Most Forbearing, Of-Forgiving.
And they swore by Allah their strongest oaths that if a Warner came to them they would be better guided than any of the nations. But when a Warner came to them, they increased in naught but aversion.

And they swore by Allah their strongest oaths, that if a Warner came to them they would be better guided than any of the nations; yet, when a Warner came unto them it aroused in them naught save repugnance.

They swore by God solemnly that if a Warner went to them, they would be better guided than a certain congregation! However, now that the Warner did come to them, this only plunged them deeper into aversion.

They solemnly swear that if a Warner were to come to them, they would certainly have been better guided than any other nation. But when a Warner came to them, it only increased their hatred.

And they swore by Allah with the strongest of their oaths that if there came to them a Warner they would be better guided than any of the nations; but when there came to them a Warner which increased them in aversion.

And if a Warner came to them, they would follow guidance better than any other people. But when a Warner did come to them, it only increased them in aversion.

And when a Warner came to them, it only increased their hatred.

And they swore by Allah their strongest oaths, that if a Warner came to them, they would follow guidance better than any other of the Peoples: But when a Warner came to them, it has only increased their flight (from righteousness).

They resorted to arrogance on earth, and evil scheming, and the evil schemes only backfired on those who scheme them. Should they then expect anything but the fate of those who did the same things in the past? You will find that God's system is never changeable; you will find that God's system is immutable.

Behaving proudly in the land and planning evil. And the evil plan besets none save the authors of it. So they wait for naught but the way of the ancients. But thou wilt find no alteration in the course of Allah; and thou wilt find no change in the course of Allah.

And were Allah to punish men for what they earned, He would not leave on the back of the earth any creature, but He gives them respite till an appointed term, and when their term comes, then verily, Allah is Ever All Seer of His slaves.

Have they not travelled in the land and seen what was the end of those before them while they were superior to them in strength? Nor is Allah changing anything but the people of old? So no change will you find in Allah's Sunnah (way of dealing): no turning off will you find in Allah's way (of dealing).

On account of their arrogance in the land and their plotting of Evil, but the plotting of Evil will hem in only the authors thereof. Now are they but looking for the way the ancients were dealt with? But no change wilt thou find in Allah's way (of dealing): no turning off wilt thou find in Allah's way (of dealing).

Have they not travelled in the land and seen what was the end of those before them, and they were superior to them in power? Allah is not such that anything in the heavens or the earth can frustrate His plans; verily, He is the Wise, the Mighty.

Have they not travelled in the land and seen what was the end of those before them -- and they were stronger than those in power? And Allah is not such that anything in the heavens or the earth can escape Him. Surely He is ever Knowing, Powerful.

Have they not travelled in the land and seen the nature of the consequence for those who were before them, and they were mightier than these in power? Allah is not such that ought in the heavens or in the earth escape Him. Lo! He is the Wise, the Mighty.

Have they not travelled in the land and seen what was the end of those before them while they were stronger than these in power? And Allah is not such that anything in the heavens or the earth can frustrate HIs plans; verily, HE is All-Knowing, All-Powerful.

Do they not seek exaltation in the earth and devised evil schemes. But the evil schemes encompass none but the authors thereof. Do they then, look for anything other than Allah's way of dealing with the people of old? But thou wilt never find any change in the course of Allah; and you shall not find any change in the course of Allah.

For, the way (of dealing) and no turning off will you find in Allah's Sunnah (way of dealing). And for Allah's way of dealing, and no turning off will you find in Allah's Sunnah (way of dealing).

But when a Warner did come to them, it only increased them in aversion.

And when a Warner did come to them, it only increased their hatred.

Have they not travelled in the land and seen what was the end of those before them, and they were superior to them in power? Allah is not such that anything in the heavens or the earth escapes Him. Verily, He is All-Knowing, All-Powerful.

Do they not travel through the earth, and see what was the End of those before them, though they were superior to them in strength? Nor is Allah to be frustrated by anything whatever in the heavens or on earth: for He is All-Knowing, All-Powerful.

And all that they swear by is naught except the way of the former people? For you shall not find any alteration in the course of Allah; and you shall not find any change in the course of Allah. O you who believe! Take from the ways of the ancients.

Have they not travelled in the land and seen what was the end of those before them, and they were stronger than those in power? And Allah is not such that anything in the heavens or the earth can escape Him. Surely He is ever Knowing, Powerful.

Have they not travelled in the land and seen the nature of the consequence for those who were before them, and they were mightier than these in power? Allah is not such that ought in the heavens or in the earth escape Him; surely He is Knowing, Powerful.

Have they not travelled in the land and seen how was the end of those before them while they were superior to them in strength? Nor is Allah changing anything but the people of old? So no change will you find in Allah's Sunnah (way of dealing): no turning off wilt thou find in Allah's way (of dealing).

And when a warner came unto them it aroused in them naught save repugnance.
036:000 Translations of the Qur'an, Chapter 36: YA-SEEN (YA-SEEN). Total Verses: 83. Revealed At: MAKKA
036:000 In the name of God, Most Gracious, Most Merciful
036:001 Section 1: Truth of Qur'an
036:001 Khan Ya-Sin. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings.]
036:001 Maulana O man,
036:001 Pickthall Ya Sin.
036:001 Rashad Y. S. (Yaa Seen)
036:001 Sarwar I swear by Ya Sin
036:001 Shakir Ya Seen.
036:001 Sherali Yá Sín.
036:001 Yusufali Ya Sin.
036:002 By the Qur'an, full of wisdom (i.e. full of laws, evidences, and proofs),
036:002 Maulana By the Qur an, full of wisdom!
036:002 Pickthall By the wise Qur'an,
036:002 Rashad And the Quran that is full of wisdom.
036:002 Sarwar and the Quran, the Book of wisdom,
036:002 Shakir I swear by the Quran full of wisdom
036:002 Sherali By the Qur'an, full of wisdom,-
036:002 Yusufali By the Qur'an, full of Wisdom,-
036:003 Khan Truly, you (O Muhammad SAW) are one of the Messengers,
036:003 Maulana Su rely thou art one of the messengers,
036:003 Pickthall Lo! thou art of those sent
036:003 Rashad Most assuredly, you are one of the messengers.
036:003 Sarwar that you (Muhammad) are a Messenger
036:003 Shakir Most surely you are one of the messengers
036:003 Sherali Thou art, indeed, one of the Messengers,
036:003 Yusufali Thou art indeed one of the messengers,
036:004 Khan On a Straight Path (i.e. on Allah's religion of Islamic Monotheism).
036:004 Maulana On a right way.
036:004 Pickthall On a straight path,
036:004 Rashad On a straight path.
036:004 Sarwar and that you follow the right path.
036:004 Shakir On a right way.
036:004 Sherali On the right path.
036:004 Yusufali On a Straight Way.
036:005 Khan (This is) a Revelation sent down by the All-Mighty, the Most Merciful,
036:005 Maulana A revelation of the Mighty,
036:005 Pickthall A revelation of the Mighty, the Merciful,
036:005 Rashad This revelation is from the Almighty, Most Merciful.
036:005 Sarwar This is a revelation sent down from the Majestic and All-merciful
036:005 Shakir A revelation of the Mighty, the Merciful.
036:005 Sherali This is a revelation from the Mighty, the Merciful.
036:005 Yusufali It is a Revelation sent down by (Him), the Exalted in Might, Most Merciful.
036:006 Khan In order that you may warn a people whose forefathers were not warned, so they are heedless.
036:006 Maulana That thou mayest warn a people whose fathers were not warned, so they are heedless.
036:006 Pickthall That thou mayst warn a folk whose fathers were not warned, so they are heedless.
036:006 Rashad To warn people whose parents were never warned, and therefore, they are unaware.
036:006 Sarwar so that you may warn a people who are unaware because their fathers were not warned.
036:006 Shakir That you may warn a people whose fathers were not warned, so they are heedless.
036:006 Sherali That thou mayest warn a people whose fathers were not warned, and so they are heedless.
036:006 Yusufali In order that thou mayest admonish a people, whose fathers had received no admonition, and who therefore remain heedless (of the Signs of Allah).
036:007 Khan Indeed the Word (of punishment) has proved true against most of them, so they will not believe.
036:007 Maulana The word has indeed proved true of most of them, so they believe not.
036:007 Pickthall Already hath the judgment, (for their infidelity) proved true of most of them, for they believe not.
036:007 Rashad It has been predetermined that most of them do not believe.
036:007 Sarwar (I swear) that most of them are doomed to be punished. They have no faith.
036:007 Shakir Certainly the word has proved true of most of them, so they do not believe.
036:007 Sherali Surely, the word has proved true against most of them, for they believe not.
036:007 Yusufali The Word is proved true against the greater part of them: for they do not believe.
And set out to them an example of the people of the town, when the messengers came to it.

Tell them the story of the people of the town to whom Messengers came.

Coin for them a similitude: the people of the city when there came

Section 2: Confirmation of the Truth

Verily! We have put on their necks iron collars reaching to chins, so that their heads are forced up.

Surely We have placed on their necks chains reaching up to the chins, so they have their heads raised aloft.

Lo! We have put on their necks carcans reaching unto the chins, so that they are made stiff-necked.

For we place around their necks iron collars reaching to chins. Consequently, they become locked in their disbelief.

We have enchaigned their necks up to their chins. Thus, they cannot bend their heads (to find their way).

Surely We have placed chains on their necks, and these reach up to their chins, so they have their heads raised aloft.

WE have put round their necks collars reaching unto their chins, so that their heads are raised up.

We have put yokes round their necks right up to their chins, so that their heads are forced up (and they cannot see).

And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.

And We have set a barrier before them and a barrier behind them, thus We have covered them, so that they see not.

And We have set a barrier before them and a barrier behind them, and (thus) have covered them so that they see not.

And We have made a barrier in front of them, and a barrier behind them, and thus, we veil them; they cannot see.

And We have made a barrier in front of them, and a barrier behind them, then We have covered them over so that they do not see.

And WE have set a barrier before them and a barrier behind them, and have covered them over, so that they cannot see.

And We have put a barrier in front of them and a barrier behind them, and further, We have covered them up; so that they cannot see.

It is the same to them whether you warn them or you warn them not, they will not believe.

And it is a like to them whether thou warn them or warn them not -- they believe not.

Whether thou warn them or thou warn them not, it is alike for them, for they believe not.

It is the same whether you warn them or not, they cannot believe.

We have set up a barrier in front of and behind them and have made them blind. Thus, they cannot see. Whether you warn them or not, they will not believe.

And it is alike to them whether you warn them or warn them not: they do not believe.

Alike it is to them whether thou warn them or warn them not; they will not believe.

The same is it to them whether thou admonish them or thou do not admonish them: they will not believe.

You can only warn him who follows the Reminder (the Qur'an), and fears the Most Beneficent (Allah) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise).

Thou canst warn him only who follows the Reminder and fears the Beneficent in secret; so give him good news of forgiveness and a generous reward.

Thou warnest only him who followeth the Reminder and feareth the Beneficent in secret. To him bear tidings of forgiveness and a rich reward.

You will be heeded only by those who uphold this message, and reverence the Most Gracious - even when alone in their privacy. Give them good news of forgiveness and a generous recompense.

You should only warn those who follow the Quran and have fear of the Beneficent God without seeing Him. Give them the glad news of their receiving forgiveness and an honorable reward (from God).

You can only warn him who follows the reminder and fears the Beneficent Allah in secret; so announce to him forgiveness and an honorable reward.

Thou canst warn only him who would follow the Reminder and fear the Gracious God in secret. So give him the glad tidings of forgiveness and a noble reward.

Thou canst but admonish such a one as follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, therefore, good tidings, of Forgiveness and a Reward most generous.

Verily, We give life to the dead, and We record that which they send before (them), and their traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, Jihad (holy fighting in Allah's Cause) and all other good and evil they did, and that which they leave behind], and all things We have recorded with numbers (as a record) in a Clear Book.

Surely We give life to the dead, and We write down that which they send before and their footprints, and We record everything in a clear writing.

Lo! We it is Who bring the dead to life, and records the deeds of human beings and their consequences (of continual effects). We keep everything recorded in an illustrious Book.

We will certainly revive the dead, and we have recorded everything they have done in this life, as well as the consequences that continue after their death. Everything we have counted in a profound record.

It is We who bring the dead to life and records the deeds of human beings and their consequences (of continual effects). We keep everything recorded in an illustrious Book.

Surely We give life to the dead, and We write down what they have sent before and their footprints, and We have recorded everything in a clear writing.

Surely, WE alone give life to the dead, and WE write down that which they send forward and that which they leave behind; and all things WE have recorded in a clear Book.

Verily We shall give life to the dead, and We record that which they send before and that which they leave behind, and of all things have We taken account in a clear Book (of evidence).

Section 2: Confirmation of the Truth

And put forward to them a similitude; the (story of) the dwellers of the town, [It is said that the town was Antioch (Antakiya)], when there came Messengers to them.

And set out to them a parable of the people of the town, when apostles came to it.

Coin for them a similitude: the people of the city when there came

Tell them the story of the people of the town to whom Messengers came.

And set out to them an example of the people of the town, when the messengers came to it.

Set forth to them, by way of a parable, the (story of) the Companions of the City. Behold!, there came messengers to it.
They said: "Your evil fortune is with yourselvs. Do you say this because you have been admonished? Nay, you are a people transgressing all bounds."

The Messengers replied, "Your evil fortune is with yourselvs. Do you say this because you have been admonished? Nay, you are a people transgressing all bounds by committing all kinds of great sins, and by disobeying Allah."

They said: "Your evil augury be with you! Is it because ye are reminded (of the truth)? Nay, but ye are froward folk!

They said: "We consider you bad omens. Unless you refrain, we will surely stone you, or afflict you with painful retribution."

They said: "You are only men like ourselves; an evil omen is in you."

They (people) said: "For us, we see an evil omen about you. If you cease not, we will surely stone you, or cause a painful torment to befall you at our hands."

When We sent to them two Messengers, they rejected them both; then We strengthened (them) with a third, so they said: "Surely we are sent to you as Messengers."

They (people) said: "Ye are only men like ourselves; an evil omen is in you."

They said: "Ye are but mortals like us; an evil omen is in you."

They said: "We are only men like ourselves; an evil omen is in you."

And our duty is only plain delivery of the Message.

And our duty is only to proclaim the clear Message.
036:020 Khan And there came running from the farthest part of the town, a man, saying: "O my people! Obey the Messengers; 036:020 Maulana And from the remote part of the city there came a man running. He said: O my people, follow the apostles. 036:020 Pickthal And there came from the uttermost part of the city a man running. He cried: O my people! Follow those who have been sent! 036:020 Rashad A man came running from the other end of the city, saying, "O my people, follow the messengers. 036:020 Sarwar A man came running from the farthest part of the city, saying, "My people, follow the Messengers. 036:020 Shakir And from the remote part of the city there came a man running, he said: O my people! follow the messengers; 036:020 Sherali And from the farthest part of the town there came a man running. He said, O my People, follow the Messengers, 036:020 Yusufali Then there came running, from the farthest part of the City, a man, saying, "O my People! Obey the messengers: 036:021 Khan "Obey those who ask no wages of you (for themselves), and who are rightly guided. 036:021 Maulana Follow him who asks of you no reward, and they are on the right course. 036:021 Pickthal Follow those who ask of you no fee, and who are rightly guided. 036:021 Rashad "Follow those who do not ask you for any wage, and are guided. 036:021 Sarwar Follow those who do not ask you for any reward and who are rightly guided. 036:021 Shakir Follow him who does not ask you for reward, and they are the followers of the right course; 036:021 Sherali 'Follow those who ask of you no reward, and who are rightly guided. 036:021 Yusufali "Obey those who ask no reward of you (for themselves), and who have themselves received Guidance. 036:022 036:022 Khan "And why should I not worship Him (Allah Alone) Who has created me and to Whom you shall be returned. 036:022 Maulana And what reason have I that I should not serve Him Who created me and to Whom you will be brought back. 036:022 Pickthal For what cause should I not serve Him Who hath created me, and unto Whom ye will be brought back? 036:022 Rashad "Why should I not worship the One who initiated me, and to Him is your ultimate return? 036:022 Sarwar "Why should I not worship God who has created me? To him you will all return. 036:022 Shakir And what reason have I that I should not serve Him Who brought me into existence? And to Him you shall be brought back; 036:022 Sherali 'And why should I not worship HIM Who has created me, and unto Whom you will be brought back? 036:022 Yusufali "It would not be reasonable in me if I did not serve Him Who created me, and to Whom ye shall (all) be brought back. 036:023 036:023 Khan "Shall I take besides Him aliha (gods), if the Most Beneficent (Allah) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me? 036:023 Maulana Shall I take besides Him gods whose intercession, if the Beneficent should desire to afflict me with harm, will avail me naught, nor can they deliver me? 036:023 Pickthal Shall I take (other) gods in place of Him when, if the Beneficent should wish me any harm, their intercession will avail me naught, nor can they save? 036:023 Rashad "Shall I set up beside Him gods? If the Most Gracious willed any harm for me, their intercession cannot help me one bit, nor can they rescue me. 036:023 Sarwar Should I worship other gods besides Him? If the Beneficent God was to afflict me with hardship, the intercession of the idols can be of no benefit to me nor could it rescue me from hardship. 036:023 Shakir What! shall I take besides Him gods whose intercession, If the Beneficent Allah should desire to afflict me with a harm, shall not avail me aught, nor shall they be able to deliver me? 036:023 Sherali 'Shall I take others beside HIM as gods? If the Gracious God should intend me any harm, their intercession will avail me naught, nor can they rescue me. 036:023 Yusufali 'Shall I take (other) gods besides Him? If (Allah) Most Gracious should intend some adversity for me, of no use whatever will be their intercession for me, nor can they deliver me. 036:024 036:024 Khan "Then verily, I should be in plain error. 036:024 Maulana Then I shall surely be in clear error. 036:024 Pickthal Then truly I should be in error manifest. 036:024 Rashad "In that case, I would be totally astray. 036:024 Sarwar (Had I worshipped things besides God, I would have been in manifest error). 036:024 Shakir In that case I shall most surely be in clear error: 036:024 Sherali 'In that case I should, indeed, be in manifest error. 036:024 Yusufali 'I would indeed, if I were to do so, be in manifest Error. 036:025 036:025 Khan Verily! I have believed in your Lord, so listen to me!" 036:025 Maulana Surely I believe in your Lord, so hear me. 036:025 Pickthal Lo! I have believed in your Lord, so hear me! 036:025 Rashad "I have believed in your Lord; please listen to me." 036:025 Sarwar Messengers, listen to me. I believe in your Lord." 036:025 Shakir Sureily I believe in your Lord, therefore hear me. 036:025 Sherali 'I believe in your Lord: so listen to me.' 036:025 Yusufali 'For me, I have faith in the Lord of you (all): listen, then, to me!' 036:026 036:026 Khan It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew! 036:026 Maulana It was said: Enter the Garden. He said: Would that my people knew, 036:026 Pickthal It was said (unto him): Enter paradise. He said: Would that my people knew 036:026 Rashad (At the time of his death) he was told, "Enter Paradise." He said, "Oh, I wish my people knew. 036:026 Sarwar (Having been murdered by the disbelievers) he was told to enter paradise 036:026 Shakir It was said: Enter the garden. He said: O would that my people had known 036:026 Sherali It was said to him, Do thou enter Paradise.’ He said, ‘O, would that my people knew, 036:026 Yusufali It was said: "Enter thou the Garden." He said: "Ah me! Would that my People knew (what I know)!-
And We produce therein orchard with date palms and grapes, and We have caused springs to gush forth therein, and We have placed in it Gardens of date palms, and We make therein gardens of palms, and vineyards, and We have made streams flow therein, and We have placed therein gardens of palm trees, and We make therein gardens of date palms, and We have made therein gardens of date palms, and We make therein gardens of date palms. And We have placed therein gardens of date palms, and We have placed therein gardens of date palms, and We have made springs of water to gush forth therein. And We have made therein gardens of date palms and grapes, and We have caused springs of water to gush forth therein, and We grow in it gardens of date palms, and grapes, and We cause springs to gush out therein, and produced therein grains from which they eat and established therein gardens of palms trees and vineyards and have made streams flow therein, and produced therein grains from which they eat and established therein gardens of palms trees and vineyards and have made streams flow therein, and produced therein grains from which they eat and established therein gardens of palms trees and vineyards and have made streams flow therein.
And WE will create for them the like thereof whereon they will ride.

And created for them similar things to ride.

Then we created the same for them to ride in.

And We have created for them the like of plants from the earth, as well as themselves, and other creations that they do not even know.

Holy is HE Who created all things in pairs, of what the earth grows and of themselves, and of what they know not.

And a Sign for them is that We bear their offspring in the laden ship.

And (as for) the moon, We have ordained for it stages till she returns like an old shrivelled palm

And the sun is moving on to its determined goal. That is the decree of the Almighty, the All

And (for) the moon, We have ordained for it stages till it becomes again as an old dry branch.

And a Sign for them is the Night: We withdraw therefrom the day, and behold they are plunged in darkness;

A toke of the sun

That is the ordinance of the Mighty, the Knowing.

And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.

And the sun is moving on to its determined goal. That is the ordinance of the All-Knowing God.

And the moon, We have measured for her mansions (to traverse) till it returns like the old dried curved date stalk.

And the moon, We have ordained for it stages till it becomes again as an old dry palm-branch.

And for the moon We have appointed mansions till she return like an old shrivelled palm-leaf.

The moon we designed to appear in stages, until it becomes like an old curved sheath.

how We ordained the moon to pass through certain phases until it seems eventually to be like a bent twig;

And for the moon WE have appointed stages, till it becomes again like an old dry twig of a palm-tree.

And the moon, - We have measured for her mansions (to traverse) till she returns like the old (and withered) lower part of a date-stalk.

It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.

Neither is it for the sun to overtake the moon, nor can the night outstrip the day. And all float on in an orbit.

It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit.

The sun is never to catch up with the moon - the night and the day never deviate - each of them is floating in its own orbit.

how the sun is never supposed to catch up with the moon, nor is the night to precede the day. All of them are to float in a certain orbit;

Neither is it allowable to the sun that it should overtake the moon, nor can the night outstrip the day; and all float on in a sphere.

It is not for the sun to overtake the moon, nor can the night outstrip the day. All of them float smoothly in an orbit.

It is not permitted to the Sun to catch up the Moon, nor can the Night outrun the Day: Each (just) swims along in its own orbit (according to Law).

And an Ayah (sign) for them is that We bore their offspring in the laden ship [of Nuh (Noah)].

And a token unto them is that We bear their offspring in the laden ship.

And another sign for them is that we carried their ancestors on the loaded ark.

how We carried them and their offspring inside the laden Ark.

And a Sign for them is that WE carry their offspring in the laden ships.

And a Sign for them is that We bore their race (through the Flood) in the loaded Ark;

And We have created for them of the like thereunto, so on them they ride.

And We have created for them the like thereof, whereon they ride.

And we have created for them of the like thereof whereon they ride.

Then we created the same for them to ride in.

and created for them similar things to ride.

And We have created for them the like of it, what they will ride on.

And WE will create for them the like thereof whereon they will ride.

And We have created for them similar (vessels) on which they ride.
Further, they say, "When will this promise (come to pass), if what ye say is true?"

And they say: "When will this promise of punishment be fulfilled, if you are truthful?"

And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?"

And they say: When will this promise come to pass, if you are truthful?

And they say: When will this promise come to pass, if you are truthful?

And they say: "When will that promise come to pass, if you are truthful?"

And they say: When will this threat come to pass, if you are truthful?

And they say, "When will this promise of punishment be fulfilled, if you are truthful?"

They also challenge, "When will that promise come to pass, if you are truthful?"

And they say: "When will the Day of Judgment come if what you say is at all true?". 

And they say, "When will this promise (come to pass), if what ye say is true?"
Verse 036:052

Khan

They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Beneficent (Allah) had promised, and the Messengers spoke truth!"

Maulana

They will say: "O woe to us! Who has raised us up from our place of sleep? This is what the Beneficent promised and the messengers told the truth.

Pickthal

Crying: Woe upon us! Who hath raised us from our place of sleep? This is that which the Beneficent did promise, and the messengers spoke truth.

Rashad

They will say, "Woe to us. Who resurrected us from our death? This is what the Most Gracious has promised. The messengers were right."

Sarwar

They will say, "Woe to us! Who has raised us up from our graves? This is what the Beneficent God has promised. The Messengers have also spoke the truth".

Sherali

They shall say: O woe to us! who has raised us up from our sleeping-place? This is what the Beneficent Allah promised and the messengers told the truth.

Yusufali

They will say: "Ah! Woe unto us! Who hath raised us up from our beds of repose?"... (A voice will say:) "This is what (Allah) Most Gracious has promised, and the Messengers, indeed, spoke the truth!"
036:056 Khan They and their wives will be in pleasant shade, reclining on Thrones.
036:056 Maulana They and their wives will be in pleasant shade, reclining on Thrones.
036:056 Pickthal They and their wives, in pleasant shade, reclining on Thrones.
036:056 Rashad They and their wives be in pleasant shade, reclining on Thrones.
036:056 Sarwar They and their wives will be in pleasant shade, reclining on Thrones.
036:056 Sherali They and their wives will be in pleasant shade, reclining on Thrones.
036:056 Yusufali They and their wives will be in pleasant shade, reclining on Thrones.

036:057 Khan They will have therein fruits of (all kinds) and all that they ask for.
036:057 Maulana They have therein, and they have whatever they desire.
036:057 Pickthal They shall have therein fruits, and they will have anything they wish.
036:057 Rashad They will have fruits therein; they will have anything they wish.
036:057 Sarwar They shall have therein what they will have.
036:057 Shahir They shall have therein, and they shall have whatever they desire.
036:057 Yusufali (Every) fruit (enjoyment) will be there for them; they shall have whatever they call for;

036:058 Khan (It will be said to them): Salamun (peace be on you), a Word from the Lord (Allah), Most Merciful.
036:058 Pickthal The word from a Merciful Lord (for them) is: Peace!
036:058 Rashad Greetings of peace from a Most Merciful Lord.
036:058 Sarwar “Peace be with you,” will be a greeting for them from the Merciful Lord.
036:058 Shakir Peace: a Word from a Merciful Lord.
036:058 Sherali They will be greeted with Peace - a word of greeting from the Merciful Lord.
036:058 Yusufali “Peace!” - a word (of salutation) from a Lord Most Merciful!

036:059 Khan And Satan misled a great multitude of you. Did you not then understand?
036:059 Maulana And certainly he led astray numerous people from among you. Could you not then understand?
036:059 Pickthal And he did lead astray a great multitude of you. Did you not then understand?
036:059 Rashad And undoubtedly he did lead astray a great multitude of you. Did you not possess any understanding?
036:059 Sarwar Satan misled a great multitude of you. Did you not have any understanding?.
036:059 Shakir And he did lead astray a great multitude of you. What! could you not then understand?
036:059 Sherali And he did lead astray a great multitude of you. Why did you not then understand?
036:059 Yusufali “But he did lead astray a great multitude of you. Did ye not, then, understand?

036:060 Khan Did not I enjoin on you, O ye Children of Adam, that you should not worship Shaitan (Satan)? Verily, he is a plain enemy to you.
036:060 Maulana Did not I charge you, O children of Adam, that you shall not worship the devil? That he is your most ardent enemy?
036:060 Pickthal Did I not enjoin on you, O ye sons of Adam, that ye should not worship Satan? That he is your sworn enemy.
036:060 Rashad Did I not charge you, O children of Adam, that you should not worship the devil? That he is your sworn enemy.
036:060 Sarwar Did We not command you not to worship Satan? He was your sworn enemy.
036:060 Shakir And get aside today, O guilty ones!
036:060 Sherali And God will say, ‘Separate yourselves from the righteous this day, O ye guilty ones!
036:060 Yusufali “And O ye in sin! Get ye apart this Day!

036:061 Khan And that you should worship Me [Alone Islamic Monotheism, and set up not rivals, associate-gods with Me]. That is a Straight Path.
036:061 Maulana And that you serve Me. This is the right way.
036:061 Pickthal But that ye worship Me? That was the right path.
036:061 Rashad And that you shall worship Me alone? This is the right path.
036:061 Sarwar Did We not command you to worship Me and tell you that this is the straight path?”.
036:061 Shakir And that you should serve Me; this is the right way.
036:061 Sherali And that you worship ME? This is the right path.
036:061 Yusufali “And that ye should worship Me, (for that) this was the Straight Way?

036:062 Khan And indeed he (Satan) did lead astray a great multitude of you. Did you not, then, understand?
036:062 Maulana And certainly he led astray numerous people from among you. Could you not then understand?
036:062 Pickthal Yet he hath led astray of you a great multitude. Had ye then no sense?
036:062 Rashad He has misled multitudes of you. Did you not possess any understanding?
036:062 Sarwar Satan misled a great multitude of you. Did you not have any understanding?.
036:062 Shakir And he did lead astray a great multitude of you. Why did you not then understand?
036:062 Sherali “But he did lead astray a great multitude of you. Did ye not, then, understand?

036:063 Khan This is Hell which you were promised!
036:063 Maulana This is the hell which you were promised.
036:063 Pickthal This is hell which ye were promised (if ye followed him).
036:063 Rashad This is the Hell that was promised for you.
036:063 Sarwar This is hell with which you were threatened.
036:063 Shakir This is the hell with which you were threatened.
036:063 Sherali This is Hell which you were promised,
036:063 Yusufali “This is the Hell of which ye were (repeatedly) warned!
036:064 Khan Burn therein this Day, for that you used to disbelieve.
036:064 Maulana Enter it this day because you disbelieved.
036:064 Pickthal Burn therein this day for that ye disbelieved.
036:064 Rashad Today you will burn in it, as a consequence of your disbelief.
036:064 Sarwar Suffer therein on this day for your disbelief.
036:064 Shafir Enter into it this day because you disbelieved.
036:064 Sherali 'Enter it this day because you disbelieved.'
036:064 Yusufali "Embrace ye the (fire) this Day, for that ye (persistently) rejected (Truth)."

036:065 Pickthal This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness).
036:065 Maulana That day We shall seal their mouths, and their hands will speak to Us, and their feet will bear witness as to what they earned.
036:065 Rashad On that day we will seal their mouths; their hands and feet will bear witness to everything they had done.
036:065 Sarwar We shall seal your mouths on that Day, let your hands speak to us and your feet testify to what you had achieved.
036:065 Shafir On that day We will set a seal upon their mouths, and their hands shall speak to Us, and their feet shall bear witness of what they earned.
036:065 Sherali This day we shall put a seal on their mouths, and their hands will speak to Us, and their feet will bear witness to what they had earned.
036:065 Yusufali That Day shall We set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they did.

036:066 Pickthal And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?
036:066 Maulana And if We pleased, We would put out their eyes, then they would strive to get first to the way, but how should they see?
036:066 Shafir And had We willed, We certainly could have quenched their sight so that they should struggle for the way. Then how could they have seen?
036:066 Rashad If we will, we can veil their eyes and, consequently, when they seek the path, they will not see.
036:066 Sarwar We could have blinded them had We wanted. Then they would have raced along to cross the Bridge but how could they have seen (their way)?
036:066 Shafir And if We please We would certainly put out their eyes, then they would run about groping for the way, but how should they see?
036:066 Sherali And if WE had so willed, WE could have put out their eyes, then they would have rushed unseeing to find the way. But, how could they see?
036:066 Yusufali If it had been our Will, WE could surely have blotted out their eyes; then should they have run about groping for the Path, but how could they have seen?

036:067 Pickthal And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they should have been unable to go forward (move about) nor they could have turned back. [As it happened with the Jews see Verse 7:166 The Qur'an].
036:067 Maulana And if We pleased, We would transform them in their place, then they would not be able to go on, or turn back.
036:067 Shafir And had We willed, We verily could have fixed them in their place, making them powerless to go forward or turn back.
036:067 Rashad If we will, we can freeze them in place; thus, they can neither move forward, nor go back.
036:067 Sarwar We could have turned them into other creatures on the spot had We wanted and they would not have been able to precede or turn back.
036:067 Shafir And if We please We would surely transform them in their place, then they would not be able to go on, nor will they return.
036:067 Sherali And if WE had so willed, WE could have transformed them in their places, then they would not be able to move forward or turn back.
036:067 Yusufali And if it had been Our Will, WE could have transformed them (to remain) in their places; then should they have been unable to move about, nor could they have returned (after error).

036:068 Pickthal And he whom We grant long life, We reverse him in creation (weakness after strength). Will they not then understand?
036:068 Maulana And if We pleased, We would reverse them in their place, then they would not understand.
036:068 Shafir And had We willed, We verily could have fixed them in their place, making them powerless to live long, or turn back.
036:068 Rashad Whomever we permit to live for a long time, we revert him to weakness. Do they not understand?
036:068 Sarwar The physical growth of those whom We grant a long life will be reversed. Will you then not understand?
036:068 Shafir And whomever We cause to live long, We reduce (him) to an abject state in constitution; do they not then understand?
036:068 Sherali And him whom WE grant long life - WE revert him to a weak state in creation. Will they not then understand?
036:068 Yusufali If WE grant long life to any, WE would certainly put them in their place, then they would not be able to move forward or turn back.

036:069 Pickthal And the physical growth of those whom We create to live long, We reduce them to an abject state in creation. Do they not understand?
036:069 Maulana And if We pleased, We would reverse them in their place, then they would not understand.
036:069 Shafir And had we willed, we verily could have fixed them in their place, making them powerless to live long, or turn back.
036:069 Rashad Whomever we permit to live a long time, we revert him to weakness. Do they not understand?
036:069 Sarwar The physical growth of those whom We create to live long, We reduce (him) to an abject state in constitution; do they not understand?
036:069 Shafir And whomever We cause to live long, We reduce (him) to a weak state in creation. Will they not then understand?
036:069 Sherali And him whom WE grant long life - WE revert him to a weak state in creation. Will they not then understand?
036:069 Yusufali If WE grant long life to any, WE would certainly put them in their place, then they would not be able to move forward or turn back.

036:070 Pickthal And he or it (Muhammad SAW or the Qur'an) may give admonition to any (who are) alive, and that the charge may be justified against the disbelievers, dead (as they reject the warnings).
036:070 Maulana And We have not taught him poetry, nor is it meet for him. This is naught but a Reminder and a plain Qur'an.
036:070 Shafir And We have not taught him poetry, nor is it meet for him. This is naught but a Reminder and a plain Qur'an.
036:070 Rashad And We have not taught him poetry, nor is it meet for him. This is naught but a Reminder and a plain Qur'an.
036:070 Sarwar And we have not taught him poetry, nor is it meet for him. This is naught but a Reminder and a plain Qur'an.
036:070 Shafir And We have not taught him poetry, nor is it meet for him. This is naught but a Reminder and a plain Qur'an.
036:070 Yusufali And We have not instructed the (Prophet) in Poetry, nor is it meet for him. This is no less than a Message and a Qur'an making things clear:

036:070 Khan That he or it (Muhammad SAW or the Qur'an) may give warning to him who is living (a healthy minded the believer), and that Word (charge) may be justified against the disbelievers, dead (as they reject the warnings).
036:070 Maulana That he or it (Muhammad SAW or the Qur'an) may give warning to him who is living (a healthy minded the believer), and that Word (charge) may be justified against the disbelievers, dead (as they reject the warnings).
036:070 Rashad That he or it (Muhammad SAW or the Qur'an) may give warning to him who is living (a healthy minded the believer), and that Word (charge) may be justified against the disbelievers, dead (as they reject the warnings).
036:070 Shafir That he or it (Muhammad SAW or the Qur'an) may give warning to him who is living (a healthy minded the believer), and that Word (charge) may be justified against the disbelievers, dead (as they reject the warnings).
036:070 Sherali That it may warn all who are alive, and that the decree of ALLAH may be fulfilled concerning the disbelievers.
036:070 Yusufali That it may give admonition to any (who are) alive, and that the charge may be proved against those who reject (Truth).
Doth not man see that it is We Who created for them - among the things which Our hands have fashioned - cattle, which are under their dominion?

And let not their speech grieve thee. Verily, We know what they conceal and what they proclaim.

They have (other) benefits from them (besides), and they get (milk) to drink. Will they not then be grateful?

And We have subjected them to them so that some of them they have for riding and some they eat.

And We have created him from the small seed? Then lo! he is an open disputant.

And We have created him from a drop of seed? Then lo! he is an open quarreler!

And We have made the cattle subservient to them so they ride and consume them.

And We have subjected the same to them, so that some of them they use for riding, and some of them they eat.

And We have subjected them to their (use)? of them some do carry them and some they eat:

And We have created for them - among the things which Our hands have wrought, WE have created for them cattle of which they are masters?

And they have taken (other) gods besides Allah and they eat.

And they have taken other gods beside Allah, that they might be helped.

And they have taken (other) gods beside Allah, in order that they may be helped.

And they have (other) gods besides Allah, in hope of receiving help from them, but they will not be able to help them.

And WE have subjected for them cattle of which they are masters.

And they have (other) gods beside Allah, in order that they might be helped.

And WE have created cattle of which they are masters.

And they have (other) gods beside Allah, in hope of receiving help from them, but they will not be able to help them.

And WE have created cattle of which they are masters.

And they have (other) gods beside Allah, in order that they may be helped.

And WE have subjected them to their (use)? of them some do carry them and some they eat:

And WE have created cattle of which they are masters.

And they have (other) gods beside Allah, in hope of receiving help from them, but they will not be able to help them.

And WE have created cattle of which they are masters.

And they have (other) gods beside Allah, in order that they may be helped.

And We have created for them - among the things which Our hands have fashioned - cattle, which are under their dominion?

And We have created for them - among the things which Our hands have fashioned - cattle, which are under their dominion?

And We have created for them - among the things which Our hands have fashioned - cattle, which are under their dominion?
036:078 Khan And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones when they have rotted away and become dust?"

036:078 Maulana And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to bones, when they are rotten?

036:078 Pickthal And he hath coined for Us a similitude, and hath forgotten the fact of his creation, saying: Who will revive these bones when they have rotted away?

036:078 Rashad He raises a question to us - while forgetting his initial creation - "Who can resurrect the bones after they had rotted?"

036:078 Sarwar He questions Our Resurrection of him, but has forgotten his own creation. He has said, "Who will give life to the bones which have become ashes?"

036:078 Shakir And he strikes out a likeness for Us and forgets his own creation. Says he: Who will give life to the bones when they are rotten?

036:078 Sherali And he coins similitudes for US and forgets his own creation. He says, 'Who can quicken the bones when they are decayed?'

036:078 Yusufali And he makes comparisons for Us, and forgets his own (origin and) Creation: He says, "Who can give life to (dry) bones and decomposed ones (at that)?"

036:079 Khan Say: (O Muhammad SAW) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!"

036:079 Maulana Say: He will give life to them, Who brought them into existence at first, and He is Knower of all creation,

036:079 Pickthal Say: He will revive them Who produced them at the first, for He is Knower of every creation.

036:079 Rashad Say, "The One who initiated them in the first place will resurrect them. He is fully aware of every creation."

036:079 Sarwar (Muhammad), tell him, "He who gave them life in the first place will bring them back to life again. He has the best knowledge of all creatures.

036:079 Shakir Say: He will give life to them Who brought them into existence at first, and He is cognizant of all creation

036:079 Sherali Say, 'HE, Who created them the first time, will quicken them; and HE knows well the condition of every created thing.

036:079 Yusufali Say, 'He will give them life Who created them for the first time! for He is Well-versed in every kind of creation!-

036:080 Khan He, Who produces for you fire out of the green tree, when beholde! You kindle therewith.

036:080 Maulana Who produced fire for you out of the green tree, so that with it you kindle.

036:080 Pickthal Who hath appointed for you fire from the green tree, and behold! ye kindle from it.

036:080 Rashad He is the One who creates you from, the green trees, fuel which you burn for light.

036:080 Sarwar He has created fire for you out of the green tree from which you can kindle other fires.

036:080 Shakir He Who has made for you the fire (to burn) from the green tree, so that with it you kindle (fire).

036:080 Sherali HE Who produces for you fire out of the green tree, and behold, you kindle from it.

036:080 Yusufali "The same Who produces for you fire out of the green tree, when behold! ye kindle therewith (your own fires)!

036:081 Khan Is not He, Who created the heavens and the earth Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.

036:081 Maulana Is not He Who created the heavens and the earth able to create the like of them? Yea! And He is the Creator of all, the Knower.

036:081 Pickthal Is not He Who created the heavens and the earth able to create the like of them? Aye, that He is! for He is the All-Wise Creator,

036:081 Rashad Is not the One who created the heavens and the earth able to recreate the same? Yes indeed; He is the Creator, the Omniscient.

036:081 Sarwar Is the One who has created the heavens and the earth not able to create another creature like the human being? He certainly has the power to do so.

036:081 Shakir Is not He Who created the heavens and the earth the power to create the like of them? Yea! and He is, indeed, the Supreme Creator, the All- Knowing.

036:081 Sherali "Has not HE who created the heavens and the earth the power to create the like of them? Yea, and HE is, indeed, the Supreme Creator, the All- Knowing.

036:081 Yusufali "Is not He Who created the heavens and the earth able to create the like thereof?" - Yea, indeed! for He is the Creator Supreme, of skill and knowledge (infinite)!

036:082 Khan Verily, His Command, when He intends a thing, is only that He says to it, 'Be!' and it is!

036:082 Maulana His command, whenHe intends anything, is only to say to it, Be, and it is.

036:082 Pickthal But His command, when He intendeth a thing, is only that He saith unto it: Be! and it is.

036:082 Rashad All He needs do to do to carry out any command is to say to it, 'Be,' and it is.

036:082 Sarwar Whenever He decides to create something He has only to say, 'Exist,' and it comes into existence.

036:082 Shakir His command, when He intends anything, is only to say to it: Be, so it is.

036:082 Sherali Verily, HIS command, when HE intends a thing, is only that HE says concerning it, 'Be,' and it comes into being.

036:082 Yusufali Verily, when He intends a thing, His Command is, 'be', and it is!

036:083 Khan So Glorified is He and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all things, and to Him you shall be returned.

036:083 Maulana So glory be to Him in Whose hand is the kingdom of all things! and to Him you will be returned.

036:083 Pickthal Therefore Glory be to Him in Whose hand is the sovereignty over all things, and to Him you will be returned.

036:083 Rashad Therefore, glory be to the One in whose hand is the sovereignty over all things, and to Him you will be returned.

036:083 Sarwar All glory belongs to the One in whose hands is the control of all things. To Him you will all return.

036:083 Shakir So Holy is HE, in Whose hand is the dominion of all things. And to HIM will you be brought back.

036:083 Sherali So Holy is HE, in Whose hand is the dominion of all things: and to Him will ye be all brought back.

037:000 Translations of the Qur'an, Chapter 37: AS-SAAFFAT (THOSE WHO SET THE RANKS, DRAWN UP IN RANKS). Total Verses: 82. Revealed At: MAKKA

037:000 In the name of God, Most Gracious, Most Merciful

037:001 Section 1: Unity will prevail

037:001 Khan By those (angels) ranged in ranks (or rows).

037:001 Maulana By those ranging in ranks,

037:001 Pickthal By those who set the ranks in battle order

037:001 Rashad The arrangers in columns.

037:001 Sarwar I swear by (the angels) who stand in ranks,

037:001 Shakir I swear by those who draw themselves out in ranks

037:001 Sherali By those who range themselves in close ranks,

037:001 Yusufali By those who range themselves in ranks,
Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings. (None has the right to be worshipped but Allah).

The Lord of the heavens and the earth and what is between them, and the Lord of the eastern lands.

Lord of the heavens and of the earth and all that is between them, and Lord of the sun's risings.

The Lord of the heavens and the earth, and everything between them, and Lord of the easts.

He is the Lord of the heavens and the earth and all that is between them, the Lord of the Eastern regions.

Lord of the heavens and the earth and that which is between them, and Lord of the places from which light spreads forth.

Lord of the heavens and of the earth and all between them, and Lord of every point at the rising of the sun!

Verily! We have adorned the near heaven with the stars (for beauty).

Surely We have adorned the lower heaven with an adornment, the stars,

Lo! We have adorned the lowest heaven with an adornment, the stars,

And have guarded it against all rebellious devils.

We guarded it from every evil devil.

And (there is) a safeguard against every rebellious devil.

We have indeed decked the lower heaven with beauty (in) the stars,

And to guard against every rebellious devil.

And (there is) a safeguard against every rebellious Shaitan.

We have indeed decked the lower heaven with beauty (in) the stars,-

And have guarded it against all rebellious satans.

(For beauty) and for guard against all obstinate rebellious evil spirits,

They cannot listen to the higher group (angels) for they are pelted from every side.

They cannot listen to the exalted assembly and they are reproached from every side,

They cannot listen to the Highest Chiefs for they are pelted from every side,

The devils cannot hear those high above. They would be struck from all sides

They cannot listen to the exalted assembly and they are thrown at from every side,

They cannot listen to anything from the Exalted Assembly of angels - and they are pelted from every side,

(So) they should not strain their ears in the direction of the Exalted Assembly but be cast away from every side,

Outcast, and theirs is a constant (or painful) torment.

Driven off, and for them is a perpetual chastisement,

Outcast, and theirs is a perpetual torment;

They have been condemned; they have incurred an eternal retribution.

and driven away to suffer the necessary torment.

Being driven off, and for them is a perpetual chastisement,

Repulsed, and for them is a perpetual punishment -

Repulsed, for they are under a perpetual penalty,
And also our fathers of old?

What! when we are dead and have become dust and bones, shall we (then) be raised up (again)

They say, “Shall we be brought to life again after we die and turn into dust and bones?

When we are dead and have become dust and bones, do we get resurrected?

And say, “This is nothing but evident sorcery!

And they say, “This is obviously magic!

And say: “This is nothing but clear enchantment.

And they say: “This is nothing but plain sorcery.

And they say: “This is nothing but clear magic:

And they say, “This is nothing but plain sorcery.

And they say, “This is nothing but evident magic!

And say: “This is nothing but clear enchantment.

And they say: ‘Shall we be brought to life again after we die and turn into dust and bones?.

What! when we are dead and have become dust and bones, shall we then certainly be raised,

What! when we are dead and have become dust and broken bones, shall we then be raised up again?

And they say, “This is nothing but evident sorcery!

And many say: ‘This is nothing but evident sorcery!

And many say: “This is nothing but evident sorcery!

Nay, you (O Muhammad SAW) wondered (at their insolence) while they mock.

Nay! you wonder while they mock.

Nay, you wonder while they mock.

Nay, but thou dost marvel when they mock

And by the fact that they ridicule what thou sayest.

And they ridicule what thou sayest.

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And they ridicule what thou sayest.
037:018  And they will say: "Woe to us! This is the Day of Requital!"
037:019  And they will say: O woe to us! This is the day of Requital.
037:020  And say: Ah, woe for us! This is the Day of Judgment.
037:021  They will say, "Woe to us; this is the Day of Judgment."
037:022  They will say, "Woe to us! (They will be told), 'This is the day of receiving recompense'.
037:023  They shall say: O woe to us! this is the day of requital.
037:024  They will say, 'Alas for us! this is the day of Requital.'
037:025  They will say, "Ah! Woe to us! This is the Day of Judgment!!"

037:021  And they shall say: "This is the Day of Separation, which ye used to deny.
037:022  This is the Day of the final Decision which you used to deny.
037:023  This is the day of decision that you used to deny.
037:024  This is the day of Separation, which ye used to deny.
037:025  This is the day of the final Decision which you used to deny:'

037:021  The angels will be commanded: 'Assemble those who did wrong, together with their companions (from the devils) and what they used to worship
037:022  Gather together those who did wrong, together with their wives and what they used to worship
037:023  Gather together those who were unjust and their associates, and what they used to worship
037:024  Beside GOD, and guide them to the path of Hell.
037:025  Beside Allah; and lead them along the path of Hell.
037:022  'Bring ye up', it shall be said, "The wrong-doers and their wives, and the things they worshipped-

037:023  "Instead of Allah, and lead them on to the way of flaming Fire (Hell);
037:024  Besides Allah, then lead them to the way to hell.
037:025  Besides Allah, then lead them to the Way to the (Fierce) Fire!
037:024  "But stop them, verily they are to be questioned.
037:025  And stop them, for they shall be questioned:
037:026  And stop them, for they must be questioned.
037:022  Stop them, and ask them:
037:023  Stop them. They must be questioned.”
037:024  And stop them, for they shall be questioned:
037:025  'And stop them, for they shall be questioned.'
037:026  "But stop them, for they must be asked:

037:025  "What is the matter with you? Why do you not help one another (as you used to do in the world)?"
037:026  What is the matter with you that you help not one another?
037:027  "Why do you not help one another?"
037:028  They will be asked, "Why do you not help each other?"
037:029  What is the matter with you that you do not help each other?
037:030  They will be asked, "What is the matter with you that you help not one another?"
037:031  "What is the matter with you that ye help not each other?"
037:026 Khan Nay, but that Day they shall surrender.
037:026 Maulana Nay, on that day they will be submissive.
037:026 Pickthal Nay, but this day they make full submission.
037:026 Rashad They will be, on that day, totally submitting.
037:026 Sarwar In fact, on that day they will be submissive.
037:026 Shakir Nay! on that day they shall be submissive.
037:026 Sherali Nay, on that day they will surrender themselves completely.
037:026 Yusufali Nay, but that day they shall submit (to Judgment);
037:027 Khan And they will turn to one another and question one another.
037:027 Maulana And some of them will turn to others mutually questioning --
037:027 Pickthal And some of them draw near unto others, mutually questioning.
037:027 Rashad They will come to each other, questioning and blaming one another.
037:027 Sarwar They will turn to each other saying,
037:027 Shakir And some of them shall advance towards others, questioning each other.
037:027 Sherali And some of them will address others, questioning one another.
037:027 Yusufali And they will turn to one another, and question one another.
037:028 Khan They will say: "It was you who used to come to us from the right side [i.e. from the right side of one of us and beautify for us every evil, order us for polytheism, and stop us from the truth i.e. Islamic Monotheism and from every good deed]."
037:028 Maulana Saying: Surely you used to come to us from the right side.
037:028 Pickthal They say: Lo! ye used to come unto us, imposing, (swearing that ye spoke the truth).
037:028 Sarwar They shall say: Surely you used to come to us from the right side.
037:028 Shakir They say: Verily you used to come to us from the right.
037:028 Sherali They shall say: "It was ye who used to come to us from the right hand (of power and authority)!
037:029 Khan They will reply: "Nay, you yourselves were not believers.
037:029 Maulana They will say: Nay, you (yourselves) were not believers.
037:029 Pickthal They answer: Nay, but ye (yourselves) were not believers.
037:029 Rashad They will respond, "It is you who were not believers.
037:029 Sarwar Others will respond, "It was you who did not want to have any faith.
037:029 Shakir They shall say: Nay, you (yourselves) were not believers;
037:029 Sherali The others will answer, 'Nay, you yourselves were not believers,
037:029 Yusufali They will reply: "Nay, ye yourselves had no Faith!
037:030 Khan "And we had no authority over you. Nay! But you were transgressing people (disobedient, polytheists, and disbelievers).
037:030 Maulana And we had no authority over you, but you were an inordinate people.
037:030 Pickthal We had no power over you, but ye were wayward folk.
037:030 Rashad "We never had any power over you; it is you who were wicked.
037:030 Sarwar We had no authority over you, in fact, you were a rebellious people.
037:030 Shakir And we had no authority over you, but you were an inordinate people;
037:030 Sherali 'And we had no power over you; but you yourselves were a transgressing people;
037:030 Yusufali "Nor had we any authority over you. Nay, it was ye who were a people in obstinate rebellion!
037:031 Khan "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment).
037:031 Maulana So the word of our Lord has proved true against us: we shall surely taste.
037:031 Pickthal Now the Word of our Lord hath been fulfilled concerning us. Lo! we are about to taste (the doom).
037:031 Rashad "We justly incurred our Lord's judgment; now we have to suffer.
037:031 Sarwar Thus, the words of Our Lord about us have come true and now we are suffering the torment.
037:031 Shakir So the sentence of our Lord has come to pass against us: (now) we shall surely taste:
037:031 Sherali "Now the word of our Lord has been fulfilled against us that we must taste the punishment;
037:031 Yusufali "So now has been proved true, against us, the word of our Lord that we shall indeed (have to) taste (the punishment of our sins).
037:032 Khan "So we led you astray because we were ourselves astray."
037:032 Maulana We led you astray, for we ourselves were erring.
037:032 Pickthal Thus we misled you. Lo! we were (ourselves) astray.
037:032 Rashad "We misled you, only because we were astray,"
037:032 Sarwar We mislead you and we ourselves had also gone astray."
037:032 Shakir So we led you astray, for we ourselves were erring.
037:032 Sherali 'And we caused you to go astray for we ourselves had gone astray.'
037:032 Yusufali "We led you astray: for truly we were ourselves astray."
037:033 Khan Then verily, that Day, they will (all) share in the torment.
037:033 Maulana So, that day they will be sharers in the chastisement.
037:033 Pickthal Then lo! this day they (both) are sharers in the doom.
037:033 Rashad Thus, together they will all partake of the retribution on that day.
037:033 Sarwar On that day they will all share the torment.
037:033 Shakir So they shall on that day be sharers in the chastisement one with another.
037:033 Sherali Truly, on that day they will all be sharers in the punishment.
037:033 Yusufali Truly, that Day, they will (all) share in the Penalty.
For them there is a known provision: (in Paradise).

Save the servants of Allah, the purified ones.

Save the chosen servants of ALLAH;

Save single-minded slaves of Allah;

Save the sincere (and devoted) Servants of Allah.

Save the chosen slaves of Allah (faithful, obedient, true believers of Islamic Monotheism).

Save the sincere (and devoted) Servants of Allah.

Save the servants of Allah, the purified ones.

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Save single-minded slaves of Allah;

Save the sincere servants of God

Save the servants of Allah, the purified ones.

Save the chosen servants of ALLAH;

Save the sincere (and devoted) Servants of Allah.
037:042 Parallel English Quran

037:042 Khan Fruits; and they shall be honoured,
037:042 Maulana Fruits. And they are honoured,
037:042 Pickthal Fruits. And they will be honoured
037:042 Rashad All kinds of fruits. They will be honored.
037:042 Sarwar and fruits while they are honored.
037:042 Shakir Fruits, and they shall be highly honored,
037:042 Sherali Fruits; and they shall be honoured,
037:042 Yusufali Fruits (Delights); and they (shall enjoy) honour and dignity,

037:043 Khan In the Gardens of delight (Paradise),
037:043 Maulana In Gardens of delight,
037:043 Pickthal In the Gardens of delight,
037:043 Rashad In the gardens of bliss.
037:043 Sarwar (They will live) in the bountiful gardens,
037:043 Shakir In gardens of pleasure,
037:043 Sherali In the Gardens of Bliss,
037:043 Yusufali In Gardens of Felicity,

037:044 Khan Facing one another on thrones,
037:044 Maulana On thrones, facing each other.
037:044 Pickthal On couches facing one another;
037:044 Rashad On furnishings close to one another.
037:044 Sarwar on couches facing each other.
037:044 Shakir On thrones, facing each other.
037:044 Sherali Seated on thrones, facing one another;
037:044 Yusufali Facing each other on Thrones (of Dignity):

037:045 Khan Round them will be passed a cup of pure wine;
037:045 Maulana A bowl of running water will be made to go round them,
037:045 Pickthal A cup from a gushing spring is brought round for them,
037:045 Rashad Cups of pure drinks will be offered to them,
037:045 Sarwar They will be served with a cup full of crystal clear wine,
037:045 Shakir A bowl shall be made to go round them from water running out of springs,
037:045 Sherali They will be served round with a cup from a flowing fountain,
037:045 Yusufali Round will be passed to them a Cup from a clear-flowing fountain,

037:046 Khan White, delicious to the drinkers,
037:046 Maulana On thrones, facing each other.
037:046 Pickthal White, delicious to the drinkers,
037:046 Rashad Clear and delicious for the drinkers.
037:046 Sarwar delicious to those who drink it
037:046 Shakir White, delicious to those who drink.
037:046 Sherali Sparkling white, delicious to the drinkers;
037:046 Yusufali Crystal-white, of a taste delicious to those who drink (thereof),

037:047 Khan Neither they will have Ghoul (any kind of hurt, abdominal pain, headache, a sin, etc.) from that, nor will they suffer intoxication therefrom.
037:047 Maulana It deprives not of reason, nor are they exhausted therewith.
037:047 Pickthal Wherein there is no headache nor are they made mad thereby,
037:047 Rashad Never polluted, and never exhausted.
037:047 Sarwar but not harmful or intoxicating.
037:047 Shakir There shall be no trouble in it, nor shall they be exhausted therewith.
037:047 Sherali Wherein there will be no intoxication, nor will they be exhausted thereby.
037:047 Yusufali Free from headiness; nor will they suffer intoxication therefrom.

037:048 Khan And with them will be chaste females, restraining their glances (desiring none except their husbands), with wide and beautiful eyes.
037:048 Maulana And with them are those modest in gaze, having beautiful eyes,
037:048 Pickthal And with them are those of modest gaze, with lovely eyes,
037:048 Rashad With them will be wonderful companions,
037:048 Sarwar They will have with them loving wives with big black and white eyes
037:048 Shakir And with them shall be those who restrain the eyes, having beautiful eyes;
037:048 Sherali And with them will be chaste women, with restrained looks and large beautiful eyes;
037:048 Yusufali And besides them will be chaste women, restraining their glances, with big eyes (of wonder and beauty).

037:049 Khan (Delicate and pure) as if they were (hidden) eggs (well) preserved.
037:049 Maulana As if they were eggs, carefully protected.
037:049 Pickthal (Pure) as they were hidden eggs (of the ostrich).
037:049 Rashad Protected like fragile eggs.
037:049 Sarwar who are as chaste as sheltered eggs.
037:049 Shakir As if they were eggs carefully protected.
037:049 Sherali As though they were sheltered eggs.
037:049 Yusufali As if they were (delicate) eggs closely guarded.
037:050 Yusufali Then they will turn to one another, mutually questioning.
037:050 Maulana Then some of them will turn to others, questioning mutually.
037:050 Pickthtal And some of them draw near unto others, mutually questioning.
037:050 Rashad They will come to each other, and confer with one another.
037:050 Sarwar They will turn to each other and ask questions.
037:050 Sherali Then shall some of them address to others, questioning each other.
037:050 Yusufali Then they will turn to one another and question one another.
037:051 Khan A speaker of them will say: "Verily, I had a companion (in the world),
037:051 Maulana A speaker of them will say: Surely I had a comrade,
037:051 Pickthtal A speaker of them saith: Lo! I had a comrade
037:051 Rashad One of them will say, "I used to have a friend.
037:051 Sarwar One of them will say, "I had a companion who asked me,
037:051 Sherali A speaker from among them shall say: Surely I had a comrade of mine,
037:051 Yusufali One of them will start the talk and say: "I had an intimate companion (on the earth),
037:052 Khan Who used to say: "Are you among those who believe (in resurrection after death).
037:052 Maulana Who said: Art thou indeed of those who accept?
037:052 Pickthtal Who used to say: Art thou in truth of those who put faith (in his words)?
037:052 Rashad "He used to mock: 'Do you believe all this?"
037:052 Sarwar "Do you believe in the Day of Judgment?"
037:052 Sherali Who said: What! are you indeed of those who accept (the truth)?
037:052 Yusufali 'Who used to say, 'Art thou, indeed, among those who believe the Resurrection to be true?
037:052 Pickthtal 'Who used to say, 'Art thou amongst those who bear witness to the Truth (of the Message)?'
037:053 Khan "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?"
037:053 Maulana When we are dead and have become dust and bones, shall we then be required?
037:053 Pickthtal Can we, when we are dead and have become mere dust and bones - can we then verily be brought to book?
037:053 Rashad "After we die and turn into dust and bones, do we get called to account?"
037:053 Sarwar Shall we be recompensed for our deeds after we die and become bones and dust?.
037:053 Sherali 'What! when we are dead and have become dust and bones, shall we then be certainly brought to judgment?
037:053 Yusufali "When we die and become dust and bones, shall we indeed receive rewards and punishments?"
037:054 Khan (The man) said: "Will you look down?"
037:054 Maulana He will say: Will you look?
037:054 Pickthtal He saith: Will ye look?
037:054 Rashad He will say, "Just take a look!"
037:054 Sarwar Do you want to see him?" 
037:054 Sherali He shall say: Will you look on?
037:054 Yusufali The speaker will then ask those around him, 'Will you have a look and find out about him?'
037:054 Pickthtal (A voice) said: "Would ye like to look down?"
037:055 Khan So he looked down and saw him in the midst of the Fire.
037:055 Maulana Then he looked down and saw him in the midst of hell.
037:055 Pickthtal Then looketh he and seeth him in the depth of hell.
037:055 Rashad When he looks, he will see his friend in the heart of Hell.
037:055 Sarwar He will look down and see him in hell.
037:055 Sherali Then he looked down and saw him in the midst of hell.
037:055 Yusufali Then he will look himself and see him in the midst of the Fire,
037:055 Pickthtal He looked down and saw him in the midst of the Fire.
037:056 Khan He said: 'By Allah! You have nearly ruined me.
037:056 Maulana He will say: By Allah! thou hast almost caused me to perish;
037:056 Pickthtal He saith: By Allah, thou verily didst all but cause my ruin,
037:056 Rashad He (will go to him and) say, 'By GOD, you almost ruined me.
037:056 Sarwar He will say to his friend in hell, 'By God, you almost destroyed me.
037:056 Sherali He shall say: By Allah! you had almost caused me to perish;
037:056 Yusufali And will say to him, 'By ALLAH, thou hast almost caused my ruin,
037:056 Pickthtal He said: 'By Allah! thou wast little short of bringing me to perdition!
037:057 Khan "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)."
037:057 Maulana And had it not been for favour of my Lord, I should have been among those brought up.
037:057 Pickthtal And had it not been for the favour of my Lord, I too had been of those hated forth (to doom).
037:057 Rashad 'If it were not for my Lord's blessing, I would have been with you now.
037:057 Sarwar 'Had I not the guidance of my Lord, I would certainly have been brought into torment'.
037:057 Sherali And had it not been for the favor of my Lord, I would certainly have been among those brought up.
037:057 Yusufali But for the grace of my Lord, I should, surely, have been of those who are called up before Hell;
037:057 Pickthtal "Had it not been for the Grace of my Lord, I should certainly have been among those brought (there)!
037:058 Khan  (Allah informs about that true believer that he said): "Are we then not to die (any more)?
037:058 Maulana  Are we not to die
037:058 Pickthai  Are we then not to die
037:058 Rashad  "(Do you still believe) that we die,
037:058 Sarwar  He will ask his companion, "Did you not say that there would only be one death
037:058 Shakir  Tell me, is it not so that we are not going to suffer death again?
037:058 Yusufali  "Is it (the case) that we shall not die,
037:059 Khan  "Except our first death, and we shall not be punished? (after we have entered Paradise)."
037:059 Maulana  Except our previous death? And are we not to be chastised?
037:059 Pickthai  Saving our former death, and are we not to be punished?
037:059 Rashad  "only the first death, and we never receive any requital?"
037:059 Sarwar  and that we would not be punished?"
037:059 Shakir  Except our previous death? And we shall not be chastised?
037:059 Yusufali  "Except our first death, and that we are not to be punished?"
037:060 Khan  Truly, this is the supreme success!
037:060 Maulana  Surely this is the mighty achievement.
037:060 Pickthai  Lo! this is the supreme triumph.
037:060 Rashad  Such is the greatest triumph.
037:060 Sarwar  This is certainly the greatest triumph
037:060 Shakir  Most surely this is the mighty achievement.
037:060 Yusufali  Verily this is the supreme achievement!
037:061 Khan  For the like of this let the workers work.
037:061 Maulana  For the like of this, then, let the workers work.
037:061 Pickthai  For the like of this, then, let the workers work.
037:061 Rashad  This is what every worker should work for.
037:061 Sarwar  for which one must strive hard.
037:061 Shakir  For the like of this then let the workers work.
037:061 Yusufali  For the like of this let all strive, who wish to strive.
037:062 Khan  Is that (Paradise) better entertainment or the tree of Zaqqum (a horrible tree in Hell)?
037:062 Maulana  Is this the better entertainment or the tree of Zaqqum?
037:062 Pickthai  Is this better as a welcome, or the tree of Zaqqum?
037:062 Rashad  Is this a better destiny, or the tree of bitterness?
037:062 Sarwar  Is this not a better reward than the tree of Zaqqum
037:062 Shakir  Is this better as an entertainment or the tree of Zaqqum?
037:062 Yusufali  Is that better as an entertainment, of the tree of Zaqqum?'
037:063 Khan  Truly We have made it (as) a trail for the Zalimun (polytheists, disbelievers, wrong-doers, etc.).
037:063 Maulana  Surely We have made it a trial for the wrongdoers.
037:063 Pickthai  Lo! We have appointed it a torment for wrong-doers.
037:063 Rashad  We have rendered it a punishment for the transgressors.
037:063 Sarwar  which We have made as a torment for the unjust?
037:063 Shakir  Surely We have made it to be a trial to the unjust.
037:063 Yusufali  Verily, WE have made it a trial for the wrongdoers.
037:064 Khan  Verily, it is a tree that springs out of the bottom of Hell-fire,
037:064 Maulana  It is a tree that grows in the bottom of hell --
037:064 Pickthai  Lo! it is a tree that springeth in the heart of hell.
037:064 Rashad  It is a tree that grows in the heart of Hell.
037:064 Sarwar  (Zaqqum) is a tree which grows from the deepest part of hell,
037:064 Shakir  Surely it is a tree that-grows in the bottom of the hell;
037:064 Yusufali  For it is a tree that springs forth in the bottom of Hell;
037:065 Khan  The shoots of its fruit-stalks are like the heads of Shayatin (devils);
037:065 Pickthai  Its crop is as it were the heads of devils
037:065 Rashad  Its flowers look like the devils' heads.
037:065 Sarwar  and its fruits are like the heads of devils.
037:065 Shakir  Its produce is as it were the heads of the serpents.
037:065 Yusufali  The fruit thereof is as though it were the heads of serpents.
037:065 Yusufali  The shoots of its fruit-stalks are like the heads of devils:
Then see what was the end of those who were warned.

Then see how was the end of those warned.

See how terrible was the end of those who were warned.

Note the consequences for those who have been

Then see the nature of the consequence for those warned,

Then see what was the end of those warned

But We sent aforetime, among them, (messengers) to admonish them;

And WE had sent Warners among them.

And certainly We sent among them warners.

And indeed We sent among them warners (Messengers);

And truly before them, many of the ancients went astray

And most of the ancient peoples had erred before them.

And certainly most of the ancients went astray before them,

And indeed most of the men of old went astray before them,

Truly they found their fathers on the wrong Path;

They found their fathers erring.

Surely they found their fathers going astray,

They found their fathers astray.

They indeed found their fathers astray,

Verily, they found their fathers on the wrong path;

Then shall their return be to the (Blazing) Fire.

Then, surely, their return shall be Hell.

They can only return to hell.

And afterward, lo! their return is surely unto hell.

Then their return is surely to the flaming Fire.

Then on top of that they will be given a mixture of boiling water to drink so that it becomes a mixture (of boiling water and Zaqqum in their bellies).

Then surely they shall have after it a drink of boiling water.

And afterward, lo! thereupon they have a drink of boiling water

Then they will top it with a hellish drink.

Then they will have on top of it a mixture of boiling water.

Then most surely they shall have after it to drink of a mixture prepared in boiling water.

Then shall their return be to the (Blazing) Fire.

Then thereafter, verily, their return is to the flaming fire of Hell.

Then their return is surely to the flaming Fire.

And they blindly followed in their footsteps.

And they hurried on in their footsteps.

And they made haste (to follow) in their footsteps.

And they hurried on in their footsteps.

And they are being hastened on.

And verily most of the ancients went astray before them,

And most of the ancient peoples had erred before them.

And truly before them, many of the ancients went astray;-

And indeed We sent among them warners (Messengers);

And indeed We sent among them warners.

And verily We sent among them warners.

And we have sent to them warners.

And certainly We sent warners to them.

And WE had sent Warners among them.

But We sent aforetime, among them, (messengers) to admonish them;-

Then see what was the end of those who were warned (but heeded not).

Then see what was the end of those warned -

Then see the nature of the consequence for those warned,

Note the consequences for those who have been warned.

See how terrible was the end of those who were warned.

Then see how was the end of those warned,

Behold, then, how evil was the end of those who were warned,

Then see what was the end of those who were admonished (but heeded not),-
Except the chosen slaves of Allah (faithful, obedient, and true believers of Islamic Monotheism).

And indeed Nuh (Noah) invoked Us, and We are the Best of those who answer (the request).

And Nuh certainly called upon Us, and how excellent Answerer of Prayers are WE!

Noah did certainly call upon Us, and how excellent Answerer of Prayers are WE!
037:082 Khan Then We drowned the other (disbelievers and polytheists, etc.).
037:082 Maulana Then We drowned the others.
037:082 Pickthal Then We did drown the others.
037:082 Rashad We drowned all the others.
037:082 Sarwar We drowned all the others (besides Noah and his people).
037:082 Shakir Then We drowned the others.
037:082 Sherali Then We drowned the others.
037:082 Yusufali Then the rest we overwhelmed in the Flood.
037:083 Khan And, verily, among those who followed his [Nuh's (Noah)] way (Islamic Monotheism) was Ibrahim (Abraham).
037:083 Maulana And surely of his party was Abraham.
037:083 Pickthal And lo! of his persuasion verily was Abraham
037:083 Rashad Among his followers was Abraham.
037:083 Sarwar Abraham was one of his followers.
037:083 Shakir And most surely Ibrahim followed his way.
037:083 Sherali And, verily, of his party was Abraham;
037:083 Yusufali Verily among those who followed his Way was Abraham.
037:084 Khan When he came to his Lord with a pure heart [attached to Allah Alone and none else, worshipping none but Allah Alone true Islamic Monotheism, pure from the filth of polytheism].
037:084 Maulana When he came to his Lord with a secure heart.
037:084 Pickthal When he came unto his Lord with a whole heart;
037:084 Rashad He came to his Lord wholeheartedly.
037:084 Sarwar He turned to his Lord with a sound heart
037:084 Shakir When he came to his Lord with a free heart,
037:084 Sherali When he came to his Lord with a pure heart;
037:084 Yusufali Behold! he approached his Lord with a sound heart.
037:085 Khan When he said to his father and to his people: "What is it that which you worship?
037:085 Maulana When he said to his sire and his people: What is it that you worship?
037:085 Pickthal When he said unto his father and his folk: What is it that ye worship?
037:085 Rashad He said to his father and his people, "What are you worshipping?
037:085 Sarwar and asked his father and his people, "What is that you worship?,
037:085 Shakir When he said to his father and his people: What is it that you worship?
037:085 Sherali When he said to his father and to his people, 'What is it that you worship?
037:085 Yusufali Behold! he said to his father and to his people, "What is that which ye worship?
037:086 Khan "Is it a falsehood aliha (gods) other than Allah that you seek?
037:086 Maulana A lie -- gods besides Allah do you desire?
037:086 Pickthal Is it a falsehood - gods beside Allah - that ye desire?
037:086 Rashad "Is it these fabricated gods, instead of GOD, that you want?
037:086 Sarwar Do you want to worship false idols as your lords besides God?,
037:086 Shakir A lie-- gods besides Allah-- do you desire?
037:086 Sherali A lie - false gods beside ALLAH do you desire?
037:086 Yusufali 'Is it a falsehood- gods other than Allah- that ye desire?
037:087 Khan "Then what do you think about the Lord of the 'Alamin (mankind, jinns, and all that exists)"
037:087 Maulana What is then your idea about the Lord of the worlds?
037:087 Pickthal What then is your opinion of the Lord of the Worlds?
037:087 Rashad "What do you think of the Lord of the universe?"
037:087 Sarwar What do you think of the Lord of the Universe?"
037:087 Shakir What is then your idea about the Lord of the world?
037:087 Sherali "What think ye of the Lord of the worlds?"
037:087 Yusufali "Then what is your idea about the Lord of the worlds?"
037:088 Khan Then he cast a glance at the stars (to deceive them),
037:088 Maulana Then he glanced a glance at the stars,
037:088 Pickthal And he glanced a glance at the stars
037:088 Rashad He looked carefully at the stars.
037:088 Sarwar The people invited him to attend their feast). Then he looked at the stars
037:088 Shakir Then he looked at the stars, looking up once,
037:088 Sherali Then he cast a glance at the stars,
037:088 Yusufali Then did he cast a glance at the Stars.
037:089 Khan And he said: "Verily, I am sick (with plague. He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan's feast)."
037:089 Maulana And said: Surely I am sick (of your deities).
037:089 Pickthal Then said: Lo! I feel sick!
037:089 Rashad Then he gave up and said, "I am tired of this!"
037:089 Sarwar and said, "I am sick!";
037:089 Shakir Then he said: Surely I am sick (of your worshipping these).
037:089 Sherali And said, 'I am feeling unwell.'
037:089 Yusufali And he said, "I am indeed sick (at heart)!"
They said, "Build him a furnace, and throw him into the blazing fire!"

They said: Build for him a building and throw him into the flames.

They said: Build for him a building, then cast him into the flaming fire.

"But Allah has created you and what you make!"

"Whereas ALLAH has created you and also your handiwork?"

"What is the matter with you that you speak not?"

"What is the matter with you that you worship what you yourselves carve out, and what you make?"

"What aileth you that ye speak not?"
And We called out to him saying: O Ibrahim!

So when they had both submitted their wills (to Allah), and he had laid him prostrate on his forehead,

When (the son) was old enough to work with him, he said, “My son, I have had a dream in which I offer you in sacrifice to Allah, so look what you think!” He said: “O my father! Do that which you are commanded. If Allah please, you will find me of the patient ones.”

And he replied, “Father, fulfill whatever you are commanded to do and you will find me patient, by the will of God.”

And when (the son) was old enough to work with him, (Abraham) said: O my dear son, I have seen in a dream that I must sacrifice thee. So look, what thinkest thou? He said: O my father! Do that which thou art commanded. Allah willing, thou shalt find me of the steadfast.

And when he was old enough to walk with him, he said, “My son, I have had a dream that I must sacrifice you. What do you think of this?” He replied, “Father, fulfill whatever you are commanded to do and you will find me patient, by the will of God.”

And when he attainted to working with him, he said: “O my son! surely I have seen in a dream that I should sacrifice you; consider then what you see. He said: O my father! do what you are commanded; if Allah please, you will find me of the patient ones.

And when he was old enough to run along with him, he said, “O my dear son, I have seen in a dream that I offer thee in sacrifice. So consider what thou thinkest of it.” He replied, “O my father, do as thou art commanded; thou wilt find me, if ALLAH please, steadfast in my faith.”

Then, when (the son) reached the age of (serious) work with him, he said: “O my son! I see in vision that I offer thee in sacrifice. Now see what is thy view!” (The son) said: “O my father! Do as thou art commanded: thou wilt find me, if Allah so wills one practising Patience and Constancy!”

So We gave him the glad tidings of a forbearing son.

So We gave him the good news of a boy, possessing forbearance.

So We gave him tidings of a gentle son.

So We gave him the good news of a boy ready to suffer and forbear.

And when he (his son) was old enough to walk with him, he said: “O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allah), so look what you think!” He said: “O my father! Do that which you are commanded, Insha’ Allah (if Allah will), you shall find me of the patient (the patient ones, etc.).”

But when he became of (age to) work with him, he said: O my son, I have seen in a dream that I should sacrifice thee: so consider what thou seest. He said: O my father, do as thou art commanded; if Allah please, thou wilt find me patient.

And when (his son) was old enough to work with him, (Abraham) said: “O my son! I have seen in a dream that I must sacrifice thee. So look, what thinkest thou? He said: O my father! Do that which thou art commanded. Allah willing, thou shalt find me of the steadfast.”

And when he was old enough to work with him, he said: “O my son! I have had a dream that I must sacrifice you. What do you think of this?” He replied, “Father, fulfill whatever you are commanded to do and you will find me patient, by the will of God.”

And he said: “Lo! I am going unto my Lord Who will guide me.”

And when he was old enough to work with him, he said: “My son, I see in a dream that I am sacrificing you. What do you think?” He said, “O my father, do what you are commanded to do. You will find me, GOD willing, patient.”

And when (his son) reached the age of (serious) work with him, he said: “O my son! I see in vision that I offer thee in sacrifice. Now see what is thy view!” (The son) said: “O my father! Do as thou art commanded: thou wilt find me, if Allah so wills one practising Patience and Constancy!”

Then, when they had both submitted themselves (to the Will of Allah), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);
And We gave him the good news of Isaac, a prophet among the good ones.

And We gave him the glad news of the birth of Isaac, one of the righteous Prophets.

Then we gave him the good news about the birth of Isaa, to be one of the righteous prophets.

And We gave him the good news of Isaac, a prophet, a righteous one.

And We gave him the glad tidings of Ishaque (Isaac) a Prophet from the righteous.

For he was one of Our believing servants.

Surely, he was one of Our believing servants.

Lo! he is one of Our believing slaves.

Surely he was one of our believing servants.

And We gave him the glad tidings of Ishaque (Isaac) a Prophet from the righteous.

And We gave him the good news of the birth of Isaac, one of the righteous Prophets.

And We gave him the good news of Isaac - a prophet - of the righteous.
037:113 Khan  We blessed him and Ishaque (Isaac), and of their progeny are (some) that do right, and some that plainly wrong themselves.
037:113 Maulana  And We blessed him and Isaac. And of their offspring some are doers of good, but some are clearly unjust to themselves.
037:113 Pickthai  And We blessed him and Isaac. And of their seed are some who do good, and some who plainly wrong themselves.
037:113 Rashad  We blessed him and Isaac. Among their descendants, some are righteous, and some are wicked transgressors.
037:113 Sarwar  We had blessed him and Isaac. Some of their offspring were righteous and others were openly unjust to themselves.
037:113 Shakir  And We showered Our blessings on him and on Ishaq; and of their offspring are the doers of good, and (also) those who are clearly unjust to their own souls.
037:113 Sherali  And WE bestowed blessings on him and on Isaac. And among their progeny are some who do good and others who clearly wrong themselves.
037:113 Yusufali  We blessed him and Isaac: but of their progeny are some that do right, and (some) that obviously do wrong, to their own souls.
037:114 Khan  Section 4: Moses, Aaron, Elias and Lot
037:114 Maulana  And, indeed We gave Our Grace to Musa (Moses) and Harun (Aaron).
037:114 Pickthai  And We verily gave grace unto Moses and Aaron,
037:114 Rashad  We also blessed Moses and Aaron.
037:114 Sarwar  We certainly bestowed Our favor upon Moses and Aaron.
037:114 Shakir  And certainly We conferred a favor on Musa and Haroun.
037:114 Sherali  And, indeed, WE bestowed favours on Moses and Aaron.
037:114 Yusufali  Again (of old) We bestowed Our favour on Moses and Aaron,
037:115 Khan  And We saved them and their people from the great distress;
037:115 Maulana  And We delivered them, and their people from the mighty distress.
037:115 Pickthai  And saved them and their people from the great distress,
037:115 Rashad  We delivered them and their people from the great disaster.
037:115 Sarwar  and saved them and their people from great distress.
037:115 Shakir  And We delivered them both and their people from the mighty distress.
037:115 Sherali  And WE saved them both and their people from the great distress;
037:115 Yusufali  And We delivered them and their people from (their) Great Calamity;
037:116 Khan  And helped them, so that they became the victors;
037:116 Maulana  And We helped them, so they were the vanquishers.
037:116 Pickthai  And helped them so that they became the victors.
037:116 Rashad  We supported them, until they became the winners.
037:116 Sarwar  We helped them and they were victorious.
037:116 Shakir  And We helped them, so they were the vanquishers.
037:116 Sherali  And WE helped them, and it was they who were victorious.
037:116 Yusufali  And We helped them, so they overcame (their troubles);
037:117 Khan  And We gave them the clear Scripture;
037:117 Maulana  And We gave them both the clear Book.
037:117 Pickthai  And We gave them the clear Scripture
037:117 Rashad  We gave both of them the profound scripture.
037:117 Sarwar  We gave them the enlightening Book,
037:117 Shakir  And We gave them both the Book that made (things) clear.
037:117 Sherali  And WE gave them the Book that made everything clear;
037:117 Yusufali  And We gave them the Book which helps to make things clear;
037:118 Khan  And guided them to the Right Path;
037:118 Maulana  And We guided them on the right way.
037:118 Pickthai  And showed them the right path.
037:118 Rashad  We guided them in the right path.
037:118 Sarwar  guided them to the right path.
037:118 Shakir  And We guided them both on the right way.
037:118 Sherali  And WE guided them to the right path.
037:118 Yusufali  And We guided them to the Straight Way.
037:119 Khan  And We left for them (a goodies remembrance) among generations (to come) in later times;
037:119 Maulana  And We granted them among the later generations (the salutation),
037:119 Pickthai  And We left for them among the later folk (the salutation).
037:119 Rashad  We preserved their history for subsequent generations.
037:119 Sarwar  and perpetuated their praise in later generations.
037:119 Shakir  And WE perpetuated (praise) to them among the later generations.
037:119 Sherali  And WE left for them a good name among the succeeding generations. -
037:119 Yusufali  And We left (this blessing) for them among generations (to come) in later times:
037:120 Khan  Salamun (peace) be upon Musa (Moses) and Harun (Aaron)!"
037:120 Maulana  Peace be to Moses and Aaron!
037:120 Pickthai  Peace be unto Moses and Aaron!
037:120 Rashad  Peace be upon Moses and Aaron.
037:120 Sarwar  Peace be with Moses and Aaron.
037:120 Shakir  Peace be on Musa and Haroun.
037:120 Sherali  Peace be on Moses and Aaron!
037:120 Yusufali  "Peace and salutation to Moses and Aaron!"
037:121 Sherali Verily, thus do We reward the Muhsinun (good-doers - see V.2:112).
037:121 Maulana Thus do We reward the doers of good.
037:121 Pickthal Lo! thus do We reward the good.
037:121 Rashad We thus reward the righteous.
037:121 Sarwar Thus do We reward the righteous ones.
037:121 Shakir Even thus do We reward the doers of good.
037:121 Sherali Thus, indeed, do WE reward those who do good.
037:121 Yusufali Thus indeed do We reward those who do right.
037:122 Sherali Verily! They were two of Our believing slaves.
037:122 Maulana Surely they were both of Our believing servants.
037:122 Pickthal Lo! they are two of Our believing slaves.
037:122 Rashad Both of them were among our righteous servants.
037:122 Sarwar They were two of Our believing servants.
037:122 Shakir Surely they were both of Our believing servants.
037:122 Sherali Surely, they were both among Our believing servants.
037:122 Yusufali For they were two of our believing Servants.
037:123 Sherali And verily, Iliyas (Elias) was one of the Messengers.
037:123 Maulana And Elias was surely of those sent.
037:123 Pickthal And lo! Elias was of those sent (to warn),
037:123 Rashad Elias was one of the messengers.
037:123 Sarwar Elias was certainly a Messenger.
037:123 Shakir And Ilyas was most surely of the messengers.
037:123 Sherali And, assuredly, Elias also was one of the Messengers,
037:123 Yusufali So also was Elias among those sent (by Us).
037:124 Sherali When he said to his people: "Will you not fear Allah?
037:124 Maulana When he said to his people: Will you not guard against evil?
037:124 Pickthal When he said unto his folk: 'Will ye not ward off (evil)?
037:124 Rashad He said to his people, "Would you not work righteousness?"
037:124 Sarwar He told his people, "Why do you not have fear of God?!
037:124 Shakir When he said to his people: Do you not guard (against evil)?
037:124 Sherali When he said to his people, 'Will you not be God-fearing?'
037:124 Yusufali Behold, he said to his people, "Will ye not fear (Allah)?
037:125 Sherali "Will you call upon Ba`l (a well-known idol of his nation whom they used to worship) and forsake the Best of creators,
037:125 Maulana Do you call upon Ba`l and forsake the Best of the creators,
037:125 Pickthal Will ye cry unto Baal and forsake the Best of creators,
037:125 Rashad "Do you worship a statue, instead of the Supreme Creator?"
037:125 Sarwar Do you worship Ba`al and abandon the Best Creator.
037:125 Shakir What! do you call upon Ba`l and forsake the best of the creators,
037:125 Sherali 'Do you call on Ba`l and forsake the Best of creators -
037:125 Yusufali "Will ye call upon Baal and forsake the Best of Creators,-
037:126 Sherali "Allah, your Lord and the Lord of your forefathers?"
037:126 Maulana Allah, your Lord and the Lord of your fathers of yore?
037:126 Pickthal Allah, your Lord and Lord of your forefathers?
037:126 Rashad "GOD; your Lord, and the Lord of your forefathers!"
037:126 Sarwar who is your Lord and the Lord of your forefathers?"
037:126 Shakir Allah, your Lord and the Lord of your fathers of yore?
037:126 Sherali ALLAH, your Lord and the Lord of your forefathers of old?"
037:126 Yusufali "Allah, your Lord and Cherisher and the Lord and Cherisher of your fathers of old?"
037:127 Sherali But they denied him [Iliyas (Elias)], so they will certainly be brought forth (to the punishment),
037:127 Maulana But they rejected him, so they shall be brought up,
037:127 Pickthal But they denied him, so they surely will be haled forth (to the doom)
037:127 Rashad They disbelieved him. Consequently, they had to be called to account.
037:127 Sarwar They called him a liar. Thus, all of them will suffer torment
037:127 Shakir But they called him a liar, therefore they shall most surely be brought up.
037:127 Sherali But they rejected him, and they will, surely, be brought before God to render an account of their deeds;
037:127 Yusufali But they rejected him, and they will certainly be called up (for punishment),-
037:128 Sherali Except the chosen slaves of Allah.
037:128 Maulana But not the servants of Allah, the purified ones.
037:128 Pickthal Save single-minded slaves of Allah.
037:128 Rashad Only GOD's servants who are absolutely devoted to Him alone (are saved).
037:128 Sarwar except the sincere servants of God.
037:128 Shakir But not the servants of Allah, the purified ones.
037:128 Sherali Except the chosen servants of ALLAH.
037:128 Yusufali Except the sincere and devoted Servants of Allah (among them).
037:129 Khan And We left for him (a goodly remembrance) among generations (to come) in later times;
037:129 Maulana And We granted him among the later generations (the salutation),
037:129 Pickthal And we left for him among the later folk (the salutation):
037:129 Rashad We preserved his history for subsequent generations.
037:129 Sarwar We perpetuated his praise in the later generations.
037:129 Shakir And We perpetuated to him (praise) among the later generations.
037:129 Sherali And WE left for him a good name among the later generations.
037:129 Yusufali And We left (this blessing) for him among generations (to come) in later times:

037:130 Khan Salamun (peace) be upon Ilyasin (Elias)!”
037:130 Maulana Peace be to Elias!
037:130 Pickthal Peace be unto Elias!
037:130 Rashad Peace be upon Elias, and all those like Elias.
037:130 Sarwar Peace be with the followers of Elias.
037:130 Shakir “Peace be on Ilyas.
037:130 Sherali Peace be on Elias and his people !
037:130 Yusufali “Peace and salutation to such as Elias!”

037:131 Khan Verily, thus do We reward the Muhsinun (good-doers, who perform good deeds totally for Allah's sake only - see V.2:112).
037:131 Maulana Even thus We reward the doers of good.
037:131 Pickthal Lo! thus do We reward the good.
037:131 Rashad We thus reward the righteous.
037:131 Sarwar In this way do We reward the righteous ones.
037:131 Shakir Even thus do We reward the doers of good.
037:131 Sherali Thus, indeed, do WE reward those who do good.
037:131 Yusufali Thus indeed do We reward those who do right.

037:132 Khan Verily, he was one of Our believing slaves.
037:132 Maulana Surely he was one of Our believing servants.
037:132 Pickthal Lo! he is one of our believing slaves.
037:132 Rashad He was one of our believing servants.
037:132 Sarwar He was one of Our believing servants.
037:132 Shakir Surely he was one of Our believing servants.
037:132 Sherali Surely, he was one of Our believing servants.
037:132 Yusufali For he was one of our believing Servants.

037:133 Khan And verily, Lout (Lot) was one of the Messengers.
037:133 Maulana And Lot was surely of those sent.
037:133 Pickthal And lo! Lot verily was of those sent (to warn).
037:133 Rashad Lot was one of the messengers.
037:133 Sarwar Lot was certainly a Messenger.
037:133 Shakir And Lut was most surely of the messengers.
037:133 Sherali And assuredly, Lot, too, was one of the Messengers,
037:133 Yusufali So also was Lut among those sent (by Us).

037:134 Khan When We saved him and his family, all,
037:134 Maulana When We delivered him and his people, all --
037:134 Pickthal When We saved him and his household, every one,
037:134 Rashad We saved him and all his family.
037:134 Sarwar We rescued him and his whole family,
037:134 Shakir When We delivered him and his followers, all--
037:134 Sherali When WE delivered him and all his family,
037:134 Yusufali Behold, We delivered him and his adherents, all

037:135 Khan Except an old woman (his wife) who was among those who remained behind.
037:135 Maulana Except an old woman among those who remained behind.
037:135 Pickthal Save an old woman among those who stayed behind;
037:135 Rashad Only the old woman was doomed.
037:135 Sarwar except for an old woman who remained behind.
037:135 Shakir Except an old woman (who was) amongst those who tarried.
037:135 Sherali Except an old women who was among those who stayed behind.
037:135 Yusufali Except an old woman who was among those who lagged behind:

037:136 Khan Then We destroyed the rest [i.e. the towns of Sodom at the place of the Dead Sea (now) in Palestine]. [See the "Book of History" by Ibn Kathir].
037:136 Maulana Then We destroyed the others.
037:136 Pickthal Then We destroyed the others.
037:136 Rashad We annihilated all the others.
037:136 Sarwar Then We totally destroyed the others.
037:136 Shakir Then We destroyed the others.
037:136 Sherali Then WE utterly destroyed the others.
037:136 Yusufali Then We destroyed the rest.
037:137 Khan  Verily, you pass by them in the morning.
037:137 Maulana  And surely you pass by them in the morning.
037:137 Pickthal  And lo! ye verily pass by (the ruin of) them in the morning
037:137 Rashad  You still pass by their ruins by day.
037:137 Sarwar  You pass by (their ruined town) in the morning and at night.
037:137 Shakir  And most surely you pass by them in the morning,
037:137 Sherali  And, surely, you pass by them in the morning,
037:137 Yusufali  Verily, ye pass by their (sites), by day-
037:138 Khan  And at night; will you not then reflect?
037:138 Maulana  And at night. Do you not then understand?
037:138 Pickthal  And at night; have ye then no sense?
037:138 Rashad  And by night. Would you understand?
037:138 Sarwar  Will you then not understand?.
037:138 Shakir  And at night; do you not then understand?
037:138 Sherali  And by night, Will you not understand?
037:138 Yusufali  And by night: will ye not understand?
037:139 Khan  And, verily, Yunus (Jonah) was one of the Messengers.
037:139 Maulana  And Jonah was surely of those sent.
037:139 Pickthal  And lo! Jonah verily was of those sent (to warn)
037:139 Rashad  Jonah was one of the messengers.
037:139 Sarwar  Jonah was certainly a Messenger.
037:139 Shakir  And Yunus was most surely of the messengers.
037:139 Sherali  And, surely, Jonah also was one of the Messengers,
037:139 Yusufali  So also was Jonah among those sent (by Us).
037:140 Khan  When he ran to the laden ship,
037:140 Maulana  When he fled to the laden ship,
037:140 Pickthal  When he fled unto the laden ship,
037:140 Rashad  He escaped to the loaded ship.
037:140 Sarwar  He abandoned his people
037:140 Shakir  When he ran away to a ship completely laden,
037:140 Sherali  When he fled to the laden ship;
037:140 Yusufali  When he ran away (like a slave from captivity) to the ship (fully) laden,
037:141 Khan  He (agreed to) cast lots, and he was among the losers,
037:141 Maulana  So he shared with others but was of those cast away.
037:141 Pickthal  And then drew lots and was of those rejected;
037:141 Rashad  He rebelled and thus, he joined the losers.
037:141 Sarwar  and sailed away in a laden ship, wherein people cast lots. Because he lost, he was thrown into the water.
037:141 Shakir  So he shared (with them), but was of those who are cast off.
037:141 Sherali  And he cast lots with the crew of the ship and was of the losers.
037:141 Yusufali  He (agreed to) cast lots, and he was condemned.
037:142 Khan  Then a (big) fish swallowed him and he had done an act worthy of blame.
037:142 Maulana  So the fish took him into its mouth while he was blamable.
037:142 Pickthal  And the fish swallowed him while he was blameworthy;
037:142 Rashad  Consequently, the fish swallowed him, and he was the one to blame.
037:142 Sarwar  The fish swallowed him up and he deserved (all this).
037:142 Shakir  So the fish swallowed him while he did that for which he blamed himself
037:142 Sherali  And the fish swallowed him while he was reproaching himself.
037:142 Yusufali  Then the big Fish did swallow him, and he had done acts worthy of blame.
037:143 Khan  Had he not been of them who glorify Allah,
037:143 Maulana  But had he not been of those who glorify (Us),
037:143 Pickthal  And had he not been one of those who glorify (Allah)
037:143 Rashad  If it were not that he resorted to meditation (on God),
037:143 Sarwar  Had he not glorified God,
037:143 Shakir  But had it not been that he was of those who glorify (Us),
037:143 Sherali  And had he not been of those who glorify God,
037:143 Yusufali  Had it not been that he (repeated and) glorified Allah,
037:144 Khan  He would have indeed remained inside its belly (the fish) till the Day of Resurrection.
037:144 Maulana  He would have tarried in its belly till the day when they are raised.
037:144 Pickthal  He would have tarried in its belly till the day when they are raised;
037:144 Rashad  he would have stayed in its belly until the Day of Resurrection.
037:144 Sarwar  he would certainly have remained inside the fish until the Day of Resurrection.
037:144 Shakir  He would certainly have tarried in its belly to the day when they are raised.
037:144 Sherali  He would, surely, have tarried in its belly till the Day of Resurrection.
037:144 Yusufali  He would certainly have remained inside the Fish till the Day of Resurrection.
037:145 Khan  But We cast him forth on the naked shore while he was sick,
037:145 Maulana  Then We cast him on the naked shore, while he was sick.
037:145 Pickthall  Then We cast him on a desert shore while he was sick;
037:145 Rashad  We had him thrown up into the desert, exhausted.
037:145 Sarwar  We cast him out of the fish unto dry land and he was sick.
037:145 Shakir  Then We cast him on to the vacant surface of the earth while he was sick.
037:145 Sherali  Then WE cast him on a bare tract of land, and he was sick;
037:145 Yusufali  But We cast him forth on the naked shore in a state of sickness,
037:146 Khan  And We caused a plant of gourd to grow over him.
037:146 Maulana  And We caused a gourd to grow up for him.
037:146 Pickthall  And We caused a tree of gourd to grow above him;
037:146 Rashad  We had a tree of edible fruit grown for him.
037:146 Shakir  And We caused to grow up for him a gourd plant.
037:146 Sherali  And WE caused a gourd plant to grow over him.
037:146 Yusufali  And We caused to grow, over him, a spreading plant of the gourd kind.
037:147 Khan  And We sent him to a hundred thousand (people) or even more.
037:147 Maulana  And We sent him to a hundred thousand or more.
037:147 Pickthall  And We sent him to a hundred thousand (folk) or more
037:147 Rashad  Then we sent him to a hundred thousand, or more.
037:147 Sarwar  We made a plant of gourd grow up for him.
037:147 Shakir  And We sent him to a hundred thousand, rather they exceeded.
037:147 Sherali  And WE sent him as a Messenger to a hundred thousand people or more,
037:147 Yusufali  And We sent him (on a mission) to a hundred thousand (men) or more.
037:148 Khan  And they believed; so We gave them enjoyment for a while.
037:148 Maulana  And they believed, so We gave them provision till a time.
037:148 Pickthall  And they believed, therefor We gave them comfort for a while.
037:148 Rashad  They did believe, and we let them enjoy this life.
037:148 Sarwar  We sent him to a hundred thousand or more people. They believed in him so We granted them enjoyment for an appointed time.
037:148 Shakir  And they believed, so We gave them provision till a time.
037:148 Sherali  And they all believed; so WE permitted them to enjoy life for a long while.
037:148 Yusufali  And they believed; so We permitted them to enjoy (their life) for a while.
037:149 Khan  Now ask them (O Muhammad SAW): "Are there (only) daughters for your Lord and sons for them?"
037:149 Maulana  Now ask them whether thy Lord has daughters and they have sons?
037:149 Pickthall  Now ask them (O Muhammed): Hath thy Lord daughters whereas they have sons?
037:149 Rashad  Ask them if your Lord have daughters, while they have sons!
037:149 Sarwar  (Muhammad), ask them, Do daughters belong to your Lord and sons to them?.
037:149 Shakir  Then ask them whether your Lord has daughters and they have sons.
037:149 Sherali  Now ask them whether thy Lord has daughters, whereas they have sons.
037:149 Yusufali  Now ask them their opinion: Is it that thy Lord has (only) daughters, and they have sons?-
037:150 Khan  Or did We create the angels females while they were witnesses?
037:150 Maulana  Or did We create the angels females, while they witnessed?
037:150 Pickthall  Or created We the angels females while they were present?
037:150 Rashad  Did we create the angels to be females? Did they witness that?
037:150 Sarwar  Did WE create the angels females while they were witnesses?
037:150 Shakir  Or did We create the angels females while they were witnesses?
037:150 Sherali  Did WE create the angels females while they were witnesses?
037:150 Yusufali  Or that We created the angels female, and they are witnesses (therefor)?
037:151 Khan  Verily, it is of their falsehood that they (Quraish pagans) say:
037:151 Maulana  Now surely it is of their own lie that they say:
037:151 Pickthall  Lo! it is of their falsehood that they say:
037:151 Rashad  Indeed, they grossly blaspheme when they say.
037:151 Sarwar  It is only because of their false invention that they say,
037:151 Shakir  Now surely it is of their own lie that they say:
037:151 Sherali  Now, surely, it is of their fabrications that they say,
037:151 Yusufali  Is it not that they say, from their own invention,
037:152 Khan  "Allah has begotten off spring or children (i.e. angels are the daughters of Allah)?" And, verily, they are liars!
037:152 Maulana  Allah has begotten. And truly they are liars.
037:152 Pickthall  Allah hath begotten. Allah! verily they tell a lie.
037:152 Rashad  "GOD has begotten a son." Indeed, they are liars.
037:152 Sarwar  God has begotten a son. They are certainly liars.
037:152 Shakir  Allah has begotten; and most surely they are liars.
037:152 Sherali  'ALLAH has begotten children;' and they are certainly liars.
037:152 Yusufali  "Allah has begotten children"? but they are liars!
037:153 Maulana  Has He (then) chosen daughters rather than sons?
037:153 Pickthel (And again of their falsehood): He hath preferred daughters to sons.
037:153 Rashad Did He choose the girls over the boys?
037:153 Sarwar Has He chosen daughters in preference to sons?.
037:153 Shakir Has He chosen daughters in preference to sons?
037:153 Sherali Has He chosen daughters in preference to sons?
037:153 Yusufali Did He (then) choose daughters rather than sons?
037:154 Khan What is the matter with you? How do you decide?
037:154 Maulana What is the matter with you? How you judge!
037:154 Pickthel What aileth you? How judge ye?
037:154 Rashad What is wrong with your logic?
037:154 Sarwar Woe to you! How terrible is your Judgment.
037:154 Shakir What is the matter with you, how is it that you judge?
037:154 Sherali What is the matter with you? How judge ye?
037:154 Yusufali What is the matter with you? How judge ye?
037:155 Khan Will you not then remember?
037:155 Maulana Will you not then mind?
037:155 Pickthel Will ye not then reflect?
037:155 Rashad Why do you not take heed?
037:155 Sarwar Do you not understand?.
037:155 Shakir Will you not then mind?
037:155 Sherali Will you not take heed?
037:155 Yusufali Will ye not then receive admonition?
037:156 Khan Or is there for you a plain authority?
037:156 Maulana Or have you a clear authority?
037:156 Pickthel Or have ye a clear warrant?
037:156 Rashad Do you have any proof?
037:156 Sarwar Do you have clear authority?.
037:156 Shakir Or have you a clear authority?
037:156 Sherali Or, have you a clear authority?
037:156 Yusufali Or have ye an authority manifest?
037:157 Khan Then bring your Book if you are truthful!
037:157 Maulana Then bring your Book, if you are truthful.
037:157 Pickthel Then produce your writ, if ye are truthful.
037:157 Rashad Show us your book, if you are truthful.
037:157 Sarwar Bring your book if what you say is true.
037:157 Shakir Then bring your book, if you are truthful.
037:157 Sherali Then produce your book, if you are truthful.
037:157 Yusufali Then bring ye your Book (of authority) if ye be truthful!
037:158 Khan And they have invented a kinship between Him and the jinns, but the jinns know well that they have indeed to appear (before Him) (i.e. they will be brought for accounts).
037:158 Maulana And they assert a relationship between Him and the jinn. And certainly the jinn know that they will be brought up (for judgment) --
037:158 Pickthel And they imagine kinship between him and the jinn, whereas the jinn know well that they will be brought before (Him).
037:158 Rashad They even invented a special relationship between Him and the jinns. The jinns themselves know that they are subservient.
037:158 Sarwar They have said that there is a relationship between Him and the jinn. The jinn certainly know that they will all be brought to suffer torment.
037:158 Shakir And they assert a relationship between Him and the jinn, and certainly the jinn do know that they shall surely be brought up.
037:158 Sherali And they assert a kinship between HIM and the jinn while the jinn themselves know well that they will be brought before ALLAH for judgment.
037:158 Yusufali And they have invented a blood-relationship between Him and the Jinns: but the Jinns know (quite well) that they have indeed to appear (before his Judgment-Seat)!
037:159 Khan Glorified is Allah! (He is Free) from what they attribute unto Him!
037:159 Maulana Glory be to Allah from what they describe! -
037:159 Pickthel Glorified be Allah from that which they attribute (unto Him),
037:159 Rashad GOD be glorified: far above their claims.
037:159 Sarwar God is too glorious to be described as they describe Him
037:159 Shakir Glory be to Allah (for freedom) from what they describe;
037:159 Sherali Holy is ALLAH and free from what they attribute to HIM !
037:159 Yusufali Glory to Allah! (He is free) from the things they ascribe (to Him)!
037:160 Khan Except the slaves of Allah, whom He choses (for His Mercy i.e. true believers of Islamic Monotheism who do not attribute false things unto Allah).
037:160 Maulana But not so the servants of Allah, the purified ones.
037:160 Pickthel Save single-minded slaves of Allah.
037:160 Rashad Only GOD's servants who are devoted to Him alone (are saved).
037:160 Sarwar except the servants of God, sincere and devoted.
037:160 Shakir But not so the servants of Allah, the purified ones.
037:160 Sherali But the chosen servants of ALLAH do not attribute anything derogatory to HIM.
037:160 Yusufali Not (so do) the Servants of Allah, sincere and devoted.
037:161 Khan    So, verily you (pagans) and those whom you worship (idols).
037:161 Maulana  So surely you and that which you serve,
037:161 Pickthah  Lo! verily, ye and that which ye worship,
037:161 Rashad    Indeed, you and what you worship.
037:161 Sarwar    You and whatever you worship.
037:161 Shakir    So surely you and what you worship,
037:161 Sherali   Verily, you and what you worship -
037:161 Yusufali  For, verily, neither ye nor those ye worship-

037:162 Khan    Cannot lead astray [turn away from Him (Allah) anyone of the believers],
037:162 Maulana  Not against Him can you cause (any) to fall into trial,
037:162 Pickthah  Ye cannot excite (anyone) against Him.
037:162 Rashad    Cannot impose anything on Him.
037:162 Sarwar    cannot mislead anyone
037:162 Shakir    Not against Him can you cause (any) to fall into trial,
037:162 Sherali   None of you can mislead anyone against HIM,
037:162 Yusufali  Can lead (any) into temptation concerning Allah,

037:163 Khan    Except those who are predestined to burn in Hell!
037:163 Maulana  Save him who will burn in the flaming Fire.
037:163 Pickthah  Save him who is to burn in hell.
037:163 Rashad    Only you will burn in Hell.
037:163 Sarwar    except those who are doomed to enter hell.
037:163 Shakir    except those who are doomed to enter hell.
037:163 Sherali   Except only him who shall burn in Hell.
037:163 Yusufali  Except such as are (themselves) going to the blazing Fire!

037:164 Khan    There is not one of us (angels) but has his known place (or position);
037:164 Maulana  And there is none of us but has an assigned place,
037:164 Pickthah  There is not one of us but hath his known position.
037:164 Rashad    Each one of us has a specific job.
037:164 Sarwar    The angels say, 'Each of us has an appointed place.
037:164 Shakir    And there is none of us but has an assigned place,
037:164 Sherali   They say, 'There is not one of us but has known a station;
037:164 Yusufali  (Those ranged in ranks say): "Not one of us but has a place appointed;

037:165 Khan    Verily, we (angels), we stand in rows for the prayers (as you Muslims stand in rows for your prayers);
037:165 Pickthah  Lo! we, even we are they who set the ranks,
037:165 Rashad    We are the arrangers.
037:165 Sarwar    We stand in ranks (for prayer)
037:165 Shakir    And most surely we are they who draw themselves out in ranks,
037:165 Sherali   And, verily, we are those who stand ranged in rows,
037:165 Yusufali  "And we are verily ranged in ranks (for service);

037:166 Khan    Verily, we (angels), we are they who glorify (Allah's Praises i.e. perform prayers).
037:166 Maulana  And we truly glorify (Him).
037:166 Pickthah  Lo! we, even we are they who hymn His praise
037:166 Rashad    We have duly glorified (our Lord),
037:166 Sarwar    and we glorify God".
037:166 Shakir    And we are most surely they who declare the glory (of Allah).
037:166 Sherali   And we, verily, are those who glorify ALLAH.
037:166 Yusufali  "And we are verily those who declare (Allah's) glory!"

037:167 Khan    And indeed they (Arab pagans) used to say;
037:167 Maulana  And surely they used to say:
037:167 Pickthah  And indeed they used to say:
037:167 Rashad    They used to say,
037:167 Sarwar    Even though they (unbelievers) say,
037:167 Shakir    And surely they used to say:
037:167 Sherali   And, surely, the Meccan disbelievers used to say,
037:167 Yusufali  And there were those who said,

037:168 Khan    "If we had a reminder as had the men of old (before the coming of Prophet Muhammad SAW as a Messenger of Allah).
037:168 Maulana  Had we a reminder from those of yore,
037:168 Pickthah  If we had but a reminder from the men of old
037:168 Rashad    "Had we received the correct instructions from our parents,
037:168 Sarwar    'Had we received guidance from the people living before us,
037:168 Shakir    Had we a reminder from those of yore,
037:168 Sherali   'If we had with us a Reminder like that of the people of old,
037:168 Yusufali  "If only we had had before us a Message from those of old,
037:169 Khan And, verily, Our Word has gone forth of old for Our slaves, the Messengers,
037:169 Maulana And certainly Our word has already gone forth to Our servants, to those sent,
037:169 Pickthal And verily Our word went forth of old unto Our bondmen sent (to warn)
037:169 Rashad Our decision is already decreed for our servants the messengers.
037:169 Sarwar We decreed that Our Messenger servants
037:169 Shakir And certainly Our word has already gone forth in respect of Our servants, the messengers:
037:170 Sherali And, surely, Our word has gone forth to Our servants, the Messengers,
037:170 Yusufali Already has Our Word been passed before (this) to our Servants sent (by Us),
037:171 Khan That they verily would be made triumphant.
037:171 Maulana That they, surely they, will be helped,
037:171 Pickthal That they verily would be helped,
037:171 Rashad They are surely the victors.
037:171 Sarwar will certainly be victorious
037:171 Shakir Most surely they shall be the assisted ones
037:171 Sherali That it is, certainly, they who will be helped;
037:172 Sherali That they, surely they, will be helped,
037:172 Yusufali That they would certainly be assisted,
037:173 Khan And that Our hosts, they verily would be the victors.
037:173 Maulana And Our hosts, surely they, will be triumphant.
037:173 Pickthal And that Our host, they verily would be the victors.
037:173 Rashad Our soldiers are the winners.
037:173 Sarwar and that Our army will be triumphant.
037:173 Shakir And most surely Our host alone shall be the victorious ones.
037:173 Sherali And that it is Our host that will, certainly, be victorious.
037:173 Yusufali And that Our forces,—they surely must conquer.
037:174 Khan So turn away (O Muhammad SAW) from them for a while,
037:174 Maulana So turn away from them till a time,
037:174 Pickthal So withdraw from them (O Muhammad) awhile,
037:174 Rashad So disregard them for awhile.
037:174 Sarwar (Muhammad), stay away from them for a while
037:174 Sherali Therefore turn away from them till a time,
037:174 Sherali So turn thou away from them for a while,
037:174 Yusufali So turn thou away from them for a little while,
037:175 Khan And watch them and they shall see (the punishment)!
037:175 Maulana And watch them, they too will see.
037:175 Pickthal And watch, for they will (soon) see.
037:175 Rashad Watch them; they too will watch.
037:175 Sarwar and watch them. They, too, will watch.
037:175 Shakir (and then) see them, so they too shall see.
037:175 Sherali And watch them, for they will soon see their own end.
037:175 Yusufali And watch them (how they fare), and they soon shall see (how thou farest)!
037:176 Khan Do they seek to hasten on Our Torment?
037:176 Maulana Would they hasten on Our chastisement?
037:176 Pickthal Would they hasten on Our doom?
037:176 Rashad Do they challenge our retribution?
037:176 Sarwar Do they want to suffer Our torment immediately?.
037:176 Shakir What! would they then hasten on Our chastisement?
037:176 Sherali Is it then Our punishment that they seek to hasten on?
037:176 Yusufali Do they wish (indeed) to hurry on our Punishment?
037:177 Then, when it descends into their courtyard (i.e. near to them), evil will be the morning for those who had been warned!

037:177 But when it cometh home to them, then it will be a hapless morn for those who have been warned.

037:177 When it hits them one day, it will be a miserable day; they have been sufficiently warned.

037:177 But when it shall descend in their court, evil shall then be the morning of the warned ones.

037:177 But when it descends into their courtyard, it will be an evil morning for those who were warned.

037:177 But when it descends into the open space before them, evil will be the morning for those who were warned (and heeded not)!

037:178 So turn (O Muhammad SAW) away from them for a while,

037:178 And turn away from them till a time,

037:178 Withdraw from them awhile

037:178 Disregard them for awhile.

037:178 Stay away from them for a while

037:178 And turn away from them for a little while.

037:178 And watch, for they too will see.

037:178 And watch, for they will (soon) see.

037:178 Watch them; they too will watch.

037:178 and watch. They, too, will watch.

037:178 And (then) see, for they too shall see.

037:178 And watch, for they will soon see their own end.

037:178 And watch (how they fare) and they soon shall see (how thou farest)!

037:180 Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him!

037:180 Glory be to thy Lord, the Lord of Might, above what they describe!

037:180 Glorified be thy Lord, the Lord of Majesty, from that which they attribute (unto Him)

037:180 Glory be to your Lord, the great Lord; far above their claims.

037:180 Your Lord, the Lord of Honor, is too exalted to be considered as they describe Him.

037:180 Glory be to your Lord, the Lord of Honor, above what they describe.

037:180 Holy is thy Lord, the Lord of Power, far above that which they assert.

037:180 Glory be to thy Lord, the Lord of Honour and Power! (He is free) from what they ascribe (to Him)!

037:181 And peace be on the Messengers!

037:181 And peace be to those sent!

037:181 And peace be unto those sent (to warn).

037:181 Peace be upon the messengers.

037:181 Peace be with the Messengers (of God).

037:181 And peace be on the messengers.

037:181 And peace is ever upon the Messengers!

037:181 And Peace on the messengers!

037:182 And all the praise and thanks be to Allah, Lord of the 'Alamin (mankind, jinns and all that exists).

037:182 And praise be to Allah, the Lord of the worlds!

037:182 And praise be to Allah, Lord of the Worlds!

037:182 Praise be to GOD, Lord of the universe.

037:182 It is only God, the Lord of the Universe, who deserves all praise.

037:182 And all praise belongs to ALLAH, the Lord of the worlds.

037:182 And Praise to Allah, the Lord and Cherisher of the Worlds.

037:615 And verily we are ranged in ranks,

038:000 Translations of the Qur'an, Chapter 38: SAD (THE LETTER SAD). Total Verses: 88. Revealed At: MAKKA

038:000 In the name of God, Most Gracious, Most Merciful

038:001 Section 1: The Enemy’s Discomfiture

038:001 Sad, [These letters (Sad etc.) are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings]. By the Qur'an full of reminding.

038:001 Truthful God! By the Qur’an, possessing eminence!

038:001 Sad. By the renowned Qur'an,

038:001 S. (Saad), and the Quran that contains the proof.

038:001 Sad! I swear by the Quran, which is full of reminders of God, (that you are a Messenger).

038:001 Suad, I swear by the Quran, full of admonition,

038:001 Sád, WE cite as proof the Qur'an, which is full of exhortation, that it is Our revealed Word.

038:001 Sad: By the Qur'an, Full of Admonition: (This is the Truth).
Some textual content extracted from the document.
Or have they the treasures of the Mercy of thy Lord, the All-Mighty, the Real Bestower?

What an army of the allies is here put to flight! A defeated host are (all) the factions that are there.

Instead, whatever forces they can muster - even if all their parties banded together - will be defeated.

A host of deserters of the allies shall be here put to flight.

A defeated host are (all) the factions that are there.

They are a host of the confederates which shall be routed here.

But there - will be put to flight even a host of confederates.

Before them (were many who) belied Messengers, the people of Nuh (Noah); and 'Ad; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people),

The people of Noah, and 'Ad, and Pharaoh, the lord of hosts, rejected (prophets) before them,

The folk of Noah before them denied (their messenger) and (so did the tribe of) 'Ad, and Pharaoh firmly planted, and.

Disbelieving before them were the people of Noah, 'Ad, and the mighty Pharaoh.

The people of Noah, Ad and the dominating Pharaoh had rejected Our revelations.

The people of Nuh and Ad, and Pharaoh the lord of spikes, rejected (messengers) before them.

Before them the people of Noah, and the tribe of Ad and Pharaoh, the Lord of stakes, rejected the Messengers as liars;

Before them (were many who) rejected messengers, the people of Noah, and 'Ad, and Pharaoh, the Lord of Stakes,

And Thamud, and the people of Lot, and the dwellers of the wood, such were the confederates.

And Thamud and the people of Lot and the dwellers of the thicket. These were the parties (opposing Truth).

And (the tribe of) Thamud, and the folk of Lot, and the dwellers in the wood: these were the factions.

Also, Thamoud, the people of Lot, the dwellers of the Woods (of Midyan); those were the opponents.

So also did the people of Thamud, Lot, and the dwellers of the Forest.

And Samood and the people of Lot and the dwellers of the thicket; these were the parties.

And the tribe of Thamud, and the People of Lot, and the dwellers of the Wood - these were the confederates too.

And Thamud, and the people of Lot, and the Companions of the Wood; such were the Confederates.

Not one of them but belied the Messengers, therefore My Torment was justified,

Not one of them but rejected the messengers, so just was My retribution.

Not one of them but did deny the messengers, therefore My doom was justified,

Each of them disbelieved the messengers and thus, My retribution was inevitable.

Each of them who rejected the Messenger become subject to Our punishment.

There was none of them but called the messengers liars, so just was My retribution.

Not one of them but treated their Messengers as liars, so MY punishment justly overtook them.

Not one (of them) but rejected the messengers, but My punishment came justly and inevitably (on them).

Section 2: David's Enemies

And these only wait for a single Saihah [shout (i.e. the blowing of the Trumpet by the angel Israfil Sarafil)] there will be no pause or ending thereto [till everything will perish except Allah (the only God full of Majesty, Bounty and Honour)].

And these wait but for one cry, wherein there is no delay.

These wait for but one Shout, there will be no second thereto.

These people can expect a single blow, from which they never recover.

They had only to wait for the single inevitable blast.

Nor do these await aught but a single cry, there being no delay in it.

These now wait only for a single blast, and there shall be no delaying it.

These (today) only wait for a single mighty Blast, which (when it comes) will brook no delay.
And they say: Our Lord! Hasten on for us the portion before the Day of Reckoning.

They challenged: "Our Lord, why do you not rush the retribution for us, before the Day of Reckoning?"

They scornfully said, "Lord, show us the record of our deeds before the day when everyone must present the account of their deeds."

And they say: O our Lord! hasten on to us our portion before the day of reckoning.

They say, O Lord, hasten to us our portion of the punishment before the Day of Reckoning.

They say: Our Lord! hasten to us our sentence (even) before the Day of Account?

Be patient (O Muhammad) of what they say, and remember Our slave Dawud (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allah).

Bear patiently what they say, and remember Our servant David, the possessor power. He ever turned (to Allah).

Also the birds were committed to him in glorifying Us in the evening and in the morning.

And WE strengthened his kingdom, giving him wisdom and decisive speech.

And (so did) the birds assembled: all with him [Dawud (David)] did turn (to Allah i.e. glorified His Praises).

The birds gathered together. All were obedient to him.

And the birds gathered around him in flocks.

And WE subjected to him the mountains,

And (so did) the birds assembled: all with him [Dawud (David)] did turn (to Allah i.e. glorified His Praises).

And t

They say: Our Lord! Hasten on for us our fate before the Day of Reckoning.

They say: "Our Lord! Hasten to us Qittana (i.e. our Record of good and bad deeds so that we see it) before the Day of Reckoning!!"
Verily, this my brother (in religion) has ninety nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

This is my brother. He has ninety-nine ewes and I have a single ewe. Then he said, Make it over to me, and he has prevailed against me in dispute.

Lo! this my brother hath ninety and nine ewes while I had one ewe; and he said: Entrust it to me, and he conquered me in speech.

"This brother of mine owneth ninety nine sheep, while I own one sheep. He wants to mix my sheep with his, and continues to pressure me."

One of them said, "This is my brother who has ninety-nine ewes when I have only one. He has demanded me to place that one in his custody; he had the stronger argument."

Surely this is my brother; he has ninety-nine ewes and I have a single ewe; but he said: Make it over to me, and he has prevailed against me in discourse.

"Now this my brother has ninety-nine ewes, and I have only one ewe. Yet he says, 'Give it to me,' and he has been overbearing to me in his address."

"This man is my brother: He has nine and ninety ewes, and I have (but) one: Yet he says, 'commit her to my care,' and is (moreover) harsh to me in speech."

[David (David)] said (immediately without listening to the opponent); "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dawud (David) guessed that We have tried him, and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allah) in repentance.

He said: Surely he has wronged thee in demanding thy ewe (to add) to his own ewes. And surely many partners wrong one another save those who believe and do good, and very few are they! And David knew that We had tried him, so he asked his Lord for protection, and he fell down bowing and turned (to God).

(David) said, He hath wronged thee in demanding thine ewe in addition to his ewes, and lo! many partners oppress one another, save such as believe and do good works, and they are few. And David guessed that We had tried him, and he sought forgiveness of his Lord, and he bowed himself and fell down prostrate and repented.

He said, "He is being unfair to you by asking to combine your sheep with his. Most people who combine their properties treat each other unfairly, except those who believe and work righteousness, and these are so few." Afterwards, David wondered if he made the right judgment. He thought that we were testing him. He then implored his Lord for forgiveness, bowed down, and repented.

David said, He has certainly been unjust in demanding your ewe from you. Most partners transgress against each other except for the righteously striving believers who are very few." David realized that it was a test from Us so he asked forgiveness from his Lord and knelt down before him in repentance.

He said: Surely he has been unjust in demanding your ewe (to add) to his own ewes; and most surely most of the partners act wrongfully towards one another, save those who believe and do good, and very few are they; and Dawood was sure that We had tried him, so he sought the protection of his Lord and he fell down bowing and turned time after time (to Him).

(David) said, 'Surely, he has wronged thee in asking for thy ewe to add to his own ewes. And certainly many partners transgress against one another, except those who believe in Allah and act righteous; and these are but few.' And David thought that WE had tried him; so he asked forgiveness of his Lord, and fell down bowing in worship and turned to HIM.

(David) said: "He has undoubtedly wronged thee in demanding thy (single) ewe to be added to his (flock of) ewes: truly many are the partners (in business) who wrong each other: Not so do those who believe and do good, and how few are they! And David knew that We had tried him, so he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to Allah in repentance).

So WE forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise).

So We gave him this protection, and he had a nearness to Us and an excellent resort.

So We forgave him that; and lo! he had access to Our presence and a happy journey's end.

We forgave him in this matter. We have granted him a position of honor with us, and a beautiful abode.

Therefore We rectified for him this, and most surely he had a nearness to Us and an excellent resort.

So WE forgave him his default; and, indeed, he had a position of nearness with US and an excellent resort.

So We forgave him this (lapse): he enjoyed, indeed, a Near Approach to Us, and a beautiful place of (Final) Return.

O Dawud (David)! Verily! We have placed you as a successor on earth, so judge you between men in truth (and justice) and follow not your desire for it will mislead you from the Path of Allah. Verily! Those who wander astray from the Path of Allah (shall) have a severe torment, because they forgot the Day of Reckoning.

O David, surely We have made thee a ruler in the land; so judge between men justly and follow not desire, lest it lead thee astray from the path of Allah. Those who go astray from the path of Allah, for them is surely a severe chastisement because they forgot the day of Reckoning.

O David, we have made you a ruler on earth. Therefore, you shall judge among the people equitably, and do not follow your personal opinion, lest it diverts you from the way of God. Surely, those who stray off the way of GOD incur severe retribution for forgetting the Day of Reckoning.

O Dawood ! surely We have made you a ruler in the land; so judge between men with justice and do not follow desire, lest it should lead thee astray from the path of Allah; (as for) those who go astray from the path of Allah, they shall surely have a severe punishment because they forgot the day of reckoning.

Surely WE said to him, 'O David, WE have made thee a viceregent in the earth; so judge between men with justice, and follow not vain desire, lest it should lead thee astray from the way of ALLAH.' Surely, those, who go astray from the way of ALLAH, will have a severe punishment, because they forgot the Day of Reckoning.

O David! We did indeed make thee a viceregent on earth: so judge thou between men in truth (and justice): Nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of Allah: for those who wander astray from the Path of Allah, is a Penalty Grievous, for that they forget the Day of Account.
038:027 Khan And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islamic Monotheism) from the Fire!

038:027 Maulana And We created not the heaven and the earth and what is between them in vain. That is the opinion of those who disbelieve. So woe to those who disbelieve on account of the Fire!

038:027 Pickthal And We created not the heaven and the earth and all that is between them in vain. That is the opinion of those who disbelieve. And woe unto those who disbelieve, from the Fire!

038:028 Khan Shall We treat those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, as Mufsidun (those who associate partners in worship with Allah and commit crimes) on earth? Or shall We treat the Muttaqun (pious - see V.2:2), as the Fujjar (criminals, disbelievers, wicked, etc)?

038:028 Maulana Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make the dutiful like the wicked?

038:028 Pickthal Shall We treat those who believe and do good works as those who spread corruption in the earth? or shall We treat the pious as the wicked?

038:028 Rashad Shall We treat those who believe and lead a righteous life as we treat those who commit evil on earth? Shall We treat the righteous as we treat the wicked?

038:028 Sarwar Do We consider the rightly striving believers equal to the evil-doers in the land? Are the pious ones equal to those who openly commit sin?.

038:028 Shakir Shall We treat those who believe and do good like the mischief-makers in the earth? Or shall We make those who guard (against evil) like the wicked?

038:028 Sherali Shall We treat those who believe and do good works like those who act corruptly in the earth? Shall WE treat the righteous like the wicked?

038:028 Yusufali Shall We treat those who believe and work deeds of righteousness, the same as those who do mischief on earth? Shall We treat those who guard against evil, the same as those who turn aside from the right?

038:029 Khan (This is) a Book (the Qur'an) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember.

038:029 Maulana (This is) a Book that We have revealed to thee abounding in good, that they may ponder over its verses, and that the men of understanding may mind.

038:029 Pickthal (This is) a Scripture that We have revealed unto thee, full of blessing, that they may ponder its revelations, and that men of understanding may reflect.

038:029 Rashad This is a scripture that we sent down to you, that is sacred - perhaps they reflect on its verses. Those who possess intelligence will take heed.

038:029 Sarwar It is a blessed Book which We have revealed for you so that you will reflect upon its verses and so the people of understanding will take heed.

038:029 Shakir (It is) a Book We have revealed to you abounding in good that they may ponder over its verses, and that those endowed with understanding may be mindful.

038:029 Sherali This is a Book which WE have revealed to thee, full of excellences, that they may reflect over its verses, and that those gifted with understanding may take heed.

038:029 Yusufali (Here is) a Book which We have sent down unto thee, full of blessings, that they may mediate on its Signs, and that men of understanding may receive admonition.

038:030 Khan And to Dawud (David) We gave Sulaiman (Solomon). How excellent (a) slave! Verily, he was ever oft-returning in repentance (to Us)!

038:030 Maulana And We gave to David Solomon. Most excellent the servant! Surely he ever turned (to Allah).

038:030 Pickthal And We bestowed on David, Solomon, How excellent a slave! Lo! he was ever turning in repentance (toward Allah).

038:030 Rashad To David we granted Solomon; a good and obedient servant.

038:030 Sarwar We granted Solomon to David, a blessed servant of Ours and certainly the most repentant person.

038:030 Shakir And We gave to Dawood Sulaiman, most excellent the servant! Surely he was frequent in returning (to Allah).

038:030 Sherali And WE bestowed on David Solomon who was an excellent servant of Ours. He was always turning to US.

038:030 Yusufali To David We gave Solomon (for a son), - How excellent in Our service! Ever did he turn (to Us)!

038:031 Khan When there were displayed before him, in the afternoon, well trained horses of the highest breed [for Jihad (holy fighting in Allah's Cause)].

038:031 Maulana When well-bred, swift (horses) were brought to him at evening --

038:031 Pickthal When there were shown to him at eventide lighfooted courser

038:031 Rashad One day he became preoccupied with beautiful horses, until the night fell.

038:031 Sarwar When the noble galloping horses were displayed to him one evening.

038:031 Shakir When there were brought to him in the evening (horses) still when standing, swift when running--

038:031 Sherali When there were brought before him at eventide steeds of noblest breed and swift of foot,

038:031 Yusufali Behold, there were brought before him, at eventide coursers of the highest breeding, and swift of foot;
038:032 And he said: "Alas! I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)" till the time was over, and (the sun) had hidden in the veil (of night).

038:033 He then said: "I enjoyed the material things more than I enjoyed worshipping my Lord, until the sun was gone.

038:034 And others were placed at his disposal.

038:035 And also others bound in fetters.

038:036 And others fettered in chains.

038:037 In the veil (of night):

038:038 So We tried Solomon by (causing death to his son) and leaving his body on Solomon's chair. Then he turned to God, seeking his mercy.

038:039 He then said: "I enjoyed the material things more than I enjoyed worshipping my Lord, until the sun was gone. And he said: "Truly do I love the love of good things because they remind me of my Lord.' And when they were hidden behind the veil, we tested Solomon by (causing death to his son) and leaving his body on Solomon's chair. Then he turned to Us in repentance,

038:040 And verily We tried Solomon, and set upon his throne a (mere) body, so he turned (to Allah).

038:041 He said, 'Bring them back.' Then he started stroking their legs and necks.

038:042 And also others bound in fetters.

038:043 We tested Solomon by (causing death to his son) and leaving his body on Solomon's chair. Then he turned to Us in repentance, and also others bound in fetters.

038:044 We (answered his prayer and) committed the wind at his disposal, pouring rain wherever he wanted.

038:045 He said, 'I love the love of good things because they remind me of my Lord.' And when they were hidden behind the veil, we tested Solomon by (causing death to his son) and leaving his body on Solomon's chair. Then he turned to Us in repentance,

038:046 And also others bound in fetters.

038:047 And the giants, all sorts of architects and builders, and divers.

038:048 We (answered his prayer and) committed the wind at his disposal, pouring rain wherever he wanted.

038:049 He said, 'I love the love of good things because they remind me of my Lord.' And when they were hidden behind the veil, we tested Solomon by (causing death to his son) and leaving his body on Solomon's chair. Then he turned to Us in repentance,

038:050 And also others bound in fetters.

038:051 He said, 'I love the love of good things because they remind me of my Lord.' And when they were hidden behind the veil, we tested Solomon by (causing death to his son) and leaving his body on Solomon's chair. Then he turned to Us in repentance,

038:052 And also others bound in fetters.

038:053 We tested Solomon by (causing death to his son) and leaving his body on Solomon's chair. Then he turned to Us in repentance, and also others bound in fetters.

038:054 We (answered his prayer and) committed the wind at his disposal, pouring rain wherever he wanted.

038:055 He said, 'I love the love of good things because they remind me of my Lord.' And when they were hidden behind the veil, we tested Solomon by (causing death to his son) and leaving his body on Solomon's chair. Then he turned to Us in repentance,
And take in thy hand a little grass, and strike therewith: and break not (thy oath). Truly We found him full of patience and constancy. How excellent a servant was he! Surely, he was constantly turning to God.

And We commanded him: `Take in thy hand a handful of dry twigs and strike therewith, and incline not towards falsehood.' Indeed, We found him full of patience and constancy. How excellent a servant was he!

And We gave him his family and the like of them with them, as a mercy from Us, and as a reminder to those possessed of understanding.

And We restored his family for him; twice as many. Surely he had a nearness to Us and an excellent resort.

(We answered his prayer, healed his sickness, and told him), "Run on your feet. This is cool water (for you) to wash and drink".

Corporation Our Servant Job. Behold he certainly had a nearness to Us, and a good final return (Paradise).

And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.

(We gave him back his family and doubled their number as a blessing from Us and as a reminder to the people of understanding.)

"This is Our gift to you so give them away free or keep them as you like."

We told him, "This is Our gift to you so give them away free or keep them as you like."

"This is Our free gift, so give freely or withhold, without reckoning."

"This is Our free gift, therefore give freely or withhold, without reckoning."

"This is Our free gift - so give freely or withhold - without reckoning."

"Such are Our Bounties: whether thou bestow them (on others) or withhold them, no account will be asked."

And verily, he enjoyed a near access to Us, and a good final return (Paradise).

And surely he had a nearness to Us and an excellent resort.

And lo! he hath favour with Us, and a happy journey's end.

And he has deserved an honorable position with us, and a wonderful abode.

And Our eyes he certainly has a high position and the best place to return.

And he was certainly he had a position of nearness with US and an excellent resort.

And We told him, "Take a handful of dry twigs and strike therewith to fulfill your oath." We found him to be patient. What an excellent servant he was. He was certainly most repenting.

And surely he was frequent returning (to Allah).
And beside them will be chaste women restraining their glances, (companions) of equal age.

They will have wonderful spouses.

And with them are those modest in gaze, equals in age.

Therein will they recline (at ease): Therein can they call (at pleasure) for plenteous fruit and drink;

Relaxing therein, they will be given many kinds of fruits and drinks.

Gardens of Eternity, whose doors will (ever) be open to them;

The gardens of Eternity, with their gates thrown open for them, [It is said that one can speak to the doors, just as one tells it to open or close, and it will open or close as it is ordered].

‘Adn (Edn) Paradise (everlasting Gardens), whose doors will be open for them.

Verily, We did choose them by gifting them (a good thing, i.e.) the remembrance of the home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allah and to do good deeds for the Hereafter].

And remember Isma'il (Ishmael), Al-Yasa'a (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

We indeed purified them by a pure quality, the keeping in mind of the (final) abode.

Verily We purified them by a pure quality, the keeping in mind of the (final) abode.

And with them shall be those restraining their eyes, equals in age.

REMEMBER THIS IS A REMINDER. And lo! for those who ward off (evil) is a happy journey's end,

This is a reminder and surely there is an excellent resort for the dutiful:

This is a reminder and surely there is an excellent resort for the righteous.

They were, in Our sight, truly, of the Elect and the most righteous.

In Our eyes they were of the choicest people remember it, and also they used to invite the people to obey Allah and to do good deeds for the Hereafter.

We gave them this pure distinction because of their continual remembrance of the Day of Judgment.

This is a reminder: and most surely there is an excellent resort for those who guard (against evil),

This is a reminder: and most surely there is an excellent resort for those who guard (against evil).

We indeed purified them by a pure quality, the keeping in mind of the (final) abode.

We bestowed upon them a great blessing: awareness of the Hereafter.

This is a reminder: and most surely there is an excellent resort for those who guard (against evil),

This is a reminder: and most surely there is an excellent resort for those who guard (against evil).

We chose them for a special purpose - to remind people of the abode of the Hereafter.

Verily We did choose them for a special (purpose)- proclaiming the Message of the Hereafter.

And remember Isma'il (Ishmael), Al-Yasa'a (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

And remember Isma'il (Ishmael), Al-Yasa'a (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

And remember Isma'il (Ishmael), Al-Yasa'a (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

And they were with Us, verily, of the chosen and the best!

And they were with Us, verily, of the chosen and the best!

And they were with Us, verily, of the chosen and the best!

Reclining therein, calling therein for many fruits and drink;

Verily We chose them for a special purpose - to remind people of the abode of the Hereafter.

And they are with Us, verily, of the chosen and the best!

And they are with Us, verily, of the chosen and the best!

And they are with Us, verily, of the chosen and the best!

Lo! in Our sight they are verily of the elect, the excellent.

Lo! in Our sight they are verily of the elect, the excellent.

Lo! in Our sight they are verily of the elect, the excellent.

And the righteous will, surely, have an excellent resort:

And the righteous will, surely, have an excellent resort:

And the righteous will, surely, have an excellent resort:

This is a reminder: and most surely there is an excellent resort for those who guard (against evil),

This is a reminder: and most surely there is an excellent resort for those who guard (against evil),

This is a reminder: and most surely there is an excellent resort for those who guard (against evil),

And And Remember Ishmael and Elisha and Dhulkifl (Ezekiel) who were all virtuous people.

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And They will enter gardens of Eden with their gates open for them.

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And They will enter gardens of Eden with their gates open for them.

Lo! We purified them with a pure thought, remembrance of the Home (of the Hereafter).

WE gave them this pure distinction because of their continual remembrance of the Day of Judgment.

Surely WE purified them by a pure quality, the keeping in mind of the (final) abode.

Surely WE purified them by a pure quality, the keeping in mind of the (final) abode.

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And the righteous will, surely, have an excellent resort:

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And the righteous will, surely, have an excellent resort:
038:054 Khan (It will be said to them)! Verily, this is Our Provision which will never finish;
038:054 Maulana Surely this is Our sustenance; it will never come to an end --
038:054 Pickthal Lo! this in truth is Our provision, which will never waste away.
038:054 Rashad Our provisions are inexhaustible.
038:054 Sarwar Our provision (for you) will never be exhausted.
038:054 Shakir Most surely this is Our sustenance; it shall never come to an end;
038:054 Sherali Verily, this is Our provision which will never be exhausted.
038:054 Yusufali Truly such will be Our Bounty (to you); it will never fail;- 
038:055 Khan This is so! And for the Taghun (transgressors, disobedient to Allah and His Messenger - disbelievers in the Oneness of Allah, criminals, etc.), will be an evil final return (Fire),
038:055 Maulana This (is for the good)! And surely there is an evil resort for the inordinate --
038:055 Pickthal This (is for the rightous). And lo! for the transgressors there with be an evil journey's end,
038:055 Rashad As for the transgressors, they have incurred a miserable destiny.
038:055 Sarwar However, the rebellious ones will have the worst place to return.
038:055 Shakir This (shall be so); and most surely there is an evil resort for the inordinate ones;
038:055 Sherali This is for the believers. But for the rebellious there is an evil place of return -
038:055 Yusufali Yea, such! but - for the wrong-doers will be an evil place of (Final) Return!-
038:056 Khan Hell! Where they will burn, and worst (indeed) is that place to rest!
038:056 Maulana Hell, they will enter it. So evil is the resting-place.
038:056 Pickthal Hell, where they will burn, an evil resting-place.
038:056 Rashad Hell is where they burn; what a miserable abode!
038:056 Sarwar They will suffer in hell. What a terrible dwelling!
038:056 Shakir Hell; they shall enter it, so evil is the resting-place.
038:056 Sherali Hell, wherein they will burn. What an evil resting place !
038:056 Yusufali Hell! they will burn therein, - an evil bed (indeed, to lie on)!-
038:057 Khan This is so! Then let them taste it, a boiling fluid and dirty wound discharges.
038:057 Maulana This -- so let them taste it, boiling and intensely cold (drink),
038:057 Pickthal Here is a boiling and an ice-cold draught, so let them taste it,
038:057 Rashad What they taste therein will be hellish drinks and bitter food.
038:057 Sarwar (They will be told), "This is your recompense."
038:057 Shakir This (shall be so); so let them taste it, boiling and intensely cold (drink).
038:057 Sherali This is what they will have. So let them taste it - a boiling fluid, and an intensely cold and stinking drink.
038:057 Yusufali Yea, such! - then shall they taste it,-- a boiling fluid, and a fluid dark, murky, intensely cold!-
038:058 Khan And other torments of similar kind, all together!
038:058 Maulana And other similar (punishment), of various sorts.
038:058 Pickthal And other (torment) of the kind in pairs (the two extremes)!
038:058 Rashad And much more of the same kind.
038:058 Sarwar Taste the scalding water, pus, and other putrid things".
038:058 Shakir And other (punishment) of the same kind-- of various sorts.
038:058 Sherali And various kinds of other torments of a similar nature.
038:058 Yusufali And other Penalties of a similar kind, to match them!
038:059 Khan This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire!
038:059 Maulana This is an army rushing headlong with you -- no welcome for them! Surely they will burn in fire.
038:059 Pickthal Here is an army rushing blindly with you. (Those who are already in the Fire say): No word of welcome for them. Lo! they will roast at the Fire.
038:059 Rashad "This is a group to be thrown into Hell with you." They will not be welcomed (by the residents of Hell). They have deserved to burn in the hellfire.
038:059 Sarwar Their leaders will be told, "This band will also be thrown headlong with you into hell." Their leaders will exclaim, "May condemnation fall upon them! Let them suffer the torment of fire".
038:059 Shakir This is an army plunging in without consideration along with you; no welcome for them, surely they shall enter fire.
038:059 Sherali It will be said to the leaders of disbelief: 'This is an army rushing headlong with you. No welcome for them. They shall burn in the Fire.
038:059 Yusufali Here is a troop rushing headlong with you! No welcome for them! truly, they shall burn in the Fire!
038:060 Yusufali (The followers of the misleaders will say): "Nay, ye (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!"

038:060 Maulana They say: Nay! you -- no welcome to you! You prepared it for us, so evil is the resting-place.

038:060 Pickthtal They say: Nay, but you (misleaders), for you there is no word of welcome. Ye prepared this for us (by your misleading). Now hapless is the plight.

038:060 Rashad The newcomers will respond, "Nor are you welcomed. You are the ones who preceded us and misled us. Therefore, suffer this miserable end."

038:060 Sarwar Their followers will say, "In fact, it is you who deserve condemnation. It was you who led us to hell, a terrible dwelling".

038:060 Shakir They shall say: Nay! you-- no welcome to you: you did proffer it to us, so evil is the resting-place.

038:060 Sherali The followers will say, 'Nay, it is you. No welcome for you either. It is you who prepared this for us by leading us astray.' What an evil resting place it is!

038:060 Yusufali (The followers shall cry to the misleaders:) "Nay, ye (too)! No welcome for you! It is ye who have brought this upon us! Now evil is (this) place to stay in!"

038:061 Khan They will say: "Our Lord! Whoever brought this upon us, add to him a double torment in the Fire!"

038:061 Maulana They say: Our Lord, whoever prepared it for us, give him more, a double, punishment in the Fire.

038:061 Pickthtal They say: Our Lord! Whoever did prepare this for us, oh, give him double portion of the Fire!

038:061 Rashad They will also say, "Our Lord, these are the ones who led us into this; double the retribution of hellfire for them."

038:061 Sarwar They will continue saying, "Lord, double the torment of fire for those who led us into this."

038:061 Shakir They shall say: Our Lord! whoever prepared it first for us, add Thou to him a double chastisement in the fire.

038:061 Sherali They will also say, 'Our Lord, whosoever prepared this for us, do thou multiply manifold his punishment in the Fire.'

038:061 Yusufali They will say: "Our Lord! whoever brought this upon us:- Add to him a double Penalty in the Fire!!"

038:062 Khan And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"

038:062 Maulana And they say: What is the matter with us? -- we see not men whom we used to count among the vicious.

038:062 Pickthtal And they say: What aileth us that we behold not men whom we were wont to count among the wicked?

038:062 Rashad They will say, "How come we do not see (in Hell) people we used to count among the wicked?"

038:062 Sarwar But why is it that we cannot see men whom we had considered as wicked

038:062 Shakir And they shall say: What is the matter with us that we do not see men whom we used to count among the vicious?

038:062 Sherali And the inmates of Hell will say, 'What is the matter with us that we see not the men whom we used to reckon among the wicked?

038:062 Yusufali And they will say: "What has happened to us that we see not men whom we used to number among the bad ones?"

038:063 Khan Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"

038:063 Maulana Did we (only) take them in scorn, or do our eyes miss them?

038:063 Pickthtal Did we take them (wrongly) for a laughing-stock, or have our eyes missed them?

038:063 Rashad "We used to ridicule them; we used to turn our eyes away from them."

038:063 Sarwar and whom we mocked? Have they been rescued or can our eyes not find them?"

038:063 Shakir Was it that we (only) took them in scorn, or have our eyes (now) turned aside from them?

038:063 Sherali It is because we unjustly took them for a laughing stock, or have the eyes missed them?"

038:063 Yusufali "Did we treat them (as such) in ridicule, or have (our) eyes failed to perceive them?"

038:064 Khan Verily, that is the very truth, the mutual dispute of the people of the Fire!

038:064 Maulana That surely is the truth -- the contending one with another of the inmates of the Fire.

038:064 Pickthtal Lo! that is very truth: the wrangling of the dwellers in the Fire.

038:064 Rashad Such disputes will certainly take place among the dwellers of hell fire.

038:064 Shakir That most surely is the truth: the contending one with another of the inmates of the fire.

038:064 Sherali Surely, this is the truth - the disputing together of the dwellers in the Fire.

038:064 Yusufali Truly that is just and fitting,- the mutual recriminations of the People of the Fire!

038:065 Section 5: Opposition to Prophets

038:065 Khan Say (O Muhammad SAW): "I am only a warner and there is no Ilah (God) except Allah (none has the right to be worshipped but Allah) the One, the Irresistible.

038:065 Maulana Say: I am only a warner; and there is no God but Allah, the One, the Subduer (of all) --

038:065 Pickthtal Say (unto them, O Muhammad): I am only a warner, and there is no Allah save Allah, the One, the Absolute,

038:065 Rashad Say, "I warn you; there is no other god beside GOD, the One, the Supreme.

038:065 Sarwar (Muhammad) say, "I am only a warner. The only Lord is God, the Almighty.

038:065 Shakir Say: I am only a warner, and there is no god but Allah, the One, the Subduer (of all):

038:065 Sherali Say, I am only a Warner; and there is no God but ALLAH, the One, the Most Supreme;

038:065 Yusufali Say: 'Truly am I a Warner: no god is there but the one Allah, Supreme and Irresistible."

038:066 Khan "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the oft-Forgiving."

038:066 Maulana The Lord of the heavens and the earth and what is between them, the Mighty, the Forgiving.

038:066 Pickthtal "The Lord of the heavens and the earth, and everything between them; the Almighty, the Forgiving."

038:066 Rashad He is the Lord of the heavens, the earth, and all that is between them, the Majestic and All-forgiving."

038:066 Sarwar The Lord of the heavens and the earth and what is between them, the Mighty, the Most Forgiving.

038:066 Sherali "The Lord of the heavens and the earth, and all that is between the two, the Mighty, the Great Forgive'r."

038:066 Yusufali "The Lord of the heavens and the earth, and all between,- Exalted in Might, able to enforce His Will, forgiving again and again."
038:067 Khan Say: "That (this Qur’an) is a great news,
038:067 Maulana Say: It is a message of importance,
038:067 Pickthal Say: It is tremendous tidings
038:067 Rashad Say, "Here is awesome news.
038:067 Sarwar Say, "It (facts about the supremacy of God) is the greatest message,
038:067 Shakir Say: It is a message of importance,
038:067 Sherali Say; "It is a big news,
038:067 Yusufali Say: "That is a Message Supreme (above all),-

038:068 Khan "From which you turn away!
038:068 Maulana From which you turn away.
038:068 Pickthal Whence ye turn away!
038:068 Rashad "That you are totally oblivious to.
038:068 Sarwar but you have turned away from it.
038:068 Shakir (And) you are turning aside from it:
038:068 Sherali From which you are turning away,
038:068 Yusufali "From which ye do turn away!

038:069 Khan "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam).
038:069 Maulana I have no knowledge of the exalted chiefs when they contend.
038:069 Pickthal I had no knowledge of the Highest Chiefs when they disputed;
038:069 Rashad "I had no knowledge previously, about the feud in the High Society.
038:069 Sarwar I have no knowledge of the dispute among the angels (concerning their attitude towards Adam),
038:069 Shakir 'I had no knowledge of the exalted chiefs when they contended;
038:069 Sherali 'I had no knowledge of the Exalted Assembly when they discussed the matter among themselves,
038:069 Yusufali "No knowledge have I of the Chiefs on high, when they discuss (matters) among themselves.

038:070 Khan "Only this has been inspired to me, that I am a plain warner."
038:070 Maulana Only this is revealed to me that I am a plain warner.
038:070 Pickthal It is revealed unto me only that I may be a plain warner.
038:070 Rashad "I am inspired that my sole mission is to deliver the warnings to you."
038:070 Sarwar I have only received revelation to give you plain warning.
038:070 Shakir Naught is revealed to me save that I am a plain warner.
038:070 Sherali 'But this that it has been revealed to me, that I am a plain Warner.'
038:070 Yusufali 'Only this has been revealed to me: that I am to give warning plainly and publicly."

038:071 Khan (Remember) when thy Lord said to the angels: "Truly, I am going to create man from clay",
038:071 Maulana When thy Lord said to the angels: Surely I am going to create a mortal from dust.
038:071 Pickthal When thy Lord said unto the angels: Lo! I am about to create a mortal out of mire,
038:071 Rashad Your Lord said to the angels, "I am creating a human being from clay.
038:071 Sarwar When your Lord told the angels, "I will create a mortal out of clay,
038:071 Shakir When your Lord said to the angels; Surely I am going to create a mortal from dust:
038:071 Sherali Call to mind when thy Lord said to the angels, I am about to create man from clay;
038:071 Yusufali Behold, thy Lord said to the angels: "I am about to create man from clay:

038:072 Khan So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."
038:072 Maulana So when I have made him complete and breathed into him of My spirit, fall down submitting to him.
038:072 Pickthal And when I have fashioned him and breathed into him of My Spirit, then fall down before him prostrate,
038:072 Rashad "Once I design him, and blow into him from My spirit, you shall fall prostrate before him,"
038:072 Sarwar and when I give it proper shape and blow My spirit into it, bow down in prostration to him,"
038:072 Shakir So when I have made him complete and breathed into him of My spirit, then fall down making obeisance to him.
038:072 Sherali 'And so when I fashioned him in perfection, and have breathed into him of My Spirit, fall ye down into submission to him.'
038:072 Yusufali "When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him."

038:073 Khan So the angels prostrated themselves, all of them:
038:073 Maulana And the angels submitted, all of them,
038:073 Pickthal The angels fell down prostrate, every one,
038:073 Rashad The angels fell prostrate, all of them,
038:073 Sarwar all the angel then prostrated themselves
038:073 Shakir And the angels did obeisance, all of them,
038:073 Sherali So the angels submitted, all of them together.
038:073 Yusufali So the angels prostrated themselves, all of them together:

038:074 Khan Except Iblis (Satan) he was proud and was one of the disbelievers.
038:074 Maulana But not Iblis. He was proud and he was one of the disbelievers.
038:074 Pickthal Saving Iblis; he was scornful and became one of the unbelievers.
038:074 Rashad except Satan; he refused, and was too arrogant, unappreciative.
038:074 Sarwar except Iblis who puffed himself up with pride and became a disbeliever.
038:074 Shakir But not Iblis: he was proud and he was one of the unbelievers.
038:074 Sherali But Iblis did not. He behaved proudly, and was of those who disbelieved.
038:074 Yusufali Not so Iblis: he was haughty, and became one of those who reject Faith.
038:075 Khan (Allah) said: "O Iblis (Satan)! What prevents thee from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"

038:075 Maulana He said: O Iblis, what prevented thee from submitting to him whom I created with both My hands? Art thou proud or art thou of the exalted ones?

038:075 Pickthtal He said: O Iblis! What hindereth thee from falling prostrate before that which I have created with both My hands? Art thou too proud or art thou of the high exalted?

038:075 Rashad He said: "O Satan, what prevented you from prostrating before what I created with My hands? Are you too arrogant? Have you rebelled?"

038:075 Sarwar The Lord said, 'Iblis, what prevented you from prostrating before what I have created with My own hands? Was it because of your pride or are you truly exalted?".

038:075 Shakir He said: O Iblis! what prevented you that you should do obeisance to him whom I created with My two hands? Are you proud or are you of the exalted ones?

038:075 Sherali God said, 'O Iblis, what hindered thee from submitting to what I had created with MY two hands? Is it that thou art too proud, or art thou really above obeying my command?'

038:075 Yusufali (Allah) said: "O Iblis! What prevents thee from prostrating thyself to one whom I have created with my hands? Art thou haughty? Or art thou one of the high (and mighty) ones?"

038:076 Sherali He said: Surely you are of the respited ones,

038:076 Rashad He said: You are respited.

038:076 Shakir He said: Lo! thou art of those reprieved

038:076 Pickthtal (Allah) said: "Verily! You are of those allowed respite

038:077 Sherali He said: I am better than he. Thou hast created me of fire and him Thou didst create of dust.

038:077 Sherali He said: I am better than him. You have created me from fire and him out of clay.

038:077 Shakir He said: I am better than he; Thou hast created me of fire, and him Thou didst create of dust.

038:077 Sarwar He said, "I am better than him. You have created me from fire and him out of clay."

038:077 Pickthtal (Allah) said: "Till the Day of the Time Appointed."

038:077 Maulana He said: My Lord! then respite me till the Day that they shall be raised.

038:077 Yusufali (Allah) said: "Till the day of the known time.'

038:077 Sherali God said, 'Till the period of the time made known.

038:077 Pickthtal 'Till the day of the time appointed.

038:077 Maulana He said: Till the day of the time made known.

038:077 Sherali 'Till the day of the known time.'

038:077 Yusufali 'Till the Day of the Time Appointed.'
And ye shall certainly know the truth of it (all) after a while.

And you shall, surely, know the truth of it after a while,

You will certainly know its truthfulness after a certain

"And you will certainly find out in awhile."

And ye will come in time to know the truth thereof.

This is no less than a Message to (all) the Worlds.

The Qur'an is nothing but a Reminder for all peoples.

It is nothing but a reminder to you from the Lord of the Universe.

"This is a reminder for the world.

It (this Qur'an) is nothing but a reminder to the nations.

The Qu'ran is nothing but a Reminder for all peoples.

"This is no less than a Message to (all) the Worlds.

"And you shall certainly know the truth of it after a while.'

And you shall, surely, know the truth of it after a while,'
039:002 Khan  Verily, We have sent down the Book to you (O Muhammad SAW) in truth: So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only, (and not to show-off, and not to set up rivals with Him in worship).

039:002 Maulana  Now surely sincere obedience is due to Allah (alone). And those who choose protectors besides Him (say): "We worship them only that they may bring us nearer to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.

039:002 Pickthal  Verily, We have sent down the Book to thee the Book with truth, so serve Allah, being sincere to Him in obedience.

039:002 Rashad  Surely We have revealed to you the Book with the truth, therefore serve Allah, being sincere to Him in obedience.

039:002 Sarwar  We have revealed the Book to you in all truth. Worship God and be devoted to His religion.

039:002 Shakir  Surely We have revealed to you the Book to thee comprising the whole truth, so worship ALLAH, being sincere to HIM in obedience.

039:002 Yusufali  Verily it is We Who have revealed the Book to thee in Truth: so serve Allah, offering Him sincere devotion.

039:003 Khan  Surely, the religion (i.e. the worship and the obedience) is for Allah only. And those who take Auliya' (protectors and helpers) besides Him (say): "We worship them only that they may bring us near to Allah." Verily, Allah will judge between them concerning that wherein they differ. Truly, Allah guides not him who is a liar, and a disbeliever.

039:003 Maulana  Now surely sincere obedience is due to Allah (alone). And those who choose protectors besides Him (say): We serve them only that they may bring us nearer to Allah. Surely Allah will judge between them in that in which they differ. Surely Allah guides not him who is a liar, ungrateful.

039:003 Pickthal  Lo! We have revealed the Scripture unto thee (Muhammad) with truth; so worship Allah, making religion pure for Him (only).

039:003 Rashad  We sent down to you this scripture, truthfully; you shall worship GOD, devoting your religion to Him alone.

039:003 Sarwar  We serve them only that they may bring us closer to Allah in station.' Surely Allah will judge between them concerning that wherein they differ. Surely Allah guides not him who is a liar, an ingrate.

039:003 Shakir  Surely pure religion is for Allah only. And those who choose protecting friends beside Him (say): We worship them only that they may bring us near unto Allah. Lo! Allah will judge between them concerning that wherein they differ. Lo! Allah guideth not him who is a liar, an ingrate.

039:003 Yusufali  Verily it is We Who have revealed the Book to thee in Truth: so serve Allah, offering Him sincere devotion.

039:004 Khan  If Allah desired to have a son, He could have chosen those He pleased out of those whom He has created -- Glory be to Him! He is Allah, the One, the Subduer (of all).

039:004 Maulana  If ALLAH had desired to take to Himself a son, HE could have chosen whom HE pleased out of what HE creates. Holy is HE! HE is ALLAH, the One, the Most Supreme.

039:004 Pickthal  If GOD wanted to have a son, He could have chosen whomever He willed from among His creations. Be He glorified; He is GOD, the One, the Supreme.

039:004 Rashad  Absolutely, the religion (i.e. the worship and the obedience) is for Allah only. Those who set up idols beside Him say, "We idolize them only to bring us closer to GOD; for they are in a better position!" GOD will judge them regarding their disputes. GOD does not guide such liars, disbelievers.

039:004 Sarwar  The religion of God is certainly pure. Concerning those whom they consider as their guardians besides God, they say, "We only worship them so that they may make our positions nearer to GOD." God will certainly issue His decree about their differences. God does not guide the liars and the disbelievers.

039:004 Shakir  If Allah had desired to take to Himself a son, HE would have chosen those HE pleased out of what HE created. Glory be to HIM: He is Allah, the One, the Subduer (of all).

039:004 Sherali  If ALLAH had desired to take to Himself a son, HE could have chosen whom HE pleased out of what HE creates. Holy is HE! HE is ALLAH, the One, the Most Supreme.

039:004 Yusufali  If Allah wanted to take to Himself a son, He could have chosen whom He pleased out of those whom He doth create: but Glory be to Him! (He is above such things.) He is Allah, the One, the Irresistible.

039:005 Khan  If ALLAH had desired to take to Himself a son, HE would have chosen those HE pleased out of what HE creates. Holy is HE! HE is ALLAH, the One, the Most Supreme.

In the name of God, Most Gracious, Most Merciful

Section 1: Obedience to Allah
If you are ungrateful, He is sufficient for you. He does not like ingratitude in His servants. But if you are grateful, He likes it in you; and no burden shall bear another's load. Then to your Lord is your return, and He will inform you of that which you used to do. He is the All-Knowing, He knows that which is in the breasts of men.

If you are ungrateful, He is sufficient above need of you; and He does not like ingratitude in His servants. And if you are grateful, He likes it for you. And no bearer of a burden shall bear another's burden. Then to your Lord is your return, then will He inform you of what you did. Surely He is Knower of what is in the breasts.

If ye are thankless, yet Allah is Independent of you, though He is not pleased with thanklessness for His bondmen; and if ye are thankful He is pleased therewith for you. No laden soul will bear another's load. Then unto your Lord is your return; and He will tell you what ye used to do. Lo! He knoweth what is in the breasts (of men).

If you disobey, GOD does not need anyone. But He dislikes to see His servants make the wrong decision. If you decide to be appreciative, He is pleased for you. No soul bears the sins of any other soul. Ultimately, to your Lord is your return, then He will inform you of everything you had done. He is fully aware of the innermost thoughts.

If you disbelieve, He is the All-Mighty, the Oft-Forgiving. He is the Lord of the worlds. The angels and men say: 'Most High! Rather are we in need of water, and none knoweth the hour of death. What if we should be turned away from His mercies?'

If He creates the heavens and the earth with truth. He makes the night to go in day and makes the day to go in night. And He has subjected the sun and the moon. Each running (on a fixed course) for the appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.
039:008 Khan
And when some hurt toucheth man, he crieth to his Lord (Allah Alone), turning to Him in repentance, but when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allah, in order to mislead others from His Path. Say: "Take pleasure in thy disbelief for a while: surely, you are (one) of the dwellers of the Fire!"

039:008 Maulana
And when distress afflicts a man he calls upon his Lord, turning to Him; when then He grants him a favour from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may cause (men) to stray from His path. Say: Enjoy thine ungratefulness for a little, surely thou art of the companions of the Fire.

039:008 Pickthad
And when some hurt toucheth man, he crieth unto his Lord, turning unto Him (repentant). Then, when He grangeth him a boon from Him he forgetteth that for which he cried unto Him before, and setteth up rivals to Allah that he may cause (men) to stray from His path. Say: "Enjoy thine ungratefulness for a while. Lo! thou art of the owners of the Fire.

039:008 Rashad
When the human being is afflicted, he implores His Lord, sincerely devoted to Him. But as soon as He blesses him, he forgets his previous imploring, sets up idols to rank with GOD and to divert others from His path. Say, "Enjoy your disbelief temporarily; you have incurred the hellfire."

039:008 Sarwar
When the human being is afflicted with hardship, he starts to pray to his Lord and turns to Him in repentance. When God grants him a favor, he forgets the hardship about which he had prayed to God and starts to consider equal to God things that lead him astray from His path.

039:008 Shakir
(Maulana), tell him, "You can only enjoy in your disbelief for a short time. You will certainly be a dweller of hell fire."

039:008 Sherali
And when distress afflicts a man he calls upon his Lord turning to Him frequently; then when He makes him possess a favor from Him, he forgets that for which he called upon Him before, and sets up rivals to Allah that he may cause (men) to stray off from His path. Say: Enjoy yourself in your ungratefulness a little, surely you are of the inmates of the fire.

039:008 Yusufali
When some trouble toucheth man, he crieth unto his Lord, turning to Him in repentance: but when He bestoweth a favour upon him as from Himself, (man) doth forget what he cried for and prayed for before, and doth set up rivals unto Allah, thus misleading others from Allah's Path. Say, 'Enjoy thy blasphemy for a little while: verily thou art (one) of the Companions of the Fire!'

039:009 Khan
Is one who is obedient to ALLAH, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of His Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allah's Signs and Verses).

039:009 Maulana
Is he who is obedient during hours of the night, prostrating himself and standing, taking care of the Hereafter and hoping for the mercy of his Lord --? Say: Are those who know and those who know not alike? Only men of understanding mind.

039:009 Pickthad
Is he who payeth adoration in the watches of the night, prostrate and standing, bewareing of the Hereafter and hoping for the mercy of his Lord, (to be accounted equal with a disbeliever)? Say (unto them, O Muhammad): Are those who know equal with those who know not? But only men of understanding will pay heed.

039:009 Rashad
Is it not better to be one of those who meditate in the night, prostrating and staying up, being aware of the Hereafter, and seeking the mercy of their Lord? Say, "Are those who know equal to those who do not know?" Only those who possess intelligence will take heed.

039:009 Sarwar
Can this one be considered equal to one who worships God during the night, prostrating and standing, who has fear of the Day of Judgment, and who has hope in the mercy of his Lord? Say, "Are those who know equal to those who do not know? Only the people of reason take heed".

039:009 Shakir
What! he who is obedient during hours of the night, prostrating himself and standing, takes care of the hereafter and hopes for the mercy of his Lord! Say: Are those who know and those who do not know alike? Only the men of understanding are mindful.

039:009 Sherali
Is he who prays devoutly to ALLAH in the hours of the night, prostrating himself and standing in Prayer and fears the Hereafter and hopes for the mercy of his Lord, like him who is disobedient? Say, 'Are those who know equal to those who know not?' Verily, only those endowed with understanding will take heed.

039:009 Yusufali
Is one who worships devoutly during the hour of the night prostrating himself or standing (in adoration), who takes heed of the Hereafter, and who places his hope in the Mercy of his Lord - (like one who does not)? Say: "Are those equal, those who know and those who do not know? It is those who are ended with understanding that receive admonition.

039:010 Khan
Say (O Muhammad SAW): "O My slaves who believe (in the Oneness of Allah Islamic Monotheism), be afraid of your Lord (Allah) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allah's earth is spacious (so if you cannot worship Allah at a place, then go to another)! Only those who are patient shall receive their rewards in full, without reckoning."

039:010 Maulana
(like one who disbelieves)? Say: "Are those equal, those who know and those who do not know? It is only men of understanding who will remember (i.e. get a lesson from Allah's Signs and Verses).

039:010 Pickthad
Say: O My bondmen who believe; keep your duty to your Lord. For those who do good in this world is good, and Allah's earth is spacious. Truly the steadfast will be paid their reward without measure.

039:010 Rashad
Say, "O My servants who believe! Observe your duty to your Lord. For those who do good in this world there is good, and Allah's earth is spacious. Verily the steadfast will be paid their wages without stint.

039:010 Sarwar
Say, "O My servants who believe! Observe your duty to your Lord. For those who worked righteousness in this world, a good reward. GOD's earth is spacious, and those who steadfastly persevere will receive their recompense generously, without limits.

039:010 Shakir
Say to My believing servants, 'Have fear of your Lord. Those who act righteousness in this life will receive good reward. The land of God is vast. God will recompense the deeds of those who have exercised patience, without keeping an account'.

039:010 Sherali
Say, 'O ye MY servants who believe, fear your Lord. There is good for those who do good in this life. And ALLAH's earth is spacious. Verily, the steadfast will have their reward without measure.'

039:010 Yusufali
Say: 'O ye my servants who believe! Fear your Lord, good is (the reward) for those who do good in this world. Spacious is Allah's earth! those who patiently persevere will truly receive a reward without measure!'
039:011 Khan  Say (O Muhammad SAW): "Verily, I am commanded to worship Allah (Alone) by obeying Him and doing religious deeds sincerely for Allah's sake only and not to show off, and not to set up rivals with Him in worship.

039:011 Maulana  Say: I am commanded to serve Allah, being sincere to Him in obedience.

039:011 Pickthal  Say (O Muhammad): Lo! I am commanded to worship Allah, making religion pure for Him (only).

039:011 Rashad  Say, "I have been commanded to worship GOD, devoting the religion absolutely to Him alone.

039:011 Sarwar  Say, "I am commanded to worship God and be devoted to His religion

039:011 Shakir  Say: I am commanded that I should serve Allah, being sincere to Him in obedience.

039:011 Sherali  Say, 'Verily, I am commanded to worship ALLAH with sincere devotion,

039:011 Yusufali  Say: "Verily, I am commanded to serve Allah with sincere devotion;

039:012 Khan  "And I am commanded (this) in order that I may be the first of those who submit themselves to Allah (in Islam) as Muslims."

039:012 Maulana  And I am commanded to be the first of those who submit.

039:012 Pickthal  And I am commanded to be the first of those who are muslims (surrender unto Him).

039:012 Rashad  "And I was commanded to be the utmost submitter."

039:012 Sarwar  and I am commanded to be the first Muslim”

039:012 Shakir  And I am commanded that I shall be the first of those who submit.

039:012 Sherali  "And I am commanded to be the foremost of those who submit to HIM."

039:012 Yusufali  "And I am commanded to be the first of those who bow to Allah in Islam."

039:013 Khan  Say (O Muhammad SAW): "Verily, if I disobey my Lord, I am afraid of the torment of a great Day."

039:013 Maulana  Say: I fear, if I disobey my Lord, I fear the doom of a tremendous Day.

039:013 Pickthal  Say: Lo! if I should disobey my Lord, I fear the doom of a tremendous Day.

039:013 Rashad  Say, "I fear, if I disobeyed my Lord, the retribution of a great day."

039:013 Sarwar  Say, 'I am afraid that for disobeying my Lord I shall suffer the torment of the great day'.

039:013 Shakir  Say: I fear, if I disobey my Lord, the chastisement of a grievous day.

039:013 Sherali  Say, 'Indeed I fear, if I disobey my Lord, the punishment of a grievous day.'

039:013 Yusufali  Say: 'I would, if I disobeyed my Lord, indeed have fear of the Penalty of a Mighty Day."

039:014 Khan  Say (O Muhammad SAW) "Allah Alone I worship by doing religious deeds sincerely for His sake only and not to show-off, and not to set up rivals with Him in worship."

039:014 Maulana  Say: Allah I serve, being sincere to Him in my obedience.

039:014 Pickthal  Say: Allah I worship, making my religion pure for Him (only).

039:014 Rashad  Say, "GOD is the only One I worship, devoting my religion absolutely to Him alone.

039:014 Sarwar  Say, "I worship God alone and devote myself to His religion.

039:014 Shakir  Say: Allah (it is Whom) I serve, being sincere to Him in my obedience:

039:014 Sherali  Say, 'It is ALLAH I worship in sincerest obedience to HIM.

039:014 Yusufali  Say: "It is Allah I serve, with my sincere (and exclusive) devotion:

039:015 Khan  Serve then what you will beside Him. Say: The losers surely are those who lose themselves and their people on the day of Resurrection. Now surely that is the manifest loss!

039:015 Maulana  Serve then what you will beside Him. Say: The losers surely are those who lose themselves and their people on the day of Resurrection. Now surely that is the manifest loss!

039:015 Pickthal  Then worship what ye will beside Him. Say: The losers will be those who lose themselves and their housefolk on the Day of Resurrection. Ah, that will be the manifest loss!

039:015 Rashad  "Therefore, worship whatever you wish beside Him." Say, "The real losers are those who lose their souls, and their families, on the Day of Resurrection." Most certainly, this is the real loss.

039:015 Sarwar  Worship besides Him whatever you want. The greatest losers are those whose souls and family members will be lost on the Day of Judgment for this is certainly a great loss”.

039:015 Shakir  Serve then what you like besides Him. Say: The losers surely are those who shall have lost themselves and their families on the day of resurrection; now surely that is the clear loss.

039:015 Sherali  'As to you, worship what you like beside HIM.' Say, 'Surely, the real losers are they who ruin their souls and their families on the day of Resurrection.' Beware! that is, surely, the manifest loss.

039:015 Yusufali  'Serve ye what ye will besides him.' Say: 'Truly, those in loss are those who lose their own souls and their People on the Day of Judgment: Ah! that is indeed the (real and) evident Loss!

039:016 Khan  They shall have coverings of Fire, above them and covering (of Fire) beneath them: with this Allah appal His bondmen. O My bondmen, therefore fear Me!

039:016 Maulana  They shall have coverings of fire above them and coverings beneath them. With that Allah makes His servants to fear; so keep your duty to Me, O My servants.

039:016 Pickthal  They have an awning of fire above them and beneath them a dais (of fire). With this doth Allah appal His bondmen. O My bondmen, therefor fear Me!

039:016 Rashad  They will have masses of fire on top of them, and under them. GOD thus alerts His servants: O My servants, you shall revere Me.

039:016 Sarwar  Above and below them their will be shadows of fire. This is how God frightens His servants. My servants have fear of Me.

039:016 Shakir  They shall have coverings of Fire above them and coverings beneath them; with that Allah makes His servants to fear, so be careful of (your duty to) Me, O My servants!

039:016 Sherali  'They will have over them coverings of fire, and beneath them similar coverings. It is this against which ALLAH warns HIS servants.' O MY servants, take ME, then, for your Protector.'

039:016 Yusufali  They shall have Layers of Fire above them, and Layers (of Fire) below them: with this doth Allah warn off his servants: "O My Servants! then fear ye Me!"
039:017 Those who avoid At-Taghut (false deities) by not worshipping them and turn to Allah in repentance, for them are glad tidings; so announce the good news to My servants.

039:017 Maulana And those who eschew the worship of the idols and turn to Allah, for them is good news. So give good news to My servants.

039:017 Pickthai And those who put away false gods lest they should worship them and turn to Allah in repentance, for them there are glad tidings. Therefor give good tidings (O Muhammad) to My bondmen

039:017 Rashad As for those who discard the worship of all idols, and devote themselves totally to GOD alone, they have deserved happiness. Give good news to My servants.

039:017 Sarwar Those who have avoided worshipping idols and have turned in repentance to God will receive the glad news.

039:017 Sherali And (as for) those who keep off from the worship of the idols and turn to Allah, they shall have good news, therefore give good news to My servants,

039:017 Sherali Those who eschew the worship of false gods and turn to ALLAH - for them is glad tidings. So give good tidings to MY servants.

039:017 Yusufali Those who eschew Evil,- and fall not into its worship,- and turn to Allah (in repentance), - for them is Good News: so announce the Good News to My Servants,-

039:018 Those who listen to the Word [good advice La ilaha ill-Allah (none has the right to be worshipped but Allah) and Islamic Monotheism, etc.] and follow the best thereof (i.e. worship Allah Alone, repent to Him and avoid Taghut, etc.) those are (the ones) whom Allah has guided and those are men of understanding (like Zaid bin 'Amr bin Nufail, Salman Al-Farisi and Abu Dhar Al-Ghifari).

039:018 Maulana Who listen to the Word, then follow the best of it. Such are they whom Allah has guided, and such are the men of understanding.

039:018 Pickthai Who hear advice and follow the best thereof. Such are those whom Allah guideth, and such are men of understanding.

039:018 Rashad They are the ones who examine all words, then follow the best. These are the ones whom GOD has guided; these are the ones who possess intelligence.

039:018 Sarwar (Muhammad), give the glad news to those of Our servants who listen to the words and only follow the best ones. Tell them that they are those whom God has guided. They are the people of understanding.

039:018 Shakir Those who listen to the word, then follow the best of it; those are they whom Allah has guided, and those it is who are the men of understanding.

039:018 Sherali Who listen to the Word and follow the best thereof. It is they whom ALLAH has guided, and it is they who are really endowed with understanding.

039:018 Yusufali Those who listen to the Word, and follow the best (meaning) in it; those are the ones whom Allah has guided, and those are the ones endowed with understanding.

039:019 Is, then one against whom the Word of punishment justified (equal to the one who avoids evil). Will you (O Muhammad SAW) rescue him who is in the Fire?

039:019 Maulana He against whom the sentence of chastisement is due -- canst thou save him who is in the Fire?

039:019 Pickthai Is he on whom the word of doom is fulfilled (to be helped), and canst thou (O Muhammad) rescue him who is in the Fire?

039:019 Rashad With regard to those who have deserved the retribution, can you save those who are already in Hell?

039:019 Sarwar How can you rescue the one who is destined to suffer the torment?.

039:019 Shakir What! as for him then against whom the sentence of chastisement is due: What! can you save him who is in the fire?

039:019 Sherali Can he, then, against whom the sentence of punishment has become due, be saved? Canst thou rescue him who is in the Fire?

039:019 Yusufali Is, then, one against whom the decree of Punishment is justly due (equal to one who eschews Evil)? Wouldst thou, then, deliver one (who is) in the Fire?

039:020 But those who fear Allah and keep their duty to their Lord (Allah), for them are built lofty rooms; one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allah: and Allah does not fail in (His) Promise.

039:020 Maulana But those who keep their duty to their Lord, for them are high places, above them higher places, built (for them), wherein rivers flow. (It is) the promise of Allah. Allah fails not in (His) promise.

039:020 Pickthai But those who keep their duty to their Lord, for them are lofty halls with lofty halls above them, built (for them), beneath which rivers flow. (It is) a promise of Allah. Allah faileth not His promise.

039:020 Rashad As for those who reverence their Lord, they will have mansions upon mansions constructed for them, with flowing streams. This is GOD's promise, and GOD never breaks His promise.

039:020 Sarwar Those who have fear of their Lord will have lofty mansions built upon mansions beneath which streams flow. It is the promise of God. God does not disregard His promise.

039:020 Shakir But (as for) those who are careful of (their duty to) their Lord, they shall have high places, above them higher places, built (for them), beneath which flow rivers; (this is) the promise of Allah: Allah will not fail in (His) promise.

039:020 Sherali But for them who fear their Lord, there are lofty mansions, built over lofty mansions, beneath which streams flow. ALLAH has made that promise; and ALLAH breaks not HIS promise.

039:020 Yusufali But it is for those who fear their Lord. That lofty mansions, one above another, have been built: beneath them flow rivers (of delight): (such is) the Promise of Allah: never doth Allah fail in (His) promise.
039:021 Khan
See you not, that Allah sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow, then He makes them dry and broken pieces. Verily, in this, is a Reminder for men of understanding.

039:021 Maulana
Seest thou not that Allah sends down water from the clouds, then makes it go down into the earth in springs, then brings forth therewith herbage of various hues; then it withers so that thou seest it turn yellow, then He makes it chaff? Surely there is a reminder in this for men of understanding.

039:021 Pickthale
Hast thou not seen how Allah hath sent down water from the sky and hath caused it to penetrate the earth as watersprings, and afterward thereby produceth crops of divers hues; and afterward they wither and thou seest them turn yellow; then He maketh them chaff. Lo! herein verily is a reminder for men of understanding.

039:021 Rashad
Do you not see that GOD sends down from the sky water, then places it into underground wells, then produces with it plants of various colors, then they grow until they turn yellow, then He turns them into hay? This should be a reminder for those who possess intelligence.

039:021 Sarwar
Have you not seen that God has sent down water from the sky and made it flow as springs out of the earth? He makes crops of different colors grow with this water and flourish, which then turn yellow and wither away. In this there is a reminder for the people of understanding.

039:021 Shakir
Do you not see that Allah sends down water from the cloud, then makes it go along in the earth in springs, then brings forth therewith herbage of various colors, then it withers so that you see it becoming yellow, then He makes it a thing crushed and broken into pieces? Most surely there is a reminder in this for the men of understanding.

039:021 Sherali
Hast thou not seen that ALLAH sends down water from the sky, and causes it to flow in springs in the earth and then brings forth thereby herbage of diverse hues? Then it dries up and thou seest it turn to yellow; then HE reduces it to broken straw. In that, verily, is a reminder for men of understanding.

039:021 Yusufali
Seest thou not that Allah sends down rain from the sky, and leads it through springs in the earth? Then He causes to grow, therewith, produce of various colours; then it withers; thou wilt see it grow yellow; then He makes it dry up and crumble away. Truly, in this, is a Message of remembrance to men of understanding.

039:022 Section 3: A Perfect Guidance
039:022 Khan
Is he whose breast Allah has opened to Islam, so that he is in light from His Lord (as he who is non-Muslim)? So, woe to those whose hearts are hardened against remembrance of Allah! They are in plain error!

039:022 Maulana
Is he whose breast Allah has opened to Islam so that he follows a light from his Lord --? So woe to those whose hearts are hardened against the remembrance of Allah! Such are in clear error.

039:022 Pickthale
Is he whose bosom ALLAH hath expanded for Al-Islam, so that he follows a light from his Lord, (as he who disbelieveth)? Then woe unto those whose hearts are hardened against remembrance of Allah. Such are in plain error.

039:022 Rashad
If GOD renders one's heart content with Submission, he will be following a light from his Lord. Therefore, woe to those whose hearts are hardened against GOD's message; they have gone far astray.

039:022 Sarwar
One whose chest (heart and mind) is left open for Islam (submission to His will) shall receive light from God. Woe to those whose hearts have become like stone against the remembrance of God. They are clearly in error.

039:022 Shakir
What! is he whose heart Allah has opened for Islam so that he is in a light from his Lord (like the hard-hearted)? Nay, woe to those whose hearts are hard are against the remembrance of Allah; those are in clear error.

039:022 Sherali
Is he then whose bosom ALLAH has opened for the acceptance of Islam, so that he possesses a light from his Lord, like him who is grouping in the darkness of disbelief? Woe, then, to those whose hearts are hardened against the remembrance of ALLAH! They are in manifest error.

039:022 Yusufali
Is one whose heart Allah has opened to Islam, so that he has received Enlightenment from Allah, (no better than one hard-hearted)? Woe to those whose hearts are hardened against celebrating the praises of Allah! they are manifestly wandering (in error)!

039:023 Khan
Allah has sent down the best statement, a Book (this Qur'an), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver thereat; then their skins and their hearts do soften to the celebration of Allah's praises. This is Allah's guidance, He guides therewith whom He pleases, and He whom Allah leaves in error, for him there is no guide.

039:023 Maulana
Allah has revealed the best announcement, a Book consistent, repeating (its injunctions), whereat do shudder the skins of those who fear their Lord, then their skins and their hearts soften to Allah's remembrance. This is Allah's guidance -- He guides with it whom He pleases. And he whom Allah leaves in error, there is no guide for him.

039:023 Pickthale
Allah hath (now) revealed the fairest of statements, a Scripture consistent, (wherein promises of reward are) paired (with threats of punishment), whereat doth creep the flesh of those who fear their Lord, so that their flesh and their hearts soften to Allah's reminder. Such is Allah's guidance, wherewith He guideth whom He will. And him whom Allh sendeth astray, for him there is no guide.

039:023 Rashad
GOD has revealed herein the best Hadith; a book that is consistent, and points out both ways (to Heaven and Hell). The skins of those who reverence their Lord cringe therefrom, then their skin and their hearts soften up for GOD's message. Such is GOD's guidance; He bestows it upon whoever wills (to be guided). As for those sent astray by GOD, nothing can guide them.

039:023 Sarwar
God has revealed the best reading material in the form of a Book with similar passages which refer to each other and make the skins of those who fear their Lord shiver. Then their skins and hearts incline to the remembrance of God. This is the guidance of God. He guides whomever He wants. No one can guide those whom God has caused to go astray.

039:023 Shakir
Allah has revealed the best announcement, a book conformable in its various parts, repeating, whereat do shudder the skins of those who fear their Lord, then their skins and their hearts becomepliant to the remembrance of Allah; this is Allah's guidance, He guides with it whom He pleases; and (as for) him whom Allah makes err, there is no guide for him.

039:023 Sherali
ALLAH has sent down the Best Discourse - a Book, whose verses are mutually supporting and repeated in diverse forms. The skins of those, who fear their Lord, do creep at its recital, then their skins and their hearts soften to the remembrance of ALLAH. Such is the guidance of ALLAH. HE guides therewith whom HE pleases. And he whom ALLAH adjudges astray - he shall have no guide.

039:023 Yusufali
Allah has revealed (from time to time) the most beautiful Message in the form of a Book, consistent with itself, (yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases, but such as Allah leaves to stray, can have none to guide.
Parallel English Quran

Parallel English Quran

039:024 Khan
Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the Zalimun (polytheists and wrong-doers, etc.): "Taste what you used to earn!"

039:024 Maulana
Is then he who has to guard himself with his own person against the evil chastisement on the Resurrection day --? And it will be said to the iniquitous: Taste what you earned.

039:024 Pickthtal
Is he then, who will strike his face against the awful doom upon the Day of Resurrection (as he who doeth right)? And it will be said unto the wrong-doers: Taste ye what ye used to earn.

039:024 Rashad
What is better than saving one's face from the terrible retribution on the Day of Resurrection? The transgressors will be told, "Taste the consequences of what you earned."

039:024 Sarwar
Is there anyone who is afraid of the torment of the Day of Judgment when the unjust will be told, "Suffer the result of your deeds?"

039:024 Shakir
Is he then who has to guard himself with his own person against the evil chastisement on the resurrection day? And it will be said to the unjust: Taste what you earned.

039:024 Sherali
Is he, then, who has only his own face to shield from the evil punishment on the Day of Resurrection, like him who is secure? And it will be said to the wrongdoers: 'Taste ye the (fruit of) what ye earned!'

039:024 Yusufali
Is, then, one who has to fear the brunt of the Penalty on the Day of Judgment (and receive it) on his face, (like one guarded therefrom)? It will be said to the wrongdoers: 'Taste ye (the fruits of) what ye earned!'

039:025 Khan
Those before them believed, and so the torment came on them from directions they perceived not.

039:025 Maulana
Those before them denied, so the chastisement came to them from whence they perceived not.

039:025 Pickthtal
Those before them denied, and so the doom came on them whence they knew not.

039:025 Rashad
Others before them have disbelieved and, consequently, the retribution afflicted them whence they never expected.

039:025 Sarwar
Those who lived before them had also rejected Our revelations. Thus, the torment struck them and they did not even realize where it came from.

039:025 Shakir
Those before them rejected (prophets), therefore there came to them the chastisement from whence they perceived not.

039:025 Sherali
Those, who were before them, rejected Our Messengers, so the punishment came upon them whence they knew not.

039:025 Yusufali
Those before them (also) rejected (revelation), and so the Punishment came to them from directions they did not perceive.

039:026 Khan
So Allah made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!

039:026 Maulana
So Allah made them taste disgrace in this world's life, and certainly the chastisement of the Hereafter is greater. Did they but know!

039:026 Pickthtal
Thus Allah made them taste humiliation in the life of the world, and verily the doom of the Hereafter will be greater if they did but know.

039:026 Rashad
God has condemned them to humiliation in this life, and the retribution in the Hereafter will be far worse, if they only knew.

039:026 Sarwar
God made them suffer humiliation in this life. Would that they knew that the torment for them in the next life will be even greater.

039:026 Shakir
So Allah made them taste the disgrace in this world's life, and certainly the punishment of the hereafter is greater; did they but know!

039:026 Sherali
So ALLAH made them taste humiliation in the present life and the punishment of the Hereafter will certainly be greater, if they but knew.

039:026 Yusufali
So Allah gave them a taste of humiliation in the present life, but greater is the punishment of the Hereafter, if they only knew!

039:027 Khan
And indeed We have put forth for men, in this Qur'an every kind of similitude in order that they may remember.

039:027 Maulana
And certainly We have set forth for men in this Qur'an similitudes of every sort that they may mind.

039:027 Pickthtal
And verily We have coined for mankind in this Qur'an all kinds of similitudes, that haply they may reflect;

039:027 Rashad
We have cited for the people every kind of example in this Quran, that they may take heed.

039:027 Sarwar
We have given all kinds of examples for the human being in this Quran so that perhaps he may take heed.

039:027 Shakir
And certainly We have set forth to men in this Quran similitudes of every sort that they may mind.

039:027 Sherali
And, indeed, WE have set forth for mankind all manner of parables in this Qur'an that they may take heed.

039:027 Yusufali
We have put forth for men, in this Qur'an every kind of Parable, in order that they may receive admonition.

039:028 Khan
An Arabic Qur'an, without any crookedness (therein) in order that they may avoid all evil which Allah has ordered them to avoid, fear Him and keep their duty to Him.

039:028 Maulana
An Arabic Qur'an without any crookedness, that they may guard against evil.

039:028 Pickthtal
A Lecture in Arabic, containing no crookedness, that haply they may ward off (evil).

039:028 Rashad
An Arabic Quran, without any ambiguity, that they may be righteous.

039:028 Sarwar
This Quran is a flawless reading text in the Arabic language. Perhaps they will have fear of God.

039:028 Shakir
An Arabic Quran without any crookedness, that they may guard (against evil).

039:028 Sherali
WE have revealed the Qur'an in Arabic wherein there is no deviation from rectitude, that they may become righteous.

039:028 Yusufali
(It is) a Qur'an in Arabic, without any crookedness (therein): in order that they may guard against Evil.

039:029 Khan
Allah puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allah) disputing with one another, and a (slave) man belonging entirely to one master, (like those who worship Allah Alone). Are those two equal in comparison? All the praises and thanks be to Allah! But most of them know not.

039:029 Maulana
Allah sets forth a parable: A man belonging to partners differing with one another, and a man (devoted) wholly to one man. Are the two alike in condition? Praise be to Allah! Nay, most of them know not.

039:029 Pickthtal
Allah cometh a similitude: A man in relation to whom are several part-owners, quarrelling, and a man belonging wholly to one man. Are the two equal in similitude? Praise be to Allah! But most of them know not.

039:029 Rashad
GOD cites the example of a man who deals with disputing partners (Hadith), compared to a man who deals with only one consistent source (Quran). Are they the same? Praise be to GOD; most of them do not know.

039:029 Sarwar
God tells a parable in which there is a company of quarrelsome people and only one of them is well disciplined. Can they be considered as equal? It is only God who deserves all praise. In fact, most of them do not know.

039:029 Shakir
Allah sets forth an example: There is a slave in whom are (several) partners differing with one another, and there is another slave wholly owned by one man. Are the two alike in condition? (All) praise is due to Allah. Nay! most of them do not know.

039:029 Sherali
ALLAH sets forth a parable - a man belonging to several partners, who disagree with one another, and a man belonging wholly to one man. Are the two equal in condition? All praise belongs to ALLAH. But most of them know not.

039:029 Yusufali
Allah puts forth a Parable a man belonging to many partners at variance with each other, and a man belonging entirely to one master: are those two equal in comparison? Praise be to Allah! But most of them have no knowledge.
Verily, you (O Muhammad SAW) will die and verily, they (too) will die.

Surely thou wilt die and they (too) will die;

Lo! thou wilt die, and lo! they will die;

You (Muhammad) will surely die, just like they will die.

(Muhammad), you will die and all of them will also die.

Surely you shall die and they (too) shall surely die.

Surely, thou wilt die, and surely, they too, will die.

Truly thou wilt die (one day), and truly they (too) will die (one day).

Then, on the Day of Resurrection, you will be disputing before your Lord.

Then surely on the day of Resurrection you will contend one with another before your Lord.

Then lo! on the Day of Resurrection, before your Lord ye will dispute.

Then surely on the day of resurrection you will contend one with another before your Lord.

In the end will ye (all), on the Day of Judgment, settle your disputes in the presence of your Lord.

They will have with their Lord whatever they desire; that is the reward of those who do good.

They shall have with their Lord whatever they please; that is the reward of the doers of good;

They shall have all that they will desire with their Lord. That is the reward of Muhsinun (good-doers).

They shall have their Lord what they please. Such is the reward of the doers of good --

They shall have what they will of their Lord's bounty. That is the reward of the good;

They will get everything they wish, at their Lord. Such is the reward for the righteous.

They will receive whatever they want from their Lord. Thus is the reward of the righteous ones.

They shall have with their Lord what they please; that is the reward of the good doers;

They will have with their Lord whatever they desire; that is the reward of those who do good.

They shall have all that they wish for, in the presence of their Lord: such is the reward of those who do good:

So that Allah may remit from them the evil of what they did and give them the reward, according to the best of what they used to do.

That Allah may ward off from them the worst of what they did, and give them their reward for the best of what they did.

That Allah will remit from them the worst of what they did, and will pay them for reward the best they used to do.

GOD remits their sinful works, and rewards them generously for their good works.

God will certainly expiate their bad deeds and reward them much more for what they have done.

So that Allah will do away with the worst of what they did and give them their reward for the best of what they do.

So that ALLAH will remove from them the evil consequences of what they did, and will give them their reward according to the best of their actions.

So that Allah will turn off from them (even) the worst in their deeds and give them their reward according to the best of what they have done.
039:036 Khan Is not Allah Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allah sends astray, for him there will be no guide.
039:036 Maulana Is not Allah sufficient for His servant? And they seek to frighten thee with those besides Him. And whomsoever Allah leaves in error, there is no guide for him.
039:036 Pickthal Will not Allah defend His slave? Yet they would frighten thee with those beside Him. He whom Allah sendeth astray, for him there is no guide.
039:036 Rashad Is GOD not sufficient for His servant? They frighten you with the idols they set up beside Him. Whomever GOD sends astray, nothing can guide him.
039:036 Sarwar Is God not sufficient (support) for His servants? They frighten you with what they worship besides God. Who can guide one whom God has caused to go astray?
039:036 Shakir Is not Allah sufficient for His servant? And they seek to frighten you with those besides Him; and whomsoever Allah makes err, there is no guide for him.
039:036 Sherali Is not ALLAH sufficient for HIS servant? And yet they would frighten thee with those beside HIM. And he whom ALLAH leaves in error - for him there is no guide.
039:036 Yusufali Is not Allah enough for his Servant? But they try to frighten thee with other (gods) besides Him! for such as Allah leaves to stray, there can be no guide.
039:037 Khan And whomsoever Allah guides, for him there will be no misleader. Is not Allah All-Mighty, Possessor of Retribution?
039:037 Maulana And whom guides, there is none that can lead him astray. Is not Allah Mighty, the Lord of retribution?
039:037 Pickthal And he whom God guideth, for him there can be no misleader. Is not Allah Mighty, Able to Requite (the wrong)?
039:037 Rashad And whomever GOD guides, nothing can send him astray. Is GOD not Almighty, Avenger?
039:037 Sarwar Who can mislead one whom God has guided? Is God not Majestic and Revengeful?.
039:037 Shakir And whom Allah guides, there is none that can lead him astray; is not Allah Mighty, the Lord of retribution?
039:037 Sherali And him whom ALLAH guides - there is none to lead him astray. Is not ALLAH the Mighty, the Lord of retribution?
039:037 Yusufali And such as Allah doth guide there can be none to lead astray. Is not Allah Exalted in Power, (Able to enforce His Will), Lord of Retribution?
039:038 Khan And verily, if you ask them: "Who created the heavens and the earth?" Surely, they will say: "Allah (has created them)." Say: "Tell me then, the things that you invoke besides Allah, if Allah intended some harm for me, could they remove His harm, or if He (Allah) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allah; in Him those who trust (i.e. believers) must put their trust."
039:038 Maulana And if thou ask them, Who created the heavens and the earth? They will say: Allah. Say: See you then that those you call upon besides Allah, would they, if Allah desire to afflict me with harm, remove His harm? Or if He desire to show me mercy, could they withhold His mercy? Say: Allah is sufficient for me. On Him do the reliant rely.
039:038 Pickthal And verily, if thou shouldst ask them: Who created the heavens and the earth? they will say: Allah. Say: B ethink you then of those ye worship beside Allah, if Allah willed some harm for me, could they remove from me His hurt; or if He willed some mercy for me, could they restrain His mercy? Say: Allah is my all. In Him do (all) the trusting put their trust.
039:038 Rashad If you ask them, "Who created the heavens and the earth?" they will say, "GOD." Say, "Why then do you set up idols besides GOD? If GOD willed any adversity for me, can they relieve such an adversity? And if He willed a blessing for me, can they prevent such a blessing?" Say, "GOD is sufficient for me." In Him the trusters shall trust.
039:038 Sarwar If you ask them, "Who has created the heavens and the earth?" They will certainly say, "God has created them." Ask them, "Do you think that you can rescue me from the punishment of God with which He may afflict me? Can you prevent His mercy if He wants to grant it to me?" Say, "GOD is sufficient (support) for me. In Him alone one must trust".
039:038 Shakir And should you ask them, Who created the heavens and the earth? They would most certainly say: Allah. Say: Have you then considered that what you call upon besides Allah, would they, if Allah desire to afflict me with harm, be the removers of His harm, or (would they), if Allah desire to show me mercy, be the withholders of His mercy? Say: Allah is sufficient for me; On Him do the reliant rely.
039:038 Sherali And if thou ask them, 'Who created the heavens and the earth?' They will, surely, say, 'ALLAH.' Say, 'What think ye, if ALLAH intends to do me harm, will those whom you call upon besides ALLAH be able to remove the harm HE may intend? Or, if HE wills to show me mercy, could they withhold HIS mercy?' Say, 'ALLAH is sufficient for me. In HIM trust those who would trust.'
039:038 Yusufali If indeed thou ask them who it is that created the heavens and the earth, they would be sure to say, "Allah." Say: 'See ye then; the things that ye invoke besides Allah,- can they, if Allah wills some Penalty for me, remove His Penalty?: Or if He wills some Grace for me, can they keep back his Grace?' Say: "Sufficient is Allah for me! In Him trust those who put their trust."
Verily, We have sent down to you (O Muhammad SAW) the Book (this Qur'an) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself, and whosoever goes astray, he goes astray only for his own loss. And you (O Muhammad SAW) are not a Wakil (trustee or disposer of affairs, or keeper) over them.

Surely We have revealed to thee the Book with truth for (the good of) men. So whoever follows the right way, it is for his own soul, and whoever goes astray, he goes astray only to its detriment. And thou art not a custodian over them.

Lo! We have revealed unto thee (Muhammad) the Scripture for mankind with truth. Then whosoever goeth right it is for his soul, and whosoever strayeth, strayeth only to its hurt. And thou art not a warden over them.

We have revealed the scripture through you for the people, truthfully. Then, whoever is guided is guided for his own good, and whoever goes astray goes against his own soul. You are not their advocate.

Surely We have revealed to you the Book with the truth for the sake of men; whoever follows the right way, it is for his own soul and whoever goes astray, he goes astray only to its detriment; and you are not a custodian over them.

Verily, WE have revealed to thee the Book comprising all truth for the good of mankind. So whoever follows guidance, follows it for the benefit of his own soul; and whoever goes astray, goes astray only to its detriment. And thou art not a guardian over them.

Verily We have revealed the Book to thee in Truth, for (instructing) mankind. He, then, that receives guidance benefits his own soul: but he that strays injures his own soul. Nor art thou set over them to dispose of their affairs.
And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.

And had those who do wrong all that is in earth, and as much more, (in vain) would they offer it for ransom from the pain of the Penalty on the Day of Resurrection as redemption from the awful doom; and there will appear unto them, from their Lord, that wherein they never reckoned.

If those who transgressed owned everything on earth, even twice as much, they would readily give it up to avoid the terrible retribution on the Day of Resurrection. They will be shown by GOD what they had not been reckoning.

Had the unjust possessed double the amount of the wealth of the whole earth, they would certainly have offered it as ransom from the evil of the punishment on the day of resurrection; and what they never thought of shall become plain to them.

And even if the wrongdoers possessed all that is in the earth, and the like of it with it, they would, surely, seek to ransom themselves with it to escape from the evil punishment on the Day of Resurrection, but there shall appear unto them from ALLAH that which they had never thought of.

Even if the wrong-doers had all that there is on earth, and as much more, (in vain) would they offer it for ransom from the pain of the Penalty on the Day of Judgment: but something will confront them from Allah, which they could never have counted upon!

And the evils of that which they earned will become apparent to them, and they will be encircled by that which they used to mock at!

And the sinful works they had earned will be shown to them, and the very things they used to mock will come back to haunt them.

Their bad deeds will become public and they will be surrounded by the torment which they had mocked during their worldly life.

And the evil (consequences) of what they wrought shall become plain to them, and the very thing they mocked at will beset them.

And the evil consequences of what they had earned will become apparent to them and that which they used to mock at will encompass them.

And even if the wrongdoers possessed all that is in the earth, and the like of it with it, they would, surely, seek to ransom themselves with it to escape from the evil punishment on the Day of Resurrection, but there shall appear unto them from ALLAH that which they had never thought of.

And had those who do wrong all that is in earth and the like of it with it, they would certainly offer it as ransom from the evil of the punishment on the day of resurrection; and what they never thought of shall become plain to them from Allah.

And even if the wrongdoers possessed all that is in the earth, and the like of it with it, they would, surely, seek to ransom themselves with it to escape from the evil punishment on the Day of Resurrection, but there shall appear unto them from ALLAH that which they had never thought of.

And when Allah Alone is mentioned, the hearts of those who believe not in the Hereafter shrink, and when those besides Him are mentioned, lo! they are joyful.

And those who did wrong (the polytheists and disbelievers in the Oneness of Allah), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment, and there will become apparent to them from Allah, what they had not been reckoning.

And had those who do wrong all that is in earth and the like of it with it, they would certainly offer it as ransom from the evil of the punishment on the day of resurrection; and what they never thought of shall become plain to them from Allah.

And even if the wrongdoers possessed all that is in the earth, and the like of it with it, they would, surely, seek to ransom themselves with it to escape from the evil punishment on the Day of Resurrection, but there shall appear unto them from ALLAH that which they had never thought of.

And when Allah alone is mentioned, the hearts of those who believe not in the Hereafter will become apparent to them and that which they used to mock at will beset them.

And those who did wrong (the polytheists and disbelievers in the Oneness of Allah), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment, and there will become apparent to them from Allah, what they had not been reckoning.

And those who did wrong (the polytheists and disbelievers in the Oneness of Allah), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment, and there will become apparent to them from Allah, what they had not been reckoning.
Forgiving, Most Merciful.

Say: “O My Servants who have transgressed against their souls! Despair not of the Mercy of Allah: for Allah forgives all sins: for He is Oft-Forgiving, Most Merciful.

He is All-Knowing, All-Seeing, the One nearest to you.

Proclaim: “O My slaves who have been prodigal to their own hurt! Despair not of the mercy of Allah, indeed the Forgiving, the Merciful.

Say: O My slaves who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the mercy of Allah, verily Allah forgives all sins. Truly, He is Oft-Forgiving, Most Merciful.

Did they not know that God determines and increases the sustenance of whomever He wants. In this there is evidence (of the truth) for the believing people.

They were afflicted by the terrible result of whatever they gained. Besides this affliction, the unjust among them will also suffer the consequence of their deeds. They will not be able to challenge God.

Do they not realize that GOD is the One who increases the provision for whom He chooses, and withholds? These are lessons for people who believe.

Those who are unjust from among these, there shall befall them the evil which they earn, and they shall not escape.

As for those who are unjust, from among these disbelievers, they shall befall them the evil consequences of what they earned; and those who do wrong form among these disbelievers - the evil consequences of what they earned shall overtake them also and they cannot escape.

Know they not that Allah makes ample the means of subsistence to whom He pleases, and He straitens; surely there are signs in this for a people who believe.

As for those who did wrong of these [people to whom you (Muhammad SAW) have been sent], will also be overtaken by the evil results (torment) for that which they earned, and they will never be able to escape.

They suffered the consequences of their evil works. Similarly, the transgressors among the present generation will suffer the consequences of their evil works; they cannot escape.

Do they not know that Allah enlarges the provision for whom He wills, and straitens it (for whom He wills). Lo! herein verily are portents for people who believe!

Those before them said it, yet (all) that they had earned availed them not; and those who are unjust from among these, there shall befall them the evil which they earn, and they shall not escape.

Thus did the (generations) before them say! But all that they did was of no profit to them.

People who lived before them also had said, "Our wealth has been earned by our own merits." What they had earned was of no benefit to them and the evil consequences of what they earned shall overtake them also and they cannot escape.

Now, when trouble touches man, he cries to Us, but when We bestow a favour upon him as from Ourselves, he says, "This has been given to me on account of my own knowledge." Nay, it is only a trial, but most of them know not.

But all that they did was of no profit to them.

Verily, those before them said it, yet (all) that they had earned availed them not.

So there befell them the evil which they had earned. And those who are unjust from among these, there shall befal them the evil which they earn, and they shall not escape.

So the evil consequences of what they earned shall overtake them also and they cannot escape.

So they betrayed the evil which they were given. And those who are unjust from among these, there shall befall them the evil which they earn, and they shall not escape.

So the evil consequences of what they earned overtook them. And those who do wrong form among these disbelievers - the evil consequences of what they earned shall overtake them also and they cannot escape.

Those before them did say it indeed, but what they earned availed them not.

Thus did the (generations) before them say! But all that they did was of no profit to them.

Those before them did say it indeed, but what they earned availed them not.

So there befell them the evil consequences of what they earned; and (as for) those who are unjust from among these, there shall befal them the evil consequences of what they earn, and they shall not escape.

So there befell them the evil consequences of what they earned; and (as for) those who are unjust from among these, there shall befal them the evil consequences of what they earn, and they shall not escape.

So there befell them the evil consequences of what they earned.

Thus did the (generations) before them say! But all that they did was of no profit to them.

Verily, those before them said it, yet (all) that they had earned availed them not.

So there befell them the evil which they had earned.

So the evil consequences of what they earned shall overtake them also and they cannot escape.

Not only did they not know that Allah makes ample the means of subsistence to whom He pleases, and He straitens; surely there are signs in this for a people who believe.

So the evil consequences of what they earned shall overtake them also and they cannot escape.

So the evil consequences of what they earned shall overtake them. And the wrong-doers of this (generation)- the evil results of their Dooms will soon overtake them (too), and they will never be able to frustrate (Our Plan)!

Thus did the (generations) before them say! But all that they did was of no profit to them.

Verily, those before them said it, yet (all) that they had earned availed them not.

So there befell them the evil which they had earned.

So they betrayed the evil which they were given. And those who are unjust from among these, there shall befal them the evil which they earn, and they shall not escape.

So the evil consequences of what they earned shall overtake them also and they cannot escape.

Thus did the (generations) before them say! But all that they did was of no profit to them.

So they betrayed the evil which they were given. And those who are unjust from among these, there shall befal them the evil which they earn, and they shall not escape.

So the evil consequences of what they earned shall overtake them. And those who do wrong form among these disbelievers - the evil consequences of what they earned shall overtake them also and they cannot escape.

Verily, in this are signs for the folk who believe!

Know they not that Allah gives ample subsistence to whom He pleases, and He straitens; surely there are signs in this for a people who believe.

Know they not that Allah enlargeth providence for whom He will, and straiteneth it (for whom He will). Lo! herein verily are portents for people who believe.

Do they not know that God determines and increases the sustenance of whomever He wants. In this there is evidence (of the truth) for the believing people.

Do they not know that Allah makes ample the means of subsistence to whom He pleases, and He straitens; surely there are signs in this for a people who believe.

Do they not realize that GOD is the One who increases the provision for whomever He chooses, and withholds? These are lessons for people who believe.

Know they not that Allah gives ample subsistence to whom He pleases, and He straitens; surely there are signs in this for a people who believe.

Do they not know that Allah makes ample the means of subsistence to whom He pleases, and He straitens; surely there are signs in this for a people who believe.

They suffered the consequences of their evil works. Similarly, the transgressors among the present generation will suffer the consequences of their evil works; they cannot escape.

Know they not that Allah enlarges the provision for whom He wills, and straitens it (for whom He wills). Lo! herein verily are portents for people who believe.

Do they not realize that GOD is the One who increases the provision for whomever He chooses, and withholds? These are lessons for people who believe.

Know they not that Allah gives ample subsistence to whom He pleases, and He straitens; surely there are signs in this for a people who believe.

Those before them said it, yet (all) that they had earned availed them not.

So the evil consequences of what they earned shall overtake them also and they cannot escape.

Know they not that Allah gives ample subsistence to whom He pleases, and He straitens; surely there are signs in this for a people who believe.

Similarly, the transgressors among the present generation will suffer the consequences of their evil works; they cannot escape.

So they betrayed the evil which they were given. And those who are unjust from among these, there shall befal them the evil which they earn, and they shall not escape.

Thus did the (generations) before them say! But all that they did was of no profit to them.

Nay, the evil results of their Dooms overtook them. And the wrong-doers of this (generation)- the evil results of their Dooms will soon overtake them (too), and they will never be able to frustrate (Our Plan)!

So the evil consequences of what they earned shall overtake them also and they cannot escape.

Thus did the (generations) before them say! But all that they did was of no profit to them.

They suffered the consequences of their evil works. Similarly, the transgressors among the present generation will suffer the consequences of their evil works; they cannot escape.

Thus did the (generations) before them say! But all that they did was of no profit to them.

Nay, the evil results of their Dooms overtook them. And the wrong-doers of this (generation)- the evil results of their Dooms will soon overtake them (too), and they will never be able to frustrate (Our Plan)!

Thus did the (generations) before them say! But all that they did was of no profit to them.

They suffered the consequences of their evil works. Similarly, the transgressors among the present generation will suffer the consequences of their evil works; they cannot escape.

Thus did the (generations) before them say! But all that they did was of no profit to them.

They suffered the consequences of their evil works. Similarly, the transgressors among the present generation will suffer the consequences of their evil works; they cannot escape.

Thus did the (generations) before them say! But all that they did was of no profit to them.

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Thus did the (generations) before them say! But all that they did was of no profit to them.

Thus did the (generations) before them say! But all that they did was of no profit to them.
"And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped.

And turn to your Lord and submit to Him before chastisement comes to you, then you will not be helped.

Turn unto your Lord repentant, and surrender unto Him, before there come unto you the doom, when ye cannot be helped.

You shall obey your Lord, and submit to Him totally, before the retribution overtakes you; then you cannot be helped.

Turn in repentance to your Lord and submit to His will before you are afflicted with the torment after which you can receive no help.

And turn to your Lord time after time and submit to Him before there comes to you the punishment, then you shall not be helped.

And turn to your Lord, and submit yourselves to HIM, before there comes unto you the punishment; for then you shall not be helped;

"Turn ye to our Lord (in repentance) and how to His (Will), before the Penalty comes on you: after that ye shall not be helped.

"And follow the best of that which is sent down to you from your Lord (i.e. this Qur'an, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!"

And follow the best that has been revealed to you from your Lord before chastisement comes to you all of a sudden, while you perceive not --

And follow the best (guidance) of that which is revealed unto you from your Lord, before the doom cometh on you suddenly when ye know not, and you are not aware.

And follow the best path that is pointed out for you by your Lord, before the retribution overtakes you suddenly when you least expect it.

Follow the best of what is revealed to you from your Lord before the torment suddenly approaches you and you will not realize how it came about.

And follow the best that has been revealed to you from your Lord before there comes to you the punishment all of a sudden while you do not even perceive;

And follow the best Teaching that has been revealed to you from your Lord, before the punishment comes upon you suddenly, while you perceive not.

"And follow the best of (the courses) revealed to you from your Lord, before the Penalty comes on you - of a sudden while ye perceive not!-

Lest a person should say: "Alas, my grief that I was undutiful to Allah (i.e. I have not done what Allah has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. La ilaha ill-Allah (none has the right to be worshipped but Allah), the Qur'an, and Muhammad SAW and at the faithful believers, etc.]

Lest a soul should say: O woe is me, that I fell short of my duty to Allah! and surely I was of those who laughed to scorn;

Lest any soul should say: Alas, my grief that I was unmindful of Allah, and I was indeed among the scoffers!

Lest a soul may say, "How sorry I am for disregarding GOD's commandments; I was certainly one of the mockers."

Lest a soul says, "How sorry I am for disregarding GOD's commandments; I was certainly one of the mockers."

Lest a soul may say: Had Allah guided me, I would certainly have been of those who guard (against evil);

Lest a soul should say, 'O Allah! If ALLAH had guided me, I should certainly have been among those who fully carry out their duties;

Lest a soul should say: Ah! Woe is me! In that I neglected my duty in respect of ALLAH! Surely, I was among the scoffers.'

Lest the soul should (then) say: 'Ah! Woe is me! In that I neglected (my duty) towards Allah, and was but among those who mocked!-

Lest a soul should say: O woe to me! for what I fell short of my duty to Allah, and most surely I was of those who laughed to scorn;

Lest a soul should say, 'O woe is me in that I neglected my duty in respect of ALLAH! Surely, I was among the scoffers.'

Lest a soul should say: 'Ah! Woe is me! In that I neglected (my duty) towards Allah, and was but among those who mocked!-

Lest a soul should say: If only Allah had guided me, I should certainly have been among the Muhtaqun (pious and righteous persons - see V.2:2)."

Lest a soul should say: Had Allah guided me, I should have been dutiful;

Lest it should say: If Allah had guided me, I would certainly have been among those who guard (against evil);

Lest a soul says: Had Allah guided me, I could have been a pious man".

Or it should say: Had Allah guided me, I would certainly have been of those who guard (against evil);

Or it should say: Had Allah guided me, I should certainly have been among those who fully carry out their duties;

Or it should say: Had Allah guided me, I should certainly have been among the righteous?!

Or it should say: If only Allah had guided me, I should certainly have been among the righteous?!

Or it should say: If only Allah had guided me, I should certainly have been among the righteous?!

"And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped.

"And follow the best of (the courses) revealed to you from your Lord, before the Penalty comes on you - of a sudden while ye perceive not!-

Or it should say: Had Allah guided me, I should have been dutiful;

Or it should say: If Allah had guided me, I would certainly have been among the dutiful;

Or it should say: Had GOD guided me, I would have been with the righteous."

Or before the soul says, "Had God guided me, I could have been a pious man".

Or say, 'Had GOD guided me, I would have been with the righteous."

Or before the soul says, "Had God guided me, I could have been a pious man".

Or it should say: Had Allah guided me, I would certainly have been of those who guard (against evil);

Or say, "Had GOD guided me, I would have been with the righteous."

Or it should say: Had Allah guided me, I would certainly have been among those who fully carry out their duties;

Or it should say: If Allah had guided me, I would certainly have been among those who guard (against evil);

Or say, "Had GOD guided me, I would have been with the righteous."

Or before the soul says, "Had God guided me, I could have been a pious man".

"Turn unto your Lord repentant, and surrender unto Him, before there come unto you the doom, when ye cannot be helped.

"Turn ye to our Lord (in repentance) and how to His (Will), before the Penalty comes on you: after that ye shall not be helped.

"And follow the best of that which is sent down to you from your Lord (i.e. this Qur'an, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!"

"And follow the best of (the courses) revealed to you from your Lord, before the Penalty comes on you - of a sudden while ye perceive not!-

Or it should say: Had Allah guided me, I should have been dutiful;

Or should say: If Allah had guided me I should have been among the dutiful!

Or it should say: If Allah had guided me, I would certainly have been among those who guard (against evil);

Or it should say, 'If ALLAH had guided me, I should certainly have been among those who fully carry out their duties;

Or it should say: Had Allah guided me, I would certainly have been among the righteous?!

Or (lest) it should say: 'If only Allah had guided me, I should certainly have been among the righteous?!

Or (lest) he should say when he sees the torment: 'If only I had another chance (to return to the world) then I should indeed be among the Muhsinun (good-doers - see V.2:112)."
039:060 039:060 Khan  And on the Day of Resurrection you will see those who lied against Allah (i.e. attributed to Him sons, partners, etc.) their faces will be black. Is there not in Hell an abode for the arrogant ones?

039:060 039:060 Maulana And on the day of Resurrection thou wilt see those who lied against Allah, their faces will be blackened. Is there not in hell an abode for the proud?

039:060 039:060 Pickthtal And on the Day of Resurrection thou (Muhammad) seest those who lied concerning Allah with their faces blackened. Is not the home of the scorners in hell?

039:060 039:060 Rashad On the Day of Resurrection you will see the faces of those who lied about GOD covered with misery. Is Hell not the right retribution for the arrogant ones?

039:060 039:060 Sarwar On the Day of Judgment you will see the faces of those who had invented falsehood against God blackened. Is not hell the dwelling of the arrogant ones?

039:060 039:060 Shakir And on the day of resurrection you shall see those who lied against Allah; their faces shall be blackened. Is there not in hell an abode for the proud?

039:060 039:060 Yusufali On the Day of Judgment wilt thou see those who told lies against Allah; their faces will be turned black; Is there not in Hell an abode for the Haughty?

039:061 039:061 Khan And Allah will deliver those who are the Muttaqun (pious - see V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.

039:061 039:061 Maulana And Allah delivers those who keep their duty with their achievement -- evil touches them not, nor do they grieve.

039:061 039:061 Pickthtal And Allah delivereth those who ward off (evil) because of their deserts. Evil toucheth them not, nor do they grieve.

039:061 039:061 Rashad And GOD will save those who have maintained righteousness; He will reward them. No harm will touch them, nor will they have any grief.

039:061 039:061 Sarwar God will save the pious ones because of their virtuous deeds. No hardship will touch them nor will they be grieved.

039:061 039:061 Shakir And Allah shall deliver those who guard (against evil) with their achievement; evil shall not touch them, nor shall they grieve.

039:061 039:061 Sher Ali And ALLAH will deliver the righteous from all troubles and will confer success upon them; evil shall not touch them, nor shall they grieve.

039:061 039:061 Yusuf Ali But Allah will deliver the righteous to their place of salvation: no evil shall touch them, nor shall they grieve.

039:062 039:062 Khan Allah is the Creator of all things, and He is the Wakil (Trustee, Disposer of affairs, Guardian, etc.) over all things.

039:062 039:062 Maulana Allah is the Creator of all things and He has charge over everything.

039:062 039:062 Pickthtal Allah is Creator of all things, and He is Guardian over all things.

039:062 039:062 Rashad GOD is the Creator of all things, and He is in full control of all things.

039:062 039:062 Sarwar God is the Creator and Guardian of all things.

039:062 039:062 Shakir Allah is the Creator of every thing and He has charge over every thing.

039:062 039:062 Sher Ali ALLAH is the creator of all things, and HE is Guardian over all things.

039:062 039:062 Yusuf Ali Allah is the Creator of all things, and He is the Guardian and Disposer of all affairs.

039:063 039:063 Khan To Him belong the keys of the heavens and the earth. And those who disbelieve in the Ayat (proofs, evidences, verses, signs, revelations, etc.) of Allah, such are they who will be the losers.

039:063 039:063 Maulana His are the treasures of the heavens and the earth. And those who disbelieve in the messages of Allah, such are the losers.

039:063 039:063 Pickthtal His are the keys of the heavens and the earth, and they who disbelieve the revelations of Allah - such are they who are the losers.

039:063 039:063 Rashad To Him belongs all decisions in the heavens and the earth, and those who disbelieve in GOD's revelations are the real losers.

039:063 039:063 Sarwar In His hands are the keys of the treasuries of the heavens and the earth. Those who reject God's revelations will be lost.

039:063 039:063 Shakir His are the treasures of the heavens and the earth; and (as for) those who disbelieve in the communications of Allah, these it is that are the losers.

039:063 039:063 Sher Ali TO HIM belong the keys of the heavens and the earth; and as for those who disbelieve in the Signs of ALLAH, these it is who are the losers.

039:063 039:063 Yusuf Ali To Him belong the keys of the heavens and the earth: and those who reject the Signs of Allah, it is they who will be in loss.

039:064 039:064 Khan "If you were to join (gods with Allah), then surely (all) your deeds will be in vain, and you will certainly be among the losers.

039:064 039:064 Maulana And indeed it has been revealed to you (O Muhammad SAW), as it was to those (Allah's Messengers) before you: 'If you join others in worship with Allah, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers.

039:064 039:064 Pickthtal And verily it hath been revealed unto thee as unto those before thee (saying): If thou ascribe a partner to Allah thy work will fail and thou indeed wilt be among the losers.

039:064 039:064 Rashad It has been revealed to you, and to those before you that if you ever commit idol worship, all your works will be nullified, and you will be with the losers.

039:064 039:064 Sarwar even though God has said, "It has been revealed to you and to those who lived before you that if you consider other things equal to God, your deeds will be made devoid of all virtue and you will certainly be lost."?

039:064 039:064 Shakir And certainly, it has been revealed to you and to those before you: Surely if you associate (with Allah), your work would certainly come to naught and you would certainly be of the losers.

039:064 039:064 Sher Ali And, verily it has been revealed to thee as unto those before thee, 'If thou associate partners with ALLAH, thy work shall, surely, come to naught and thou shalt certainly be of the losers.'

039:064 039:064 Yusuf Ali But it has already been revealed to thee, - as it was to those before thee, - 'If thou wert to join (gods with Allah), truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good)'.

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And to every soul will be paid in full (the fruit) of its Deeds; and (Allah) knoweth best all that they do.

And every soul will be fully rewarded for what it has done, and He knows best what they do.

Every soul will be recompensed for its deeds. God knows best whatever they have done.

And every soul will be paid for whatever it did, for He is fully aware of everything they have done.

And every soul shall be paid back fully what it has done, and He is Best Aware of what they do.

And each soul will be paid in full of what he did; and He is Best Aware of what they do.

And to every soul will be paid in full (the fruit) of its Deeds; and (Allah) knoweth best all that they do.
And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, 'Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?' They will say: 'Yea, but the Word of torment proved true against the disbelievers!'

And those who disbelieve are driven to Hell in companies; until, when they come to it, its doors are opened, and the keepers of it say to them: Did not there come to you messengers from among you reciting to you the revelations of your Lord, and warned you about meeting this day? They will answer, 'Yes indeed. But the word 'retribution' was already stamped upon the disbelievers.'

And those who disbelieve will be led to Hell in throngs. When they get to it, and its gates are opened, its guards will say, 'Did you not receive messengers from among you, who recited to you the revelations of your Lord, and warned you about meeting this day?' They will answer, 'Yes, but the word of the punishment was bound to be fulfilled in respect of the disbelievers.'

The disbelievers will be driven to Hell in hordes. Its gates will be opened when they are brought nearby, and the keepers of it shall say to them: Did not there come to you messengers from among you reciting to you the communications of your Lord and warning you of the meeting of this day of yours? They shall say: Yea! But the sentence of punishment was due against the unbelievers.

And those who disbelieve shall be driven to Hell in companies; until, when they come to it, its doors shall be opened, and the keepers of it shall say to them: Did not there come to you messengers from among you reciting to you the communications of your Lord and warning you of the meeting of this day of yours? They shall say: Yea! But the sentence of punishment was due against the unbelievers.

And they will say: 'Enter ye the gates of Hell, abiding therein. And evil is the abode of the arrogant.'

And those who keep their duty to their Lord will be led to Paradise in throngs, till, when they reach it, and its gates are opened, (before their arrival for their reception) and its keepers will say: Salamun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein.'

And those who keep their duty to their Lord are conveyed to the Garden in companies until they come to it, and its doors are opened and the keepers of it say to them: Peace be to you! you led pure lives; so enter it to abide.

And those who keep their duty to their Lord will be led to Paradise in troops till, when they reach it, and the gates thereof are opened, and the keepers of it say to them: Peace be to you! You have done well, so enter here to abide therein.

And those who keep their duty to their Lord will be led to Paradise in large groups. Its gates will be opened to them when they are brought nearby and its keepers will say, 'Welcome! Peace be with you. Enter the gates of Paradise to live therein forever.'

And those who are careful of (their duty to) their Lord shall be conveyed to the garden in companies; until when they come to it, and its doors shall be opened, and the keepers of it shall say to them: Peace be on you, you shall be happy; therefore enter it to abide.

And those who feared their Lord, will be conducted to Paradise in crowds; until, when they arrive there, its gates will be opened, and its keepers will say, 'Did not the Messengers come to you from yourselves, reciting to you the revelations of your Lord, and warning you of the meeting of this day of yours? They shall say: Yea! But the sentence of punishment was due against the unbelievers.'

And the unbelievers will be led to Hell in crowed; until, when they arrive there, its gates will be opened, and its keepers will say, 'Did not the Messengers come to you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the Meeting of this Day of yours?' The answer will be: 'True: but the Decree of Punishment has been proved true against the Unbelievers!'

It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"

It is said: Enter the gates of hell to abide therein; so evil is the abode of the proud.

It is said (unto them): Enter ye the gates of hell to dwell therein. Thus hapless is the journey's end of the scorner.

It will be said, 'Enter the gates of Hell, wherein you abide forever.' What a miserable abode for the arrogant one!"

They will be told, 'Enter the gates of hell to live therein forever. What a terrible dwelling for the arrogant one!'"

It shall be said: Enter the gates of hell to abide therein; so evil is the abode of the proud.

It will be said, 'Enter ye the gates of Hell, abiding therein. And evil is the abode of the arrogant.'

"(To them) will be said: 'Enter ye the gates of Hell, to dwell therein: and evil is (this) Abode of the Arrogant!'"

Those who kept their duty to their Lord will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: Salamun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein.

And those who keep their duty to their Lord are conveyed to the Garden in companies until they come to it, and its doors are opened and the keepers of it say to them: Peace be to you! you led pure lives; so enter it to abide.

And those who keep their duty to their Lord are conveyed to the Garden in companies until they come to it, and its doors are opened and the keepers of it say to them: Peace be to you! You have done well, so enter here to abide therein.

And those who keep their duty to their Lord will be led to Paradise in crowed; until, when they arrive there, its gates will be opened, and its keepers will say, 'Did not the Messengers come to you from yourselves, reciting to you the revelations of your Lord, and warning you of the meeting of this day of yours?' They will answer, 'Yes, but the word of the punishment was due against the unbelievers.'

The Unbelievers will be led to Hell in crowed; until, when they arrive there, its gates will be opened, and its keepers will say, 'Did not the Messengers come to you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the Meeting of this Day of yours?' The answer will be: 'True: but the Decree of Punishment has been proved true against the Unbelievers!'
And thou wilt see the angels going round the Throne of Power, glorifying their Lord with praise. And they are judged with justice, and it is said: Praise be to Allah, the Lord of the Worlds!

And thou wilt see the angels going round the Throne, glorifying and praising their Lord. After the equitable judgment is issued to all, it will be proclaimed: "Praise be to GOD, Lord of the universe." And thou wilt see the angels going round the throne, glorifying the praise of their Lord; and judgment shall be given between them with justice, and it shall be said: All praise is due to Allah, the Lord of the Worlds.

And thou wilt see the angels going round the Throne of Divine (Divine) on all sides, singing Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice, and the cry (on all sides) will be, "Praise be to Allah, the Lord of the Worlds!"

The revelation of this Book is from God, the Majestic and All-Knowing, the Lord of Power and Majesty. There is no god but He. To Him is the ultimate destiny.

The revelation of this Book is from Allah, the Mighty, the Knowing, the Forgiver of sins, the Acceptor of repentance, the Severe to punish, the Bestower (of favours), La ilaha illa Huwa (none has the right to be worshipped but He), to Him is the final return.

And thou wilt see the angels surrounding the Throne, going round about the Throne of Power, glorifying their Lord with praise. And they are judged with justice, and the cry (on all sides) will be, "Praise be to Allah, the Lord of the Worlds!"

None can dispute about the Signs of Allah but the Unbelievers. Let not, then, their strutting about through the land deceive thee!

None disputes concerning the Signs of Allah except those who disbelieve. And it shall be said: All praise is due to Allah, the Lord of the Worlds.

None disputes the revelations of the Lord except the disbelievers. Let not, then, their going about in the land deceive you. And it shall be said: All praise is due to Allah, the Lord of the Worlds.

You will see the angels floating around the throne, glorifying and praising their Lord. After the equitable judgment is issued to all, it will be proclaimed: "Praise be to GOD, Lord of the universe." And thou wilt see the angels going round the throne, glorifying the praise of their Lord; and judgment shall be given between them with justice, and it shall be said: All praise is due to Allah, the Lord of the Worlds.

And thou wilt see the angels going round the Throne of Power, glorifying their Lord with praise. And they are judged with justice, and it is said: Praise be to Allah, the Lord of the Worlds!

Then it will be said: Praise be to Allah, the Lord of the Worlds! And it shall be said: All praise is due to Allah, the Lord of the Worlds.

None disputes in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah but those who disbelieve. So let not their ability of activities in the land deceive you. And it shall be said: All praise is due to Allah, the Lord of the Worlds.

None disputes the revelations of the Lord except those who disbelieve. Let not, then, their going about in the land deceive thee. And it shall be said: All praise is due to Allah, the Lord of the Worlds.

None disputes the Signs of Allah except those who disbelieve. Let not, then, their strutting about through the land deceive thee!
And make them enter Gardens of Eternity which You have promised them, as well as such of their fathers and their wives and their offspring who have reformed themselves to the gardens of Eden which You have promised them. For Thou art (He), the Exalted in Might, Full of Wisdom.

Our Lord, and admit them into the gardens of Eden that You promised for them and for the descendants as are good. Lo! Thou, only Thou, art the Mighty, the Wise:

Our Lord, and grant our Lord! that they enter the Gardens of Eternity which You have promised them, as well as such of their fathers and their wives and their offspring who have reformed themselves to the gardens of Eden which You have promised them. For Thou art (He), the Exalted in Might, Full of Wisdom.

Our Lord, and admit them and their fathers, spouses, and offspring who have reformed themselves to the gardens of Eden which You have promised them. For Thou art (He), the Exalted in Might, Full of Wisdom.

Our Lord! And make them enter the Gardens of Eternity which You have promised them, as well as such of their fathers and their wives and their offspring who have reformed themselves to the gardens of Eden which You have promised them. For Thou art (He), the Exalted in Might, Full of Wisdom.

Those who bear the Throne and those who are around it, proclaim the praise of their Lord and believe in Him and ask forgiveness for those who believe, saying: "Our Lord! Your mercy and Your knowledge encompass all things. Forgive those who repent and follow Your Way, and spare them the punishment of hell.

Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire. And thus did the word of thy Lord prove true against those who disbelieved that they are the companions of the Fire!

Thus did the word of thy Lord prove true against those who disbelieved that they are the companions of the Fire!

The word of your Lord that the disbelievers will be the dwellers of hell fire has already been decreed.

Thus did the word of thy Lord prove true against those who disbelieved that they are the companions of the Fire!

And thus was the word of thy Lord proved true against the Unbelievers; that truly they are Companions of the Fire!

And thus was the word of thy Lord proved true against the Unbelievers; that truly they are Companions of the Fire!
040:009 Khan  "And save them from (the punishment, because of what they did of) the sins, and whomsoever You save from (the punishment, because of what they did of) the sins (i.e. excuse them) that Day, him verily, You have taken into mercy," And that is the supreme success.

040:009 Maulana  And guard them from evil, and whom Thou guardest from evil this day, Thou hast indeed mercy on him. And that is the mighty achievement.

040:009 Pickthal  And ward off from them ill-deeds; and he from whom Thou wastest off ill-deeds that day, him verily hast Thou taken into mercy. That is the supreme triumph.

040:009 Rashad  "And protect them from falling in sin. Whomever You protect from falling in sin, on that day, has attained mercy from You. This is the greatest triumph."

040:009 Sarwar  Lord, keep them away from evil deeds. Whomever You have saved from evil on the Day of Judgment has certainly been granted Your mercy and this is the greatest triumph.

040:009 Shakir  And keep them from evil deeds, and whom You keepest from evil deeds this day, indeed You hast mercy on him, and that is the mighty achievement.

040:009 SherAli  'And guard them against evils; and he whom Thou dost guard against evils on that day - him hast Thou, surely, shown mercy. And that, indeed, is the mighty triumph.'

040:009 YusufAli  "And preserve them from (all) ills; and any whom Thou dost preserve from ills that Day,- on them wilt Thou have bestowed Mercy indeed: and that will be truly (for them) the highest Achievement".

040:010

040:010 Khan  Those who disbelieve will be addressed (at the time of entering into the Fire): "Allah's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse."

040:010 Maulana  Those who disbelieve are told: Certainly Allah's hatred (of you), when you were called upon to the faith and you rejected, was much greater than your hatred (now) of yourselves.

040:010 Pickthal  Lo! (on that day) those who disbelieve are informed by proclamation: Verily Allah's abhorrence is more terrible than your abhorrence one of another, when ye were called unto the faith but did refuse.

040:010 Rashad  Those who disbelieve will be told, "GOD's abhorrence towards you is even worse than your own abhorrence towards yourselves. For you were invited to believe, but you chose to disbelieve."

040:010 Sarwar  The unbelievers will be told, "God's hatred towards you is much greater than your hatred of your own selves. You were called to the faith but you disbelieved".

040:010 Shakir  Surely those who disbelieve shall be cried out to: Certainly Allah's hatred (of you) when you were called upon to the faith and you rejected, is much greater than your hatred of yourselves.

040:010 SherAli  It will be announced to those who disbelieve: 'Greater was the abhorrence of ALLAH, when you were called to the faith and you disbelieved, than your own abhorrence of yourselves today.'

040:010 YusufAli  The Unbelievers will be addressed: 'Greater was the aversion of Allah to you than (is) your aversion to yourselves, seeing that ye were called to the Faith and ye used to refuse.'

040:011

040:011 Khan  They will say: 'Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our deaths in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)'

040:011 Maulana  They say: Our Lord, twice has Thou made us die, and twice has Thou given us life; so we confess our sins. Is there then a way of escape?

040:011 Pickthal  They say: Our Lord! Twice hast Thou made us die, and twice hast Thou made us live. Now we confess our sins. Is there any way to go out?

040:011 Rashad  They will say, "Our Lord, you have put us to death twice, and You gave us two lives; now we have confessed our sins. Is there any way out?"

040:011 Sarwar  They say, 'Lord, You have caused us to die twice and You have brought us back to life twice. We have confessed our sins, so is there any way out of this (hell)?'

040:011 Shakir  They shall say: Our Lord! twice didst Thou make us subject to death, and twice hast Thou given us life, so we do confess our faults; is there then a way to get out?

040:011 SherAli  They will say, 'Our Lord, Thou hast caused us to die twice, and Thou hast given us life twice and now we confess our sins. Is, then, there a way out?'

040:011 YusufAli  They will say: "Our Lord! twice hast Thou made us without life, and twice hast Thou given us Life! Now have we recognised our sins: Is there any way out of this?"

040:012

040:012 Khan  (It will be said): 'This is because, when Allah Alone was invoked (in worship, etc.) you disbelieved, but when partners were joined to Him, you believed! So the judgement is only with Allah, the Most High, the Most Great!'

040:012 Maulana  That is because when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed. So judgment belongs to Allah, the High, the Great.

040:012 Pickthal  (It is said unto them): This is (your plight) because, when Allah alone was invoked, ye disbelieved, but when some partner was ascribed to Him ye were believing. But the command belongeth only to Allah, the Sublime, the Majestic.

040:012 Rashad  This is because when GOD ALONE was advocated, you disbelieved, but when others were mentioned beside Him, you believed. Therefore, GOD's judgment has been issued; He is the Most High, the Great.

040:012 Sarwar  They will be answered, 'Your suffering is only because you disbelieved when One God was mentioned. When other things were considered equal to Him, you believed in them. Judgment belongs to God, the Most High, the Most Great.

040:012 Shakir  That is because when Allah alone was called upon, you disbelieved, and when associates were given to Him, you believed; so judgment belongs to Allah, the High, the Great.

040:012 SherAli  It will be said to them, 'This is because, when ALLAH alone was called upon, you disbelieved, but when partners were associated with HIM, you believed. The decision now rests only with ALLAH, the High, the Incomparably Great.'

040:012 YusufAli  (The answer will be: ) "This is because, when Allah was invoked as the Only (object of worship), ye did reject Faith, but when partners were joined to Him, ye believed! the Command is with Allah, Most High, Most Great!"
That Day will every soul be requited for what it earned; no injustice will there be that day!  Surely, Allah is Swift in reckoning.

This day will every soul be requited for what it earned. No injustice this day!  Surely, Allah is Swift in reckoning.

Every soul will be recompensed for what it had earned; no injustice will there be that day.  Allah is swift in reckoning.

This day will every soul be recompensed what it had earned. No injustice this day!  Allah is swift in reckoning.

This day every soul will be recompensed for what it earned. No injustice will there be that day.  Allah is swift in reckoning.

This day shall every soul be recompensed for what it earned, no injustice shall be done to anybody.  Truly, Allah is Swift in reckoning.

This day shall every soul be recompensed for what it earned, no injustice shall be done to anybody.  Surely, Allah is Swift in reckoning.

This is the day of reckoning, no injustice is allowed to be done to anybody.  Truly, Allah is Swift in reckoning.

This day shall every soul be recompensed for what it earned; no injustice whatsoever will be done.  Truly, Allah is Swift in reckoning.

This day will every soul be recompensed for what it earned; no injustice shall be done to anybody.  Truly, Allah is Swift in reckoning.
And warn them (O Muhammad SAW) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the Zalimun (polytheists and wrong-doers etc.), who could be given heed to.

And warn them of the Day that draws near, when hearts, grieving inwardly, rise up to the throats. The iniquitous will have no friend, nor any intercessor who should be obeyed.

Warn them (O Muhammad) of the Day of the approaching (doom), when the hearts will be choking the throats, (then) there will be no friend for the wrong-doers, nor any intercessor who will be heard.

Warn them about the imminent day, when the hearts will be terrified, and many will be remorseful. The transgressors will have no friend nor an intercessor to be obeyed.

Warn them of the approaching day when because of hardship and frustration their hearts will almost reach up to their throats. The unjust will have no friends nor any intercessor who will be heard.

Warn them of the day that draws near, when hearts shall rise up to the throats, grieving inwardly; the unjust shall not have any compassionate friend nor any intercessor who should be obeyed.

Warn them of the day that is fast approaching, when the hearts will reach up to the throats, full of suppressed grief. The wrongdoers will have no warm friend, nor any intercessor whose intercession would be accepted.

Warn them of the Day that is (ever) drawing near, when the hearts will (come) right up to the throats to choke (them); No intimate friend nor intercessor will the wrong-doers have, who could be listened to.

Allah knows the fraud of the eyes, and all that the breasts conceal.

He knows the dishonesty of eyes and that which the breasts conceal.

He knoweth the traitor of the eyes, and that which the bosoms hide.

He is fully aware of what the eyes cannot see, and everything that the minds conceal.

God knows the disloyalty of the eyes and what the hearts conceal.

He knows the stealthy looks and that which the breasts conceal.

He knows the treachery of the eyes and what the breasts conceal.

(Allah) knows of (the tricks) that deceive with the eyes, and all that the hearts (of men) conceal.

And Allah judges with truth, while those whom they invoke besides Him, cannot judge anything. Certainly, Allah! He is the All-Hearer, the All-Seer.

And Allah judges with truth, and those whom they call upon besides Him judge naught! Surely Allah is the Hearing, the Seeing.

And Allah judges with truth, while those to whom they cry instead of Him judge not at all. Lo! Allah, He is the Hearer, the Seer.

God judges equitably, while the idols they implore beside Him cannot judge anything, GOD is the One who is the Hearer, the Seer.

God judges with Truth but those whom they worship besides God can have no Judgment. God is certainly All-hearing and All-aware.

And Allah judges with the truth; and those whom they call upon besides Him cannot judge aught; surely Allah is the Hearing, the Seeing.

And ALLAH judges with truth, but those upon whom they call beside HIM cannot judge at all. Surely, ALLAH is the All-Hearing, the All-Seeing.

And Allah will judge with (justice and) Truth: but those whom (men) invoke besides Him, will not (be in a position) to judge at all. Verily it is Allah (alone) Who hears and sees (all things).

Section 3: A Warning in Moses’ History

Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allah seized them with punishment for their sins. And none had they to protect them from Allah.

Have they not travelled in the land and seen what was the end of those who were before them? Mightier than these were they in strength and in fortifications in the land, but Allah destroyed them for their sins. And they had none to protect them from Allah.

Have they not travelled in the land to see the nature of the consequence for those who disbelieved before them? They were mightier than these in power and (in the) traces (which they left behind them) in the earth. Yet Allah seized them for their sins, and they had no protector from Allah.

Did they not roam the earth and seen how was the end of those who were before them? They were superior to them, and more productive on earth. Yet GOD punished them for their sins, and nothing could protect them from GOD.

Have they not travelled through the land to see the terrible end of those who lived before them. They had been mightier than them in power and in leaving their traces on earth. God punished them for their sins. They had no one to save them from God's torment.

Have they not travelled in the earth and seen how was the end of those who were before them? Mightier than these were they in strength-- and in fortifications in the land, but Allah destroyed them for their sins; and there was not for them any defender against Allah.

Have they not traveled in the earth that they could see what was the end of those before them? They were mightier than these in power and they left firmer marks in the earth. But ALLAH seized them for their sins, and they had no one to protect them from ALLAH.

Do they not travel through the earth and see what was the End of those before them? They were even superior to them in strength, and in the traces (they have left) in the land: but Allah did call them to account for their sins, and none had they to defend them against Allah.

That was because there came to them their Messengers with clear evidences, proofs and signs but they disbelieved (in them). So Allah seized them with punishment. Verily, He is All-Strong, Severe in punishment.

That was because there came to them their messengers with clear arguments, but they disbelieved, so Allah destroyed them. Surely He is Strong, Severe in Retribution.

That was because their messengers kept bringing them clear proofs (of Allah's Sovereignty) but they disbelieved; so Allah seized them. Lo! He is Strong, severe in punishment.

That is because their messengers went to them with clear proofs, but they disbelieved. Consequently, GOD punished them. He is Mighty, strict in enforcing retribution.

That was because there came to them their messengers with clear arguments, but they rejected (them), therefore Allah destroyed them; surely He is Strong, Severe in retribution.

That was because their Messengers came to them with manifest Signs but they disbelieved; So ALLAH seized them. Surely, HE is Powerful, Severe in punishment.

That was because there came to them their messengers with Clear (Signs), but they rejected them: So Allah called them to account: for He is Full of Strength, Strict in Punishment.
And Moses said: "Truly I seek refuge in my Lord and your Lord from every proud one who believes not in the Day of Reckoning."
And O my people! I fear for you a Day when there will be Mutual calling (and wailing),

And O my people, I fear for you that which I see (correct), and I guide you only to the path of right policy!

And he who believed said: O my people! surely I fear for you the like of what befell the parties:

And he who believed said, O my people, I fear for you something like the day of destruction of the great peoples of the past;

And he who believed said: O my people! I fear for you something like the day of destruction of the great peoples of the past;
The day on which you will turn back fleeing; there shall be no savior for you from Allah, and whomsoever Allah causes to err, there is no guide for him:

"A Day when ye shall turn your backs and flee: No defender shall ye have from Allah: Any whom Allah leaves to stray, there is none to guide..."

And indeed Yusuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you, till when he died you said: "No Messenger will Allah send after him." Thus Allah leaves astray him who is a Musrif (a polytheist, oppressor, a criminal, sinner who commit great sins) and a Murtab (one who doubts Allah's Warning and His Oneness).

And Joseph indeed came to you before with clear arguments, but you ever remained in doubt as to what he brought you; until, when he died, you said: Allah will never raise a messenger after him. Thus does Allah leave him in error who is a prodigal, a doubter --

And verily Joseph brought you of old clear proofs, yet ye ceased not to be in doubt concerning what he brought you till, when he died, ye said: Allah will not send any messenger after him. Thus Allah deceiveth him who is a prodigal, a doubter.

Joseph had come to you before that with clear revelations, but you continued to doubt his message. Then, when he died you said, "GOD will not send any other messenger after him. (He was the last messenger)!" GOD thus sends astray those who are transgressors, doubtful.

Joseph came to you before with illustrious evidence but you still have doubts about what he brought. When he passed away, you said, "GOD will never send any Messenger after him." Thus does God causes to go astray the skeptical transgressing people,

And certainly Yusuf came to you before with clear messages, but you ever remained in doubt as to what he brought; until when he died, you said: Allah will never raise a messenger after him. Thus does Allah cause him to err who is extravagant, a doubter

And Joseph, indeed, came to you before with clear proofs, but you ceased not to be in doubt concerning that which he came to you till, when he died, you said: 'ALLAH will never raise a Messenger after him.' Thus does ALLAH adjudge as having gone astray every transgressor, doubter -

And to you there came Joseph in times gone by, with Clear Signs, but ye ceased not to doubt of the (Mission) for which he had come: At length, when he died, ye said: 'No messenger will Allah send after him.' thus doth Allah leave to stray such as transgress and live in doubt,-

Those who dispute about the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, without any authority that has come to them, it is greatly hateful and disgusting to Allah and to those who believe. Thus does Allah seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).

Those who dispute concerning the messages of Allah without any authority that has come to them. Greatly hated is it by Allah and by those who believe. Thus does Allah seal every heart, of a proud, haughty one.

Those who wrangle concerning the revelations of Allah without any authority that hath come unto them, it is greatly hateful in the sight of Allah and in the sight of those who believe. Thus doth Allah print every arrogant, disdainful heart.

They argue against GOD's revelations, without any basis. This is a trait that is most abhorred by GOD and by those who believe. GOD thus seals the hearts of every arrogant tyrant.

Those who dispute the revelations of God without having received clear authority. This act greatly angers God and the believers. Thus does God seal the hearts of every arrogant oppressor."

Those who dispute concerning the communications of Allah without any authority that He has given them; greatly hated is it by Allah and by those who believe. Thus does Allah set a seal over the heart of every proud, haughty one.

Those who dispute concerning the Signs of Allah without any authority having come to them from ALLAH. Grievously hateful is this in the Sight of Allah and in the sight of those who believe. Thus does ALLAH set a seal upon the heart of every arrogant, haughty person.

"(Such) as dispute about the Signs of Allah, without any authority that hath reached them, grievous and odious (is such conduct) in the sight of Allah and of the Believers. Thus doth Allah, seal up every heart - of arrogant and obstinate Transgressors."

And Fir'aun (Pharaoh) said: "O Haman! Build me a tower that I may arrive at the ways, And Pharaoh said: O Haman! Build for me a tower that haply I may reach the roads, Pharaoh said, "O Haamaan, build thou for me a lofty palace, that I may attain the ways and means-
And O my people! How strange it is that I call you to salvation, and you call me to the Fire; And thus the evil of his deed was made fair-seeming to Pharaoh, and he was turned aside from the way. And the plot of Pharaoh ended in naught but ruin.

And O my people! What aileth me? I want to reach the heaven, and take a look at the god of Moses. I believe he is a liar. Thus were the evil works of Pharaoh adorned in his eyes, and thus was he kept from following (the right) path. Pharaoh's scheming was truly evil.

And O my people! How is it that I call you to salvation while you call me to the Fire! And he who believed said, O my people! Follow me, I will guide you to the path of rectitude; And he who believed said: O my people, follow me I will guide you to the way of right conduct [i.e. guide you to Allah' religion of Islamic Monotheism with which Musa (Moses) has been sent].

The ways and means of (reaching) the heavens, and that I may mount up to the god of Moses: But as far as I am concerned, I think (Moses) is a liar! Thus was made alluring, in Pharaoh's eyes, the evil of his deeds, and he was hindered from the Path; and the plot of Pharaoh led to nothing but perdition (for him).

And the man who believed said: "O my people! Follow me! I will guide you to the way of right conduct (i.e. guide you to Allah' religion of Islamic Monotheism with which Musa (Moses) has been sent)."

O my people! This life of the world is only a passing enjoyment, and verily, the Hereafter that is the home that will remain forever.

Whoever does an evil deed, will not be requited except the like thereof, and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allah), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit. And he who believed said: "O my people! Follow me! I will guide you to the path of rectitude; And he who believed said: O my people! Follow me, I will guide you to the right course; And he who believed said: O my people! Follow me, I will guide you to the path of rectitude;

O my people! This life of the present is nothing but (temporary) convenience: It is the Hereafter that is the Home that will last.

Whoever does an evil deed, he shall not be recompensed (with aught) but the like of it; and whoever does good, whether male or female, and he is a believer, these shall enter the Garden, to be given therein sustenance without measure.

O my people! This life of the world is but a (passing) enjoyment, and verily, the Hereafter that is the home that will remain forever.

Whoever does an evil deed, he shall not be recompensed with the like of it; and whoever does good, whether male or female, and he is a believer, they shall enter the Garden, where they will be nourished without stint.

He that works evil will not be requited but by the like thereof; and he that works a righteous deed - whether man or woman - and is a Believer - such will enter the Garden (of Bliss): Therein will they have abundance without measure.
And ye will remember what I say to you, and I entrust my affair to Allah. Verily, Allah is the Seer of the servants.

And you will remember what I am telling you, and I entrust my affair to God. Lo! Allah is the Seer of (His) slaves.

You call me to an object that has no claim to be called upon in this world or in the Hereafter; and our return is to Allah, and that the transgressors will be the dwellers of the Fire!

Ye call upon me that I should disbelieve in Allah and associate with Him that of which I have no knowledge, and I call you to the Exalted in Power, Who forgives again and again!

Surely you call me to one who is not fit to be called upon in this world or in the Hereafter; our return will be to Allah, and that our turning back is to Allah, and that the transgressors will be the inmates of the Fire.

So you will remember what I say to you (now), My (own) affair I commit to Allah: for Allah (ever) watches over His Servant.

"You invite me to disbelieve in Allah (and in His Oneness), and to join partners in worship with Him; of which I have no knowledge, and I invite you to the All-Mighty, the Oft-Forgiving!

You call me to disbelieve in Allah and to associate with Him that of which I have no knowledge, and I call you to the Mighty, the Forgiving.

You invite me to be unappreciative of GOD, and to set up beside Him idols that I do not recognize. I am inviting you to the Almighty, the Forgiving.

You call me to disbelieve in God and to believe others things equal to Him about which I have no knowledge. I call you to the Majestic and All-Forgiving One.

You invite me that I should disbelieve in ALLAH and should associate with HIM that of which I have no knowledge, while I invite you to the Mighty, the Great Forgiver;

Ye do call upon me to blaspheme against Allah, and to join with Him partners of whom I have no knowledge; and I call you to the Exalted in Power, Who forgives again and again!"

"The Fire. They are brought before it (every) morning and evening, and on the day when the appointed Hour is come, it will be said to the angels, 'Cast Firon's people to enter the severest torment!'"

"Some day you will remember what I am telling you now. I leave the judgment of this matter to GOD; GOD is the Seer of all the people.

"You invite me to be unappreciative of GOD, and to set up beside Him idols that I do not recognize. I am inviting you to the Almighty, the Forgiving."

"You invite me that I should disbelieve in ALLAH and should associate with HIM that of which I have no knowledge, while I invite you to the Mighty, the Great Forgiver;

"Surely, that to which you call me has no title to be called upon in this world or in the Hereafter; and that our ultimate return is to ALLAH and that the transgressors will be the inmates of the Fire:"

"Soon will ye remember what I say to you (now), My (own) affair I leave it to Allah. Lo! Allah is Seer of (His) slaves."

"And ye will remember what I say unto you. And I entrust my affair to ALLAH. Verily, ALLAH watches over HIS servants."

"You invite me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allah, and the prodigals are companions of the Fire.

"Without doubt ye do call me to one who is not fit to be called to, whether in this world, or in the Hereafter; our return will be to Allah, and the Transgressors will be Companions of the Fire!"
040:047 Khan And, when they will dispute in the Fire, the weak will say to those who were proud: "Verily! We followed you, can you then take from us some portion of the Fire?"
040:047 Maulana And when they will dispute in the Fire, the weak will say to those who were proud: Surely we were your followers; will you then avert from us a portion of the Fire?
040:047 Pickthtal And when they wrangle in the Fire, the weak shall say unto those who were proud: Lo! we were a following unto you; will ye therefore rid us of a portion of the Fire?
040:047 Rashad As they argue in Hell, the followers will say to their leaders, "We used to be your followers, can you spare us any part of this Hell?"
040:047 Sarwar During a dispute in the fire, the suppressed ones will say to those who had dominated them, "We were your followers. Can you now relieve us of our suffering in the fire?"
040:047 Shakir And when they shall contend one with another in the fire, the weak shall say to those who were proud: Surely we were your followers; will you then avert from us a portion of the fire?
040:047 Sherali And when they will dispute with one another in the Fire, the weak will say to those who were proud, 'Verily, we were your followers; will you then relieve us of a portion of the torment of the Fire?'
040:047 Yusufali Behold, they will dispute with each other in the Fire! The weak ones (who followed) will say to those who had been arrogant, "We but followed you: Can ye then take (on yourselves) from us some share of the Fire?
040:048 Sherali Those who were proud will say: "We are all (together) in this (Fire)! Verily Allah has judged between (His) slaves!"
040:048 Maulana Those who were proud say: Now we are all in it: Allah has indeed judged between the servants.
040:048 Pickthtal Those who were proud say: Lo! we are all (together) herein. Lo! Allah hath judged between (His) slaves.
040:048 Rashad The leaders will say, "We are all in this together. GOD has judged among the people."
040:048 Sarwar The ones who had dominated them will say, "All of us are now in hell. God has already issued His Judgment of His servants (and no one can change this)."
040:048 Shakir Those who were proud shall say: Surely we are all in it; surely Allah has judged between the servants.
040:048 Sherali Those who were proud, will say, "Now, we are all in it. ALLAH has already judged between HIS servants."
040:048 Yusufali Those who had been arrogant will say: "We are all in this (Fire)! Truly, Allah has judged between (his) Servants!"
040:049 Khan And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!"
040:049 Maulana And those in the Fire will say to the guards of hell: Pray to your Lord to lighten our chastisement for a day.
040:049 Pickthtal And those in the Fire say unto the guards of hell: Entreat your Lord that He relieve us of a day of the torment.
040:049 Rashad Those in the hellfire will say to the guardians of Hell, "Call upon your Lord to reduce the retribution for us, for even one day."
040:049 Sarwar The dwellers of hell fire will ask its keepers, "Pray to your Lord to relieve us from the torment at least for one day."
040:049 Shakir And those who are in the fire shall say to the keepers of hell: Call upon your Lord that He may lighten us to one day of the punishment.
040:049 Sherali And those in the Fire will say to the Keepers of Hell, 'Pray to your Lord that HE may lighten for us the punishment for a day.'
040:049 Yusufali Those in the Fire will say to the Keepers of Hell: 'Pray to your Lord to lighten us the Penalty for a day (at least)!'
040:050 Khan They will say: "Did there not come to you, your Messengers with (clear) evidences and signs? They will say: "Yes." They will reply: 'Then call (as you like)! And the invocation of the disbelievers is nothing but in error!'
040:050 Maulana They will say: Did not your messengers come to you with clear arguments? They will say: Yea. They will say: Then pray. And the prayer of the disbelievers goes astray.
040:050 Pickthtal They say: Came not your messengers unto you with clear proofs? They say: Yea, verily. They say: Then do ye pray, although the prayer of disbelievers is in vain.
040:050 Rashad They will say, "Did you not receive your messengers who delivered to you clear messages?" They will reply, "Yes we did." They will say, "Then implore (as much as you wish); the imploring of the disbelievers is always in vain.
040:050 Sarwar Those in the hellfire will say to the guardians of Hell, "Call upon your Lord to reduce the retribution for us, for even one day."
040:050 Shakir The keepers will then say, "You may pray but the prayer of the disbelievers will not be answered".
040:050 Sherali They shall say: Did not your messengers come to you with clear arguments? They shall say: Yea. They shall say: Then call. And the call of the unbelievers is only in error.
040:050 Yusufali They will say: 'Did there not come to you your Messengers with Clear Signs?' They will say, 'Yea'. The keepers will say, 'Then pray on.' But the prayer of the disbelievers is of no avail.
040:051 Khan Verily, We will indeed make victorious Our Messengers and those who believe, in the Oneness of Allah Islamic Monotheism in this world's life and on the Day when the witnesses will stand forth, (i.e. Day of Resurrection),
040:051 Maulana We certainly help Our messengers, and those who believe, in this world's life and on the day when the witnesses arise --
040:051 Pickthtal Lo! We very do help Our messengers, and those who believe, in the life of the world and on the day when the witnesses arise,
040:051 Rashad Most assuredly, we will give victory to our messengers and to those who believe, both in this world and on the day the witnesses are summoned.
040:051 Sarwar We shall help Our Messengers, and the believers, in this life and on the day when witness will come forward.
040:051 Shakir Most surely We help Our messengers, and those who believe, in this world's life and on the day when the witnesses shall stand
040:051 Sherali Most, surely we help Our Messengers and those who believe, both in the present life and on the day when the witnesses will stand forth,--
040:051 Yusufali We will, without doubt, help our messengers and those who believe, (both) in this world's life and on the Day when the Witnesses will stand forth.--
040:052 Khan The Day when their excuses will be of no profit to Zalimun (polytheists, wrong-doers and disbelievers in the Oneness of Allah). Theirs will be the curse, and theirs will be the evil abode (i.e. painful torment in Hell-fire).
040:052 Maulana The day on which their excuse will not benefit the unjust, and for them is a curse and for them is the evil abode.
040:052 Pickthtal The day when their excuse avails not the evil-doers, and theirs is the curse, and theirs the ill abode.
040:052 Rashad On that day, the apologies of the disbelievers will not benefit them. They have incurred condemnation; they have incurred the worst destiny.
040:052 Sarwar The excuses of the unjust will be of no benefit to them on that day. They will be condemned to live in a most terrible abode.
040:052 Shakir The day on which their excuse shall not benefit the unjust, and for them is curse and for them is the evil abode.
040:052 Sherali The day when their pleading will not profit the wrongdoers, and for them will be the curse and for them will be the evil abode.
040:052 Yusufali The Day when no profit will it be to Wrong-doers to present their excuses, but they will (only) have the Curse and the Home of Misery.
And, indeed We gave Musa (Moses) the guidance, and We caused the Children of Israel to inherit the Scripture [i.e. the Taurat (Torah)],

And We indeed gave Moses the guidance, and We caused the Children of Israel inherit the Book --

And We verily gave Moses the guidance, and We caused the Children of Israel to inherit the Scripture,

We have given Moses the guidance, and made the Children of Israel inherit the scripture.

To Moses We had given guidance and to the children of Israel We had given the Book

And certainly We gave Musa the guidance, and We made the children of Israel inherit the Book,

And, indeed, WE gave Moses the guidance, and made the children of Israel heirs to the Book -

We did aforetime give Moses the (Book of) Guidance, and We gave the book in inheritance to the Children of Israel,-

A guide and a reminder for men of understanding.

A guide and a reminder for men of understanding.

A guide and a reminder for men of understanding.

Their history is a lesson and a reminder to the people of understanding.

To Moses We had given guidance and to the children of Israel We had given the Book

We did aforetime give Moses the (Book of) Guidance, and We gave the book in inheritance to the Children of Israel,-

So be patient; surely the promise of Allah is true; and ask protection for thy sin and celebrate the praise of thy Lord in the evening and the morning.

Then have patience (O Muhammad), Lo! the promise of Allah is true. And ask forgiveness of thy sin, and hynm the praise of thy Lord at fall of night and in the early hours.

Therefore, be patient, for GOD's promise is true, and ask forgiveness for your sin, and glorify and praise your Lord night and day.

(Muhammad), exercise patience. The promise of God is true. Seek forgiveness for your sins and glorify your Lord with His praise in the evenings and in the early mornings.

Therefore be patient; surely the promise of Allah is true; and ask protection for your fault and sing the praise of your Lord in the evening and the morning.

So have patience. Surely, the promise of ALLAH is true. And ask forgiveness for them for the wrongs they have done thee and glorify thy Lord with HIS praise in the evening and then and in the morning.

Verily, those who dispute about the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah, without any authority having come to them, there is nothing else in their breasts except pride [to accept you (Muhammad SAW) as a Messenger of Allah and to obey you]. They will never have it (i.e. Prophethood which Allah has bestowed upon you). So seek refuge in Allah (O Muhammad SAW from the arrogants). Verily, it is He Who is the All-Hearer, the All-Seer.

Those who dispute about the messages of Allah without any authority having come to them, there is naught in their breasts but (a desire) to become great, which they will never attain. So seek refuge in Allah. Surely He is the Hearing, the Seeing.

Surely, those who argue against GOD's revelations without proof are exposing the arrogance that is hidden inside their chests, and they are not even aware of it. Therefore, seek refuge in GOD: He is the Hearer, the Seer.

Those who dispute the revelations of God without having received any authority do so because of their arrogance, but their arrogance cannot bring them any success. Seek protection from God for He is All-hearing and All-aware.

Surely (as for) those who dispute about the communications of Allah without any authority that has come to them, there is naught in their breasts but (a desire) to become great which they shall never attain to; Therefore seek refuge in Allah, surely He is the Hearing, the Seeing.

Those who dispute concerning the Signs of ALLAH without any authority having come to them from ALLAH - there is nothing in their breasts but an ambition to become great which they will never attain. So seek refuge in ALLAH. Surely, HE is the All-Hearing, the All-Seeing.

Those who dispute about the signs of Allah without any authority bestowed on them,- there is nothing in their breasts but (the quest of) greatness, which they shall never attain to: seek refuge, then, in Allah: It is He Who hears and sees (all things).

The creation of the heavens and the earth is indeed greater than the creation of mankind, yet most of mankind know not.

Assuredly the creation of the heavens and the earth is greater than the creation of men; but most people know not.

The creation of the heavens and the earth is greater than the creation of mankind; but most of mankind know not.

The creation of the heavens and the earth is even more awesome than the creation of the human being, but most people do not know.

Certainly the creation of the heavens and the earth is certainly greater than the creation of mankind, but most people do not know.

Certainly, the creation of the heavens and the earth is greater than the creation of the men, but most people do not know.

Certainly the creation of the heavens and the earth is greater than the creation of mankind; but most men know not.

Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: Yet most men understand not.

And not equal are the blind and those who see, nor are (equal) those who believe (in the Oneness of Allah Islamic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember.

And the blind and the seeing are not alike, nor those who believe and do good and the evil-doers. Little do you mind!

And the blind man and the seer are not equal, neither are those who believe and do good works (equal with) the evil-doer. Little do ye reflect!

Just as the blind and the seeing are not equal, so are the righteously striving believers and the sinners are not equal. How little to this you pay attention.

And the blind and the seeing are not alike, nor those who believe and do good and the evil-doer; little is it that you are mindful.

And the blind and the seeing are not equal; neither are those who believe and do good deeds equal to those who do evil. Little do you reflect.

And the blind and seeing are not equal; neither are those who believe and do good deeds equal to those who do evil. Little do you reflect.

Little do ye learn by admonition!
Verily, the Hour (Day of Judgement) is surely coming, therein is no doubt, yet most men believe not.

The Hour is surely coming -- there is no doubt therein -- but most people believe not.

Lo! the Hour is surely coming, there is no doubt thereof; yet most of mankind believe not.

Most certainly, the Hour (Day of Judgement) is coming, no doubt about it, but most people do not believe.

The Hour of Doom will inevitably come, but most people do not have faith.

Most surely the hour is coming, there is no doubt therein, but most people do not believe.

The Hour of punishment will, surely, come; there is no doubt about it; yet most men believe not.

The Hour will certainly come: Therein is no doubt: Yet most men believe not.

And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"

And your Lord says: Pray to Me, I will answer you. Those who disdain My service will surely enter hell, abased.

And your Lord hath said: Pray unto Me and I will hear your prayer. Lo! those who scorn My service, they will enter hell, disgraced.

Your Lord says, 'Implore Me, and I will respond to you. Surely, those who are too arrogant to worship Me will enter Gehenna, forcibly."

Your Lord has said, 'Pray to Me for I shall answer your prayers. Those who are too proud to worship Me will soon go to hell in disgrace'.

And your Lord says: Call upon Me, you will surely find Me the Hearing and the Near One (to respond to your call).

And your Lord says, 'Pray unto Me; I will answer your prayer. But those who are too proud to worship ME will, surely, enter Hell, despised.'

And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!"

Section 7: The Power of Allah

Allah, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allah is full of Bounty to mankind, yet most of mankind give no thanks.

Allah is He Who made for you the earth as a resting place, and the sky as a canopy, and has given you shapes and made your shapes goodly.

Allah is He Who has made the night for you to rest and the day for you to see. God is Beneficent to the human being, but most people do not give Him due thanks.

Allah is He Who made for you the earth as a resting place, and the sky as a canopy, and has given you shapes and made your shapes goodly.

Allah has made the earth a resting-place for you and the heaven a canopy, and has given you shape and made your shapes good,

And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation). Verily! Those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islamic Monotheism)] they will surely enter Hell in humiliation!"

And your Lord says: Pray to Me, I will answer you. Those who disdain My service will surely enter hell, abased.

And your Lord hath said: Pray unto Me and I will hear your prayer. Lo! those who scorn My service, they will enter hell, disgraced.

Your Lord says, 'Implore Me, and I will respond to you. Surely, those who are too arrogant to worship Me will enter Gehenna, forcibly."

Your Lord has said, 'Pray to Me for I shall answer your prayers. Those who are too proud to worship Me will soon go to hell in disgrace'.

And your Lord says: Call upon Me, you will surely find Me the Hearing and the Near One (to respond to your call).

And your Lord says, 'Pray unto Me; I will answer your prayer. But those who are too proud to worship ME will, surely, enter Hell, despised.'

And your Lord says: "Call on Me; I will answer your (Prayer): but those who are too arrogant to serve Me will surely find themselves in Hell - in humiliation!"

Thus were turned away those who used to deny the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allah.

Thus are turned away those who deny the messages of Allah.

Thus are they perverted who deny the revelations of Allah.

Deviating are those who disregard GOD's revelations.

Thus are indeed those who have rejected the revelations of God.

Thus were turned away those who denied the communications of Allah.

Thus, indeed, are turned away those who deny the Signs of ALLAH.

Thus are deluded those who are wont to reject the Signs of Allah.

Allah, it is He Who has made for you the earth as a resting-place, and the sky as a canopy, and has given you shape and made your shapes good

Allah is He Who made the earth a resting-place for you and the heaven a structure, and He formed you, then made goodly your forms, and He provided you with good things. That is Allah, your Lord, then blessed be Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

Allah is He Who made the earth a resting-place for you and the heaven a structure, and He formed you, then made goodly your forms, and He provided you with good things. That is Allah, your Lord, then blessed be Allah, the Lord of the Worlds!

Allah is He Who made the earth a resting-place for you and the heaven a structure, and He formed you, then made goodly your forms, and He provided you with good things. That is Allah, your Lord, then blessed be Allah, the Lord of the Worlds!

Allah is He Who has made for you the earth as a resting place, and the sky as a canopy, and has given you shape- and made your shapes beautiful,- and has provided for you Subsistence, of things pure and good;-- such is Allah your Lord. So Glory to Allah, the Lord of the Worlds!
Parallel English Quran

040:065 Khan
He is the Ever Living, La ilaha illa Huwa (none has the right to be worshipped but He), so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allah's sake only, and not to show off, and not to set up rivals with Him in worship). All the praises and thanks be to Allah, the Lord of the 'Alamin (mankind, jinns and all that exists).

040:065 Maulana
He is the Living, there is no God but He; so call on Him, being sincere to Him in obedience. Praise be to Allah, the Lord of the worlds!

040:065 Pickthtal
He is the Living One. There is no Allah save Him. So pray unto Him, making religion pure for Him (only). Praise be to Allah, the Lord of the Worlds!

040:065 Rashad
He is the Living; there is no god except He. You shall worship Him alone, devoting your religion absolutely to Him alone. Praise be to GOD, Lord of the universe.

040:065 Sarwar
He is the Everlasting and the only Lord. So worship Him and be devoted to His religion. It is only God, the Lord of the Universe who deserves all praise.

040:065 Shakir
He is the Living, there is no god but He, therefore call on Him, being sincere to Him in obedience; (all) praise is due to Allah, the Lord of the worlds.

040:065 Sherali
HE is the Living God. There is no god but HE. So pray unto HIM, devoting your worship wholly and sincerely to HIM. All praise belongs to ALLAH, the Lord of the worlds.

040:065 Yusufali
He is the Living (One): There is no god but He: Call upon Him, giving Him sincere devotion. Praise be to Allah, Lord of the Worlds!

040:066 Khan
Say (O Muhammad SAW): "I have been forbidden to invoke those whom you worship besides Allah, since there have come to me evidences from my Lord, and I am commanded to submit (in Islam) to the Lord of the 'Alamin (mankind, jinns and all that exists).

040:066 Maulana
Say: I am forbidden to serve those whom you call upon besides Allah, when clear arguments have come to me from my Lord; and I am commanded to submit to the Lord of the worlds.

040:066 Pickthtal
Say (O Muhammad): I am forbidden to worship those unto whom ye cry beside Allah since there have come unto me clear proofs from my Lord, and I am commanded to surrender to the Lord of the Worlds.

040:066 Rashad
Say, "I have been enjoined from worshipping the idols you worship beside GOD, when the clear revelations came to me from my Lord. I was commanded to submit to the Lord of the universe."

040:066 Sarwar
(Muhammad), say, "I have been forbidden to worship whatever you worship besides God after receiving clear evidence from my Lord. I have been commanded to submit myself solely to the Lord of the Universe".

040:066 Shakir
Say: I am forbidden to serve those whom you call upon besides Allah when clear arguments have come to me from my Lord, and I am commanded that I should submit to the will of the Lord of the Universe.

040:066 Sherali
Say, I have been forbidden to worship those whom you call upon beside ALLAH since there have come clear proofs unto me from MY Lord; and I have been commanded to submit myself solely to the Lord of the worlds.

040:066 Yusufali
Say: "I have been forbidden to invoke those whom ye invoke besides Allah,- seeing that the Clear Signs have come to me from my Lord; and I have been commanded to bow (in Islam) to the Lord of the Worlds."

040:067 Khan
He, it is Who has created you (Adam) from dust, then from a Nutfah [mixed semen drops of male and female discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as children, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women), though some among you die before, and that you reach an appointed term, in order that you may understand.

040:067 Maulana
He is Who created you from dust, then from a small life-germ, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old; and of you are some who die before and that you may reach an appointed term, and that you may understand.

040:067 Pickthtal
He is Who created you from dust, then from a drop (of seed) then from a clot, then bringeth you forth as a child, then (ordaineth) that ye attain full strength and afterward that ye become old men - though some among you die before - and that ye reach an appointed term, that haply ye may understand.

040:067 Rashad
He is the One who created you from dust, and subsequently from a tiny drop, then from a hanging embryo, then He brings you out as a child, then He lets you reach maturity, then you become old - some of you die earlier. You attain a predetermined age, that you may understand.

040:067 Sarwar
It is He Who created you from clay, turning it into a living germ, then into a clot of blood, and then brings you forth as a child. He then made you grow into mankind and become old. He causes some of you to live for the appointed time and some of you to die before so that perhaps you may have understanding.

040:067 Shakir
He is Who created you from dust, then from a small lifegerm, then from a clot, then He brings you forth as a child, then that you may attain your maturity, then that you may be old- and of you there are some who are caused to die before- and that you may reach an appointed term, and that you may understand.

040:067 Sherali
HE it is Who created you from dust, then from a sperm-drop, then from a clot; then HE brings you forth as a child; then HE lets you grow, so that you attain your full strength; and afterward become old - though some among you are caused to die before - and that you may reach a term appointed and that you may learn wisdom.

040:067 Yusufali
It is He Who has created you from dust then from a sperm-drop, then from a leech-like clot; then does he get you out (into the light) as a child: then lets you (grow and) reach your age of full strength; then lets you become old,- though of you there are some who die before:- and lets you reach a Term appointed; in order that ye may learn wisdom.

040:068 Khan
He is Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" and it is.

040:068 Maulana
He is it Who gives life and causes death, so when He decrees an affair, He only says to it, Be, and it is.

040:068 Pickthtal
He is Who quickeneth and giveth death. When He ordaineth a thing, He saith unto it only: Be! and it is.

040:068 Rashad
He is the only One who controls life and death. To have anything done, He simply says to it, "Be," and it is.

040:068 Sarwar
It is He Who gives life and causes things to die. When He decides to do something, He only says, "Exist," and it comes into existence.

040:068 Shakir
It is He Who gives life and brings death, so when He decrees an affair, He only says to it: Be, and it is.

040:068 Sherali
HE it is Who gives life and causes death. And when HE decrees a thing, HE says concerning it, "Be !' and it becomes into being.

040:068 Yusufali
It is He Who gives Life and Death; and when He decides upon an affair, He says to it, "Be", and it is.
That is because you exulted in the land unjustly and because you behaved insolently.

They used to rejoice extremely (in your error).

That is because you exulted in the land unjustly and because you behaved insolently.

That is because you exulted in the land unjustly and because you behaved insolently.

They will reply, "They have abandoned us. In fact, we used not to call upon anything before. Thus does Allah send the disbelievers astray (in His guidance)."

"Besides other gods than Allah" They will say: "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allah leads astray the disbelievers.

"Besides other gods than Allah" They will say: "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allah leads astray the disbelievers.

"Besides other gods than Allah" They will say: "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus does Allah lead astray the disbelievers.

"Besides other gods than Allah" They will say: "They have vanished from us. In fact, when we worshipped them, we were worshipping nothing." Thus does God send the disbelievers astray.

"Besides other gods than Allah" They will say: "They have vanished from us. In fact, when we worshipped them, we were worshipping nothing." Thus does God send the disbelievers astray.

"Besides other gods than Allah" They will say: "They have vanished from us. In fact, when we worshipped them, we were worshipping nothing." Thus does God send the disbelievers astray.

"In derogation of Allah." They will reply: 'They have left us in the lurch: Nay, we invoked not, of old, anything (that had real existence)." Thus does Allah leave the Unbelievers to stray.

Then it will be said to them: "Where are those who were your associate gods besides Allah? They shall say: They have failed us; nay, we did not make partners (in the Sovereignty) with anything before. Thus does Allah confound the disbelievers.

Then it will be said to them: "Where are the (deities) to which you gave part in the worship? They will reply, "They have abandoned us. In fact, we used not to call upon anything before." Thus does Allah lead astray the disbelievers.

Then it will be said to them: "Where are those who were your associate gods besides Allah? They will say: They have vanished from us; Nay, we did not invoke (worship) anything before." Thus does Allah lead astray the disbelievers.

Then it will be said to them: "Where are the (deities) to which you gave part in the worship? They will reply, "They have abandoned us. In fact, we used not to call upon anything before." Thus does Allah lead astray the disbelievers.

Then it will be said to them: "Where are the (deities) to which you gave part in the worship? They will reply, "They have abandoned us. In fact, we used not to call upon anything before." Thus does Allah lead astray the disbelievers.

Then it will be said to them: "Where are the (deities) to which you gave part in the worship? They will reply, "They have abandoned us. In fact, we used not to call upon anything before." Thus does Allah lead astray the disbelievers.

Then it will be said to them: "Where are the (deities) to which you gave part in the worship? They will reply, "They have abandoned us. In fact, we used not to call upon anything before." Thus does Allah lead astray the disbelievers.

Then it will be said to them: "Where are those who were your associate gods besides Allah? They will say: They have failed us; nay, we did not make partners (in the Sovereignty) with anything before. Thus does Allah confound the disbelievers.

Then it will be said to them: "Where are those who were your associate gods besides Allah? They will say: They have failed us; nay, we did not make partners (in the Sovereignty) with anything before. Thus does Allah confound the disbelievers.

Then it will be said to them: "Where are those who were your associate gods besides Allah? They will say: They have failed us; nay, we did not make partners (in the Sovereignty) with anything before. Thus does Allah confound the disbelievers.

Then it will be said to them: "Where are those who were your associate gods besides Allah? They will say: They have failed us; nay, we did not make partners (in the Sovereignty) with anything before. Thus does Allah confound the disbelievers.

Then it will be said to them: "Where are those who were your associate gods besides Allah? They will say: They have failed us; nay, we did not make partners (in the Sovereignty) with anything before. Thus does Allah confound the disbelievers.

Then it will be said to them: "Where are those who were your associate gods besides Allah? They will say: They have failed us; nay, we did not make partners (in the Sovereignty) with anything before. Thus does Allah confound the disbelievers.

Then it will be said to them: "Where are those who were your associate gods besides Allah? They will say: They have failed us; nay, we did not make partners (in the Sovereignty) with anything before. Thus does Allah confound the disbelievers.
And, indeed We have sent Messengers before you (O Muhammad SAW); of some of them We have related to you their story and of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the leave of Allah. So, when comes the Commandment of Allah, the matter will be decided with truth, and the followers of falsehood will then be lost.

And certainly We sent messengers before thee – of them are those We have mentioned to thee and of them are those We have not mentioned to thee. Nor was it possible for a messenger to bring a sign except with Allah's permission; so when Allah's command comes, judgment is given with truth, and those who treat (it) as a lie are lost.

We have sent messengers before you – some of them we mentioned to you, and some we did not mention to you. No messenger can produce any miracle without GOD's authorization. Once GOD's judgment is issued, the truth dominates, and the falsifiers are exposed and humiliated.

And, indeed We have sent Messengers before you: there are some of them that We have mentioned to you and there are others whom We have not mentioned to you, and it was not meet for a messenger that he should bring a sign except with Allah's permission, but when the command of Allah came, judgment was given with truth, and those who treated (it) as a lie were lost.

And WE, indeed, sent Messengers before thee; of them are some whom WE have not mentioned to thee; and of them are some whom WE have not mentioned to thee, and it is not possible for any Messenger to bring a sign except by the leave of Allah. When GOD's decree of punishment comes to pass, He will judge truthfully and the supporters of falsehood will perish when GOD's decree of punishment comes to pass.

And certainly We sent messengers before you: there are some of them that We have mentioned to you and there are others whom We have not mentioned to you, and it was not meet for a messenger that he should bring a sign except with Allah's permission, but when the command of Allah came, judgment was given with truth, and those who treated (it) as a lie were lost.

And WE, indeed, sent Messengers before thee; of them are some whom WE have not mentioned to thee, and of them are some whom WE have not mentioned to thee, and it is not possible for any Messenger to bring a sign except by the leave of Allah. When GOD's decree of punishment comes to pass, He will judge truthfully and the supporters of falsehood will perish when GOD's decree of punishment comes to pass.

And, indeed We have sent Messengers before you (O Muhammad SAW); of some of them We have related to you their story and of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the leave of Allah. So, when comes the Commandment of Allah, the matter will be decided with truth, and the followers of falsehood will then be lost.

And certainly We sent messengers before thee – of them are those We have mentioned to thee and of them are those We have not mentioned to thee. Nor was it possible for a messenger to bring a sign except with Allah's permission; so when Allah's command comes, judgment is given with truth, and those who treat (it) as a lie are lost.

And WE, indeed, sent Messengers before thee; of them are some whom WE have not mentioned to thee; and of them are some whom WE have not mentioned to thee, and it is not possible for any Messenger to bring a sign except by the leave of Allah. When GOD's decree of punishment comes to pass, He will judge truthfully and the supporters of falsehood will perish when GOD's decree of punishment comes to pass.

And, indeed We have sent Messengers before you (O Muhammad SAW); of some of them We have related to you their story and of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the leave of Allah. So, when comes the Commandment of Allah, the matter will be decided with truth, and the followers of falsehood will then be lost.

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And WE, indeed, sent Messengers before thee; of them are some whom WE have not mentioned to thee; and of them are some whom WE have not mentioned to thee, and it is not possible for any Messenger to bring a sign except by the leave of Allah. When GOD's decree of punishment comes to pass, He will judge truthfully and the supporters of falsehood will perish when GOD's decree of punishment comes to pass.

And, indeed We have sent Messengers before you (O Muhammad SAW); of some of them We have related to you their story and of some We have not related to you their story, and it was not given to any Messenger that he should bring a sign except by the leave of Allah. So, when comes the Commandment of Allah, the matter will be decided with truth, and the followers of falsehood will then be lost.

And certainly We sent messengers before thee – of them are those We have mentioned to thee and of them are those We have not mentioned to thee. Nor was it possible for a messenger to bring a sign except with Allah's permission; so when Allah's command comes, judgment is given with truth, and those who treat (it) as a lie are lost.

And WE, indeed, sent Messengers before thee; of them are some whom WE have not mentioned to thee; and of them are some whom WE have not mentioned to thee, and it is not possible for any Messenger to bring a sign except by the leave of Allah. When GOD's decree of punishment comes to pass, He will judge truthfully and the supporters of falsehood will perish when GOD's decree of punishment comes to pass.
And He shows you His Signs and Proofs (of His Oneness in all the above mentioned things). Which, then, of the Signs and Proofs of Allah do you deny?

And He shows you His signs; which then of Allah's signs will you deny?

And He sheweth you His tokens. Which, then, of the tokens of Allah do ye deny?

He thus shows you His proofs. Which of GOD's proofs can you deny?

God shows you the evidence (of His existence). How can you then deny such evidence?.

And He shows you His signs: which then of Allah's signs will you deny?

And HE shows you HIS Signs; which, then, of the Signs of ALLAH will you deny?

And He shows you (always) His Signs; then which of the Signs of Allah will ye deny?

Have they not travelled through the earth and seen what was the end of those before them? They were more numerous than them and mightier in strength, and in the traces (they have left behind them) in the land, yet all that they used to earn availed them not.

Do they not travel in the land and see what was the end of those before them? They were more numerous than these and greater in strength and in fortifications in the land, but what they earned availed them not.

Have they not travelled in the land to see the nature of the consequence for those before them? They were more numerous than these, and mightier in power and (in the) traces (which they left behind them) in the earth. But all that they used to earn availed them not.

Have they not roamed the earth and noted the consequences for those who preceded them? They used to be greater in number, greater in power, and possessed a greater legacy on earth. Yet, all their achievements did not help them in the least.

Have they not travelled through the land to see the terrible end of those who lived before them? They were far mightier in both number and power and in what they had established. Their (worldly) gains were of no benefit to them.

Have they not then journeyed in the land and seen how was the end of those before them? They were more (in numbers) than these and greater in strength and in fortifications in the land, but what they earned did not avail them.

Have they not travelled in the earth that they might see what was the end of those who were before them? They were more numerous than these, and mightier in power and left firmer traces in the earth. But all that which they earned was of no avail to them.

Do they not travel through the earth and see what was the End of those before them? They were more numerous than these and superior in strength and in the traces (they have left) in the land. Yet all that they accomplished was of no profit to them.

Then when their Messengers came to them with clear proofs, they were glad (and proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment).

Then when their messengers came to them with clear arguments, they exulted in what they had with them of knowledge and that at which they used to mock befell them.

And when their messengers brought them clear proofs (of Allah's Sovereignty) they exulted in the knowledge they (themselves) possessed. And that which they were wont to mock befell them.

When their messengers went to them with clear proofs, they rejoiced in the knowledge they had inherited, and the very things they ridiculed were the cause of their fall.

They were far too content with their own knowledge (to pay attention to the Messengers) when Our Messengers came to them with illustrious evidence. They were encompassed by the torment for mocking Our guidance.

Then when their messengers came to them with clear arguments, they exulted in what they had with them of knowledge, and there beset them that which they used to mock.

And when their Messengers came to them with manifest Signs, they exulted in the little knowledge they had. And that at which they mocked encompassed them.

For when their messengers came to them with Clear Signs, they exulted in such knowledge (and skill) as they had; but that very (Wrath) at which they were wont to scoff hemmed them in.

Then when they saw Our punishment, they said: "We believe in Allah Alone and reject (all) that we used to associate with Him as (His) partners.

So when they saw Our punishment, they said: We believe in Allah alone, and we deny what we used to associate with Him.

Then, when they saw Our doom, they said: We believe in Allah only and reject (all) that we used to associate (with Him).

Subsequently, when they saw our retribution they said, "Now we believe in GOD ALONE, and we now disbelieve in the idol worship that we used to practice."

They said, "We believe in One God and disbelieve in whatever we had considered equal to Him," when they experienced Our wrath..

But when they saw Our punishment, they said: We believe in Allah alone and we deny what we used to associate with Him.

And when they saw Our punishment they said, 'We believe in ALLAH alone and we reject all that which we used to associate to Him.'

When they saw Our Punishment, they said: "We believe in Allah,- the one Allah - and we reject the partners we used to join with Him."

Then their Faith (in Islamic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allah in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).

But their faith could not profit them when they saw Our punishment. Such is Allah's law, which ever takes its course in the matter of His servants; and there the disbelievers are lost.

But their faith could not avail them when they saw Our doom. This is Allah's law which hath ever taken course for His bondmen. And then the disbelievers will be ruined.

Their belief then could not help them in the least, once they saw our retribution. Such is GOD's system that has been established to deal with His creatures; the disbelievers are always doomed.

Their faith proved to be of no benefit to them when they became subject to Our torment. Such was God's prevailing tradition among His servants in the past. Thus were the unbelievers destroyed.

But their belief was not going to profit them when they had seen Our punishment; (this is) Allah's law, which has indeed obtained in the matter of His servants, and there the unbelievers are lost.

But their faith could not profit them when they saw Our punishment. This is ALLAH's law that has ever been in operation in respect of HIS servants. And thus perished those who disbelieved.

But their professing the Faith when they (actually) saw Our Punishment was not going to profit them. (Such has been) Allah's Way of dealing with His Servants (from the most ancient times). And even thus did the Rejecters of Allah perish (utterly)!
Section 1: Invitation to the Truth

And they say: "Our hearts are under coverings (screened) from that to which you invite us, and there is a heaviness in our ears, and a veil hangs between us and you. So act, then! Lo! we also are acting."

And they say: "Our hearts are under coverings from that to which you call us, and there is a deafness in our ears, and a barrier separates us from you. Do what you want, and so will we."

And they say: "Our hearts are under coverings from that to which you call us, and there is a deafness in our ears, and a barrier separates us from you. So carry on thy work; we, too, are working."

They said, "Our minds are made up, our ears are deaf to your message, and a barrier separates us from you. Do what you want, and so will we."

And they say: "Our hearts are under coverings from that to which you call us, and there is a heaviness in our ears, and a veil hangs between us and you, so work, we too are working."

And they say: "Our hearts are under coverings from that to which you call us, and there is a deafness in our ears, and a barrier separates us from you. So carry on thy work; we, too, are working."

They say: "Our hearts are under coverings, (concealed) from that to which you dost invite us, and in our ears there is a deafness, and between us and thee is a screen: so do thou (what thou wilt); for us, we shall do (what we will!)"
041:006 Khan Say (O Muhammad SAW): “I am only a human being like you. It is inspired in me that your Ilah (God) is One Ilah (God – Allah), therefore take straight path to Him (with true Faith Islamic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikun (the disbelievers in the Oneness of Allah, polytheists, idolaters, etc. - see V.2:105).

041:006 Maulana Say: I am only a mortal like you. It is revealed to me that your God is one God, so keep in the straight path to Him, and ask His protection. And woe to the polytheists!

041:006 Pickthall Say (unto them O Muhammad): I am only a mortal like you. It is inspired in me that your Allah is One Allah, therefore take the straight path unto Him and seek forgiveness of Him. And woe unto the idolaters.

041:006 Rashad Say, "I am no more than a human being like you, who has been inspired that your god is one god. You shall be devoted to Him, and ask His forgiveness. Woe to the idol worshipers.

041:006 Sarwar (Muhammad), say, "I am a mere mortal like you. I have received a revelation that your Lord is the only One. So be up-right and obedient to Him and seek forgiveness from Him.

041:006 Shakir Say: I am only a mortal like you; it is revealed to me that your Allah is One Allah, therefore follow the right way to Him and ask His forgiveness; and woe to the polytheists;

041:006 Sherali Say, ‘I am only a mortal like you. It is revealed to me that your god is One God; so go ye straight to HIM without deviating, and ask forgiveness of HIM.’ And woe to the idolaters,

041:006 Yusufali Say thou: "I am but a man like you: It is revealed to me by Inspiration, that your Allah is one Allah: so stand true to Him, and ask for His Forgiveness." And woe to those who join gods with Allah,-

041:007 Khan Those who give not the Zakat and they are disbelievers in the Hereafter.

041:007 Maulana Who give not the poor-rate, and who are disbelievers in the hereafter.

041:007 Pickthall Who give not the poor-deue, and who are disbelievers in the Hereafter.

041:007 Rashad "Who do not give the obligatory charity (Zakat), and with regard to the Hereafter, they are disbelievers."

041:007 Sarwar Woe to the pagans, who do not pay zakat and have no faith in the life to come.

041:007 Shakir (To) those who do not give poor-rate and they are unbelievers in the hereafter.

041:007 Sherali Who give not the Zakat, and they it is who disbelieve in the Hereafter.

041:007 Yusufali Those who practise not regular Charity, and who even deny the Hereafter.

041:008 Khan Truly, those who believe (in the Oneness of Allah Islamic Monotheism, and in His Messenger Muhammad SAW) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).

041:008 Maulana Those who believe and do good, for them is surely a reward never to be cut off.

041:008 Pickthall Lo! as for those who believe and do good works, for them is a reward enduring.

041:008 Rashad As for those who believe and lead a righteous life, they receive a well deserved recompense.

041:008 Sarwar The righteously striving believers will have a never-ending reward”.

041:008 Shakir (As for) those who believe and do good, they shall surely have a reward never to be cut off.

041:008 Sherali As to those who believe and do righteous deeds, for them, surely, is a reward that will never end.

041:008 Yusufali For those who believe and work deeds of righteousness is a reward that will never fail.

041:009 Khan Section 2: The Warning

041:009 Maulana Say (O Muhammad SAW): "Do you verily disbelieve in Him Who created the earth in two Days and you set up rivals (in worship) with Him? That is the Lord of the 'Alamin (mankind, jinns and all that exists).

041:009 Pickthall Say (O Muhammad, unto the idolaters): Disbelieve ye verily in Him Who created the earth in two Days, and ascribe ye unto Him rivals? He (and none else) is the Lord of the Worlds.

041:009 Rashad Say, "You disbelieve in the One who created the earth in two days, and you set up idols to rank with Him, though He is Lord of the universe."

041:009 Sarwar Say, 'Do you really disbelieve in the One Who created the earth in two days? Do you consider things equal to Him? He is the Lord of the Universe.

041:009 Shakir Say: What! do you indeed disbelieve in Him Who created the earth in two periods, and do you set up equals with Him? That is the Lord of the Worlds.

041:009 Sherali Say: 'Do you really disbelieve in HIM Who created the earth in two days? And do you set up equals with HIM? That is the Lord of the worlds.

041:009 Yusufali Say: Is it that ye deny Him Who created the earth in two Days? And do ye join equals with Him? He is the Lord of (all) the Worlds.

041:010 Khan He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four 'days' were equal in the length of time), for all those who ask (about its creation).

041:010 Maulana And He made in it mountains firm above its surface, and He blessed therein and ordained therein its foods, in four days; alike for (all) seekers.

041:010 Pickthall He placed therein firm hills rising above it, and blessed it and measured therein its sustenance in four Days, alike for (all) who ask;

041:010 Rashad He placed on it stabilizers (mountains), made it productive, and He calculated its provisions in four days, to satisfy the needs of all its inhabitants.

041:010 Sarwar In four days He placed the mountains on it, blessed it, and equally measured out sustenance for those who seek sustenance.

041:010 Shakir And He made in it mountains above its surface, and He blessed therein and made therein its foods, in four periods: alike for the seekers.

041:010 Sherali HE placed therein firm mountains rising above its surface, and blessed it with abundance, and provided therein its foods in proper measure in four days - alike for all seekers.

041:010 Yusufali He set on the (earth), mountains standing firm, high above it, and bestowed blessings on the earth, and measure therein all things to give them nourishment in due proportion, in four Days, in accordance with (the needs of) those who seek (Sustenance).
041:011 Then He Istawa (rose over) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come, willingly."

041:011 Maulana Then He directed Himself to the heaven and it was a vapour, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly.

041:011 Pickthal Then turned He to the heaven when it was smoke, and said unto it and unto the earth: Come both of you, willingly or loth. They said: We come, obedient.

041:011 Rashad Then He turned to the sky, when it was still gas, and said to it, and to the earth, "Come into existence, willingly or unwillingly." They said, "We come willingly."

041:011 Sarwar He established His dominion over the sky, which (for that time) was like smoke. Then He told the heavens and the earth, "Take your shape either willingly or by force" They said, "We willingly obey".

041:011 Shakir Then He directed Himself to the heaven and it is a vapor, so He said to it and to the earth: Come both, willingly or unwillingly. They both said: We come willingly.

041:011 Surali Then HE turned to the heaven, while it was something like smoke, and said to it and to the earth; 'Come ye both of you in obedience, willingly or unwillingly.' They said, 'We come willingly.'

041:011 Yusufali Moreover He comprehended in His design the sky, and it had been (as) smoke: He said to it and to the earth: 'Come ye together, willingly or unwillingly.' They said: 'We do come (together), in willing obedience.'

041:012 Then He completed and finished from their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adored the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils).

041:012 Maulana Such is the Decree of Him the All-Mighty, the All-Knower.

041:012 Pickthal So He ordained them seven heavens in two Days, and revealed in every heaven its affair. And We adored the lower heaven with lights, and (made it) to guard. That is the decree of the Mighty, the Knowing.

041:012 Rashad Thus, He completed the seven universes in two days, and set up the laws for every universe. And we adored the lowest universe with lamps, and placed guards around it. Such is the design of the Almighty, the Omnicent.

041:012 Sarwar He formed the seven heavens in two days and revealed to each one its task. He decked the sky above the earth with torches and protected it from (intruders). Such is the design of the Majestic and All-knowing God".

041:012 Shakir So He ordained them seven heavens in two periods, and revealed in every heaven its affair; and We adored the lower heaven with brilliant stars and (made it) to guard; that is the decree of the Mighty, the Knowing.

041:012 Surali So HE completed them in the form of seven heavens in two days, and HE revealed to each heaven its function. And WE adored the lowest heaven with lamps for light and provided it with the means of protection. That is the decree of the Mighty, the All-Knowing.

041:012 Yusufali So He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command. And We adored the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge.

041:013 But if they turn away, then say (O Muhammad SAW): 'I have warned you of a Sa'iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Sa'iqah which overtook 'Ad and Thamud (people).'

041:013 Maulana But if they turn away, then say: I warn you of a scourge like the scourge of 'Ad and Thamud.

041:013 Pickthal But if they turn away, then say: I warn you of a thunderbolt like the thunderbolt (which fell of old upon the tribes) of A'ad and Thamud;

041:013 Rashad If they turn away, then say, "I am warning you of a disaster like the disaster that annihilated ‘Aad and Thamoud."

041:013 Surali If they ignore (your message), tell them, "I have warned you against a destructive blast of sound like that which struck the people of ‘Aad and Thamud.

041:013 Shakir But if they turn aside, then say: I have warned you of a scourge like the scourge of Ad and Samood.

041:013 Surali But if they turn away, then say: 'I warn you of a destructive punishment like the punishment which overtook Ad and Thamud.'

041:013 Yusufali But if they turn away, say thou: 'I have warned you of a stunning Punishment (as of thunder and lightning) like that which (overtook) the ‘Aad and the Thamud!'

041:014 When the Messengers came to them, from before them and behind them (saying): "Worship none but Allah" They said: "If our Lord had so willed, He would surely have sent down the angels. So indeed! We disbelieve in that with which you have been sent."

041:014 Maulana When the messengers came to them from before them and behind them, saying, Serve nothing but Allah, they said: If our Lord had pleased, He would have sent down angels. So we are disbelievers in that with which you are sent.

041:014 Pickthal When their messengers came unto them from before them and behind them, saying: 'Serve nothing but Allah,' they said: If our Lord had pleased He would certainly have sent down angels, so we are surely unbelievers in that with which you are sent.

041:014 Rashad Their messengers went to them, as well as before them and after them, saying, 'You shall not worship except GOD.' They said, 'Had our Lord willed, He could have sent down angels. We are disbelievers in what you say."

041:014 Sarwar When Messengers from all sides came to them saying, ‘Do not worship anything besides God,’ they said, ‘Has our Lord wanted, He would have sent us angelic Messengers. We do not believe in your message’.

041:014 Shakir When their messengers came to them from before them and from behind them, saying, Serve nothing but Allah, they said: If our Lord had pleased He would certainly have sent down angels, so we are surely unbelievers in that with which you are sent.

041:014 Surali When their Messengers came to them before them and from behind them, admonishing them, 'Worship none but ALLAH,' they said, 'If our Lord had so willed, He would, certainly, have sent down angels. So we do disbelieve in that with which you have been sent.'

041:014 Yusufali Behold, the messengers came to them, from before them and behind them, (preaching): 'Serve none but Allah.' They said, 'If our Lord had so pleased, He would certainly have sent down angels (to preach). Now we reject your mission (altogether).'"
041:015 Khan

As for 'Ad, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allah, Who created them was mightier in strength than them. And they used to deny Our Ayat (proofs, evidences, verses, lessons, revelations, etc.)!

041:015 Maulana

Then as to 'Ad, they were unjustly proud in the land, and said: Who is mightier than we in power? See they not that Allah Who created them is mightier than they in power? And they denied Our messages.

041:015 Pickthtal

As for A'd, they were arrogant in the land without right, and they said: Who is mightier than us in power? Could they not see that Allah Who created them, He was mightier than them in power? And they denied Our revelations.

041:015 Rashad

As for 'Aad, they turned arrogant on earth, opposed the truth, and said, "Who is more powerful than we?" Did they not realize that GOD, who created them, is more powerful than they? They were unappreciative of our revelations.

041:015 Sarwar

The people of Ad unjustly sought dominance on earth saying, "Who is more powerful than us?" Did they not consider that God created them and that He is more powerful than they were? They rejected Our revelations.

041:015 Shakir

Then as to 'Ad, they were unjustly proud in the land, and they said: Who is mightier in strength than we? Did they not see that Allah Who created them was mightier than they in strength, and they denied Our communications?

041:015 Sherali

As for Ad, they behaved arrogantly in the earth without justification and said, 'Who is mightier than we in power?' Do they not see that ALLAH, Who created them, is mightier than they in power? Still they continued to deny Our Signs.

041:015 Yusufali

Now the 'Ad behaved arrogantly through the land, against (all) truth and reason, and said: 'Who is superior to us in strength? ' What! did they not see that Allah, Who created them, was superior to them in strength? But they continued to reject Our Signs!

041:016 Khan

So We sent upon them furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life, but surely the torment of the Hereafter will be more disgracing, and they will never be helped.

041:016 Maulana

So We sent on them a curious wind in unlucky days that We might make them taste the chastisement of abasement in this world's life. And the chastisement of the Hereafter is truly more abasing, and they will not be helped.

041:016 Pickthtal

Therefore We let loose on them a raging wind in evil days, that We might make them taste the torment of disgrace in the life of the world. And verily the doom of the Hereafter will be more shameful, and they will not be helped.

041:016 Rashad

Consequently, we sent upon them violent wind, for a few miserable days. We thus afflicted them with humiliating retribution in this life, and the retribution of the Hereafter is more humiliating; they can never win.

041:016 Sarwar

We sent upon them a violent wind during a few ill-fated days to make them suffer a disgraceful torment in this life. Their torment in the life to come will be even more disgraceful and they will not receive any help.

041:016 Shakir

So We sent on them a furious wind in unlucky days, that We might make them taste the chastisement of abasement in this world's life; and certainly the chastisement of the hereafter is much more abasing, and they shall not be helped.

041:016 Sherali

So WE sent upon them a furious wind for several ominous days, that WE might make them taste the punishment of humiliation in this life. And the punishment of the Hereafter will, surely, be more humiliating, and they will not be helped.

041:016 Yusufali

So We sent against them a furious Wind through days of disaster, that We might give them a taste of a Penalty of humiliation in this life; but the Penalty of a Hereafter will be more humiliating still: and they will find no help.

041:017 Khan

And as for Thamud, We showed and made clear to them the Path of Truth (Islamic Monotheism) through Our Messenger, (i.e. showed them the way of success), but they preferred blindness to guidance, so the Sa’iqah (a destructive awful cry, torment, hit, a thunderbolt) of disgracing torment seized them, because of what they used to earn.

041:017 Maulana

And as for Thamud, We showed them the right way, but they preferred blindness to guidance, so the scourge of an abasing chastisement overtook them for what they had earned.

041:017 Pickthtal

And as for Thamud, We gave them guidance, but they preferred blindness to the guidance, so the bolt of the doom of humiliation overtook them because of what they used to earn.

041:017 Rashad

As for Thamoud, we provided them with guidance, but they preferred blindness over guidance. Consequently, the disastrous and shameful retribution annihilated them, because of what they earned.

041:017 Sarwar

We sent guidance to the people of Thamud but they preferred blindness to guidance so a humiliating blast of torment struck them for their evil deeds.

041:017 Shakir

And as to Samood, We showed them the right way, but they chose error above guidance, so there overtook them the scourge of an abasing chastisement for what they earned.

041:017 Sherali

And as for Thamud, WE guided them, but they preferred blindness to guidance, so the calamity of a humiliating punishment seized them, on account of what they had earned.

041:017 Yusufali

As to the Thamud, We gave them Guidance, but they preferred blindness (of heart) to Guidance: so the stunning Punishment of humiliation seized them, because of what they had earned.

041:018 Khan

And We saved those who believed and used to fear Allah, keep their duty to Him and avoid evil.

041:018 Maulana

And We delivered those who believed and kept their duty.

041:018 Pickthtal

And We delivered those who believed and used to keep their duty to Allah.

041:018 Rashad

We always save those who believe and lead a righteous life.

041:018 Sarwar

We only rescued the believers who had fear of God.

041:018 Shakir

And We delivered those who believed and guarded (against evil).

041:018 Sherali

And WE saved those who believed and acted righteousness.

041:018 Yusufali

But We delivered those who believed and practised righteousness.

041:019 Khan

Section 3: Man's Evidence against Himself

041:019 Maulana

And (remember) the Day that the enemies of Allah will be gathered to the Fire, so they will be collected there (the first and the last).

041:019 Pickthtal

And (make mention of) the day when the enemies of Allah are gathered unto the Fire, they are driven on

041:019 Rashad

The day will come when the enemies of GOD will be summoned to the hellfire, forcibly.

041:019 Sarwar

They will be spurred on

041:019 Shakir

And on the day that the enemies of ALLAH shall be brought together to the fire, then they shall be formed into groups.

041:019 Sherali

And warn them of the day when the enemies of ALLAH will be gathered together and driven to the Fire, and they will be divided into groups;

041:019 Yusufali

On the Day that the enemies of Allah will be gathered together to the Fire, they will be marched in ranks.
Now if they can endure, the Fire is their abode; and if they ask for favour, they are not of those whom favour will be shown.

Then if they are patient, the Fire is their abode. And if they ask for goodwill, they are not of those who are granted goodwill.

And though you are resigned, yet the Fire is still your home; and if they make up excuses, they will not be excused.

And that, your (evil) thought which you entertained about your Lord, ruined you, so have you become of the lost ones.

And that thought of yours which you entertained concerning your Lord, has brought you to destruction, and you have become (this Day) of those utterly lost!

And that, your (evil) thought which you entertained about your Lord, ruined you, so have you become of the lost ones?

And the thought which ye did think about your Lord, hath ruined you; and ye find yourselves (this day) among the lost.

And that was your (evil) thought which you entertained about your Lord that has tumbled you down into perdition, so are you now lost.

And that, your (evil) thought which you entertained about your Lord, ruined you, so have you become of the lost ones.

And that was your (evil) thought which you entertained about your Lord that has tumbled you down into perdition, so are you (now) lost.

And that, your (evil) thought which you entertained about your Lord, hath brought you to destruction, and you have become (this Day) of those utterly lost!

And that thought of yours which you thought about your Lord, has brought you to destruction, and you have become (this Day) of those utterly lost!
041:025 And We have assigned them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were doing in the present worldly life and disbelief in the Reckoning and the Resurrection, etc.) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward, etc.). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinns and men that had passed away before them. Indeed they (all) were the losers.

041:026 But We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

041:027 And We have destined for them intimate companions (of like nature), who made alluring to them what was before them and what was behind them, and the sentence among the previous generations of Jinns and men, who have passed away, is proved against them; for they are utterly lost.

041:028 They will say, "Our Lord! Show us those among the two kinds of Jinns and men that we may trample them under our feet, and render them the lowliest.

041:029 The disbelievers will say, "Our Lord! Show us those who led us astray from among the jinn and the men that we may trample them under our feet so that they may be abased.

041:030 And those who disbelieve will say: "Our Lord! Show us those, among Jinns and men, who misled us: We shall crush them beneath our feet, so that they become the vilest (before all)."

041:031 That is the reward of the enemies of Allah for their rejection of Our revelations will be fire as their eternal dwelling. A reward for their denying Our messages.

041:032 And the same sentence was proved true concerning them as had proved true concerning the communities of jinn and men that had gone before them. Surely, they were the losers.

041:033 Then all their false promises will have vanished, for they were but a mere conjecture.

041:034 And We have assigned them companions who adorn everything they do in their eyes. Thus, they end up incurring the same fate as the previous communities of jinns and humans, who were also losers.

041:035 And the community of the Jinns and Men who are known to us: we have assigned to them companions who make their past and present (deeds) seem attractive to them. So they become the vilest and the lowest.

041:036 That is why We shall make the unbelievers suffer severe torments in this world and in the Hereafter. The Fire will be their permanent home. A reward for their denying Our revelations.

041:037 But We will certainly give the Unbelievers a taste of a severe Penalty, and We will requite them for the worst of their deeds.

041:038 Such is the requital that awaits GOD's enemies. Hell will be their eternal abode; a just requital for discarding our revelations.

041:039 That is the reward of the enemies of Allah: The Fire, therein will be for them the eternal home, as a requital because they persisted in denying Our Signs.

041:040 The Unbelievers say: "Listen not to this Qur'an, but talk at random in the midst of its (recitation) that ye may gain the upper hand!"

041:041 That is the reward of the enemies of Allah for their rejection of Our revelations will be fire as their eternal dwelling. A reward for their denying Our messages.

041:042 But We shall certainly make those who disbelieve to taste a severe chastisement, and We shall certainly requite them for the worst of what they did.

041:043 And We had assigned to them companions who made to appear attractive to them what was before them and what was behind them, and the word proved true against them-- among the nations of the jinn and the men that have passed away before them-- that they shall surely be losers.

041:044 And those who disbelieve will say: "Our Lord, show us those who led us astray from among the jinn and the men, that we may trample them under our feet, so that they may be abased.

041:045 We shall certainly make the unbelievers suffer severe torments in this world and in the Hereafter. The Fire will be their permanent home. A reward for their denying Our revelations.

041:046 And We shall certainly make those who disbelieve to taste a severe punishment, and We will most certainly reward them for the evil deeds they used to do.

041:047 And We have appointed for them comrades who adorn everything they do in their eyes. Thus, they end up incurring the same fate as the previous communities of jinns and humans, who were also losers.

041:048 And We have assigned them comrades in (the world), who made their present and their past fair-seeming unto them. And the Word concerning nations of the jinn and humankind who passed away before them hath effect for them. Lo! they were ever losers.

041:049 And those who disbelieve say: "Do not listen to this Qur'an and distort it, that you may win."

041:050 And We have appointed for them comrades so they have made fair-seeming to them what is before them and what is behind them, and the word proved true against them-- among the nations of the jinn and the men that have passed away before them-- that they shall surely be losers.

041:051 And those who disbelieve say: "Do not listen to this Qur'an but make a lot of unnecessary noise while it is being read so that perhaps you will defeat it".

041:052 And We have assigned to them companions who made to appear attractive to them what was before them and what was behind them of their deeds, and the same sentence was proved true concerning them as had proved true concerning the communities of jinn and men that had gone before them. Surely, they were the losers.

041:053 But We shall certainly make those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

041:054 And those who disbelieve say: "Listen not to this Qur'an, and make noise in the midst of its (recitation) that you may overcome."

041:055 And We assigned them comrades in (the world), who made their present and their past fair-seeming unto them. And the Word concerning nations of the jinn and humankind who passed away before them hath effect for them. Lo! they were ever losers.

041:056 And We have appointed for them comrades who adorn everything they do in their eyes. Thus, they end up incurring the same fate as the previous communities of jinns and humans, who were also losers.

041:057 But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

041:058 And We have assigned them companions who made to appear attractive to them what was before them and what was behind them, and the word proved true against them-- among the nations of the jinn and the men that have passed away before them-- that they shall surely be losers.

041:059 And We have appointed for them comrades so they have made fair-seeming to them what is before them and what is behind them, and the word proved true against them-- among the nations of the jinn and the men that have passed away before them-- that they shall surely be losers.

041:060 And We have appointed for them comrades who adorn everything they do in their eyes. Thus, they end up incurring the same fate as the previous communities of jinns and humans, who were also losers.

041:061 And We have appointed for them comrades who adorn everything they do in their eyes. Thus, they end up incurring the same fate as the previous communities of jinns and humans, who were also losers.

041:062 And We have assigned them companions who made to appear attractive to them what was before them and what was behind them of their deeds, and the same sentence was proved true concerning them as had proved true concerning the communities of jinn and men that had gone before them. Surely, they were the losers.
**041:030** Khan

Verily, those who say: "Our Lord is Allah (Alone)," and then they Istaqamu, on them the angels will descend (at the time of their death) (saying):

"Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!

**041:030** Maulana

Those who say, Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not nor grieve, and receive good news of the Garden which you were promised.

**041:030** Pickthad

Lo! those who say: Our Lord is Allah, and afterward are upright, the angels descend upon them, saying: Fear not nor grieve, but hear good tidings of the paradise which ye are promised.

**041:030** Rashad

Those who proclaim: "Our Lord is GOD," then lead a righteous life, the angels descend upon them: "You shall have no fear, nor shall you grieve. Rejoice in the good news that Paradise has been reserved for you.

**041:030** Sarwar

To those who have said, "God is our Lord, " and who have remained steadfast to their belief, the angels will descend saying, "Do not be afraid or grieved. Receive the glad news of the Paradise which was promised to you.

**041:030** Shakir

(As for) those who say: Our Lord is Allah, then continue in the right way, the angels descend upon them, saying: Fear not nor grieve, and receive good news of the garden which you were promised.

**041:030** Sherali

As for those who say, 'Our Lord is ALLAH,' and then remain steadfast, the angels descend on them, reassuring them: 'Fear not, nor grieve; and rejoice in the glad tidings of the Garden which you were promised;

**041:030** Yusufali

In the case of those who say, 'Our Lord is Allah,' and, further, stand straight and steadfast, the angels descend on them (from time to time): 'Fear ye not!' (they suggest), 'Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), the which ye were promised!

**041:031** Khan

"We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask for.

**041:031** Maulana

We are your friends in this world's life and in the Hereafter, and you have therein what your souls desire and you have therein what you ask for.

**041:031** Pickthad

We are your protecting friends in the life of the world and in the Hereafter. There ye will have (all) that your souls desire, and there ye will have (all) for which ye pray.

**041:031** Rashad

"We are your allies in this life, and in the Hereafter. You will have in it anything you wish for; you will have anything you want.

**041:031** Sarwar

We are your guardians in this world and in the life to come, where you will have whatever you call for,

**041:031** Shakir

We are your guardians in this world's life and in the hereafter, and you shall have therein what your souls desire and you shall have therein what you ask for:

**041:031** Sherali

'We are your friends in this life and in the Hereafter. Therein you will have all that your souls will desire, and therein you will have all that you will ask for -

**041:031** Yusufali

"We are your protectors in this life and in the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for!-

**041:032** Khan

"An entertainment from (Allah), the Oft-Forgiving, Most Merciful."

**041:032** Maulana

A welcome gift from the Forgiving, the Merciful.

**041:032** Pickthad

A gift of welcome from One Forgiving, Merciful.

**041:032** Rashad

"(Such is your) ultimate abode, from a Forger, Most Merciful."

**041:032** Sarwar

a hospitable welcome from the All-forgiving and All-merciful God'.

**041:032** Shakir

A provision from the Forgiving, the Merciful.

**041:032** Sherali

'An entertainment from the Most Forgiving, Merciful God.'

**041:032** Yusufali

"A hospitable gift from one Oft-Forgiving, Most Merciful!"

**041:033** Khan

Section 5: Effect of the Revelation

**041:033** Maulana

And who is better in speech than he who [says: "My Lord is Allah (believes in His Oneness)," and then stands straight (acts upon His Order), and] invites (men) to Allah's (Islamic Monotheism), and does righteous deeds, and says: "I am one of the Muslims,"

**041:033** Pickthad

And who is better in speech than one who calls to Allah and does good, and says: I am surely of those who submit?

**041:033** Rashad

Who can utter better words than one who invites to GOD, works righteousness, and says, "I am one of the submitters"?

**041:033** Sarwar

Who speaks better than one who invites human beings to God, acts rightly and says, "I am a Muslim",?

**041:033** Shakir

And who speaks better than he who calls to Allah while he himself does good, and says: I am surely of those who submit?

**041:033** Sherali

And who is better in speech than he who invites men to ALLAH and does righteous deeds and says, "I am, surely, of those who submit?"

**041:033** Yusufali

Who is better in speech than one who calls (men) to Allah, works righteousness, and says, 'I am of those who bow in Islam'?

**041:034** Khan

The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allah ordered the faith to be patient at the time of anger, and to excuse those who treat them badly), then verily! he, between whom and you there was enmity, (will become) as though he was a close friend.

**041:034** Maulana

And not unlike are the good and the evil. Repel (evil) with what is best, when lo! he between whom and thee is enmity would be as if he were a warm friend.

**041:034** Pickthad

The good deed and the evil deed are not alike. Repel the evil deed with one which is better, then lo! he, between whom and thee there was enmity (will become) as though he was a bosom friend.

**041:034** Rashad

Not equal is the good response and the bad response. You shall resort to the nicest possible response. Thus, the one who used to be your enemy, may become your best friend.

**041:034** Sarwar

Virtue and evil are not equal. If you replace evil habits by virtuous ones, you will certainly find that your enemies will become your intimate friends.

**041:034** Shakir

And not alike are the good and the evil. Repel (evil) with what is best, when lo! he between whom and you was enmity would be as if he were a warm friend.

**041:034** Sherali

And good and evil are not alike. Repel evil with that which is best. And lo, he, between whom and thyself was enmity, will become as though he were a warm friend.

**041:034** Yusufali

Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate!
041:035 Khan  But none is granted it (the above quality) except those who are patient, and none is granted it except the owner of the great portion (of the happiness in the Hereafter i.e. Paradise and in this world of a high moral character).
041:035 Maulana  And none is granted it but those who are patient, and none is granted it but the owner of a mighty good fortune.
041:035 Pickthall  But none is granted it save those who are steadfast, and none is granted it save the owner of great happiness.
041:035 Rashad  None can attain this except those who steadfastly persevere. None can attain this except those who are extremely fortunate.
041:035 Sarwar  Only those who exercise patience and who have been granted a great share of God's favor can find such an opportunity.
041:035 Shakir  And none are made to receive it but those who are patient, and none are made to receive it but those who have a mighty good fortune.
041:035 Sherali  But none is granted it save those who are steadfast; and none is granted it save those who possess a large share of good.
041:035 Yusufali  And no one will be granted such goodness except those who exercise patience and self-restraint,- none but persons of the great good fortune.
041:036 Yusufali And if an evil whisper from Shaitan (Satan) tries to turn you away (O Muhammad SAW) (from doing good, etc.), then seek refuge in Allah. Verily, He is the All-Hearer, the All-Knower.
041:036 Maulana And if a false imputation from the devil afflicts thee, seek refuge in Allah. Surely He is the Hearing, the Knowing.
041:036 Pickthall And if a whisper from the devil reach thee (O Muhammad) then seek refuge in Allah. Lo! He is the Hearer, the Knower.
041:036 Rashad When the devil whispers an idea to you, you shall seek refuge in GOD. He is the Hearer, the Omnipotent.
041:036 Sarwar (Muhammad), seek God's protection if Satan's temptation grieves you, for God is All-Hearing and All-knowing.
041:036 Shakir And if an interference of the Shaitan should cause you mischief, seek refuge in Allah; surely He is the Hearing, the Knowing.
041:036 Sherali And if an incitement from Satan incite thee, then seek refuge in ALLAH. Surely, HE is the All-Hearing, the All-Knowing.
041:036 Yusufali And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in Allah. He is the One Who hears and knows all things.
041:037 Khan And from among His Signs are the night and the day, and the sun and the moon. Prostrate not to the sun nor to the moon, but prostrate to Allah Who created them, if you (really) worship Him.
041:037 Maulana And of His signs are the night and the day and the sun and the moon. Adore not the sun nor the moon, but adore Allah Who created them if He it is that you serve.
041:037 Pickthall And of His portents are the night and the day and the sun and the moon. Do not prostrate to the sun or the moon; but prostrate to Allah Who created them, if it is in truth Him Whom ye worship.
041:037 Rashad Among His proofs are the night and the day, and the sun and the moon. Do not prostrate before the sun, or you shall fall prostrate before the GOD who created them, if you truly worship Him alone.
041:037 Sarwar (Some evidence of His existence) are the night, day, sun, and moon. Do not prostrate before the sun and the moon, but prostrate before God Who has created them if you want to worship Him alone.
041:037 Shakir And among His signs are the night and the day, and the sun and the moon; do not prostrate to the sun nor to the moon; and prostrate to Allah Who created them, if it is HIM Whom you really worship.
041:037 Sherali And of HIS Signs are the night and the day and the sun and the moon. Prostrate not yourselves before the sun, nor before the moon, but prostrate yourselves before ALLAH, Who created them, if it is HIM Whom you really worship.
041:037 Yusufali Among His Signs are the Night and the Day, and the Sun and the Moon. Do not prostrate to the sun and the moon, but prostrate to Allah, Who created them, if it is Him ye wish to serve.
041:038 Khan But if they are too proud (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.
041:038 Maulana But if they are proud, yet those with thy Lord glorify Him night and day, and they tire not.
041:038 Pickthall But if they are too proud - still those who are with thy Lord glorify Him night and day, and tire not.
041:038 Rashad If they are too arrogant to do this, then those at your Lord glorify Him night and day, without ever tiring.
041:038 Sarwar However, if people are too proud to prostrate before God, let them know that God's other creatures glorify Him both day and night without fatigue.
041:038 Shakir But if they are proud, yet those with your Lord glorify Him during the night and the day, and they are not tired.
041:038 Sherali But if they turn away with disdain, they do it to their own detriment, while those who are with thy Lord glorify HIM night and day, and they are never wearied.
041:038 Yusufali But is the (Unbelievers) are arrogant, (no matter): for in the presence of thy Lord are those who celebrate His praises by night and by day. And they never flag (nor feel themselves above it).
041:039 Khan And among His Signs (in this), that you see the earth barren, but when We send down water (rain) to it, it is stirred to life and growth (of vegetation). Verily, He Who gives it life, surely, (He is) Able to give life to the dead (on the Day of Resurrection). Indeed! He is Able to do all things.
041:039 Maulana And of His signs is this, that thou seest the earth still, but when We send down water thereon, it stirs and swells. He Who gives it life is surely the Giver of life to the dead. Surely He is Possessor of Power over all things.
041:039 Pickthall And of His portents (is this): that thou seest the earth lowly, but when We send down water thereon it thrilleth and groweth. Lo! He Who quickened it is verily the Quickener of the Dead. Lo! He is Able to do all things.
041:039 Rashad Among His proofs is that you see the land still, then, as soon as we shower it with water, it vibrates with life. Surely, the One who revived it can revive the dead. He is Omnipotent.
041:039 Sarwar Further evidence is that (at times) you find the earth to be barren. When it is watered it moves and swells (to let the plants grow). The One who brings it back to life will also bring the dead back to life. He has power over all things.
041:039 Shakir And among His signs is this, that you see the earth still, but when We send down on it the water, it stirs and swells: most surely He Who gives it life is the Giver of life to the dead; surely He has power over all things.
041:039 Sherali And of HIS signs is that thou seest the earth lying withered, but when WE send down water on it, it stirs and swells with verdure. Surely, HE, Who quickened it, can quicken the dead also. Verily, HE has power over all things.
041:039 Yusufali And among His Signs in this: thou seest the earth barren and desolate; but when We send down rain to it, it is stirred to life and yields increase. Truly, He Who gives life to the (dead) earth can surely give life to (men) who are dead. For He has power over all things.
041:040 Verily, those who turn away from Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them), are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily! He is All-See of what you do (this is a severe threat to the disbelievers).

041:040 Maulana Those who distort Our messages are not hidden from Us. Is he then who is cast into the Fire better or he who comes safe on the day of Resurrection? Do what you like, surely He is Seer of what you do.

041:040 Pickthal Lo! those who distort Our revelations are not hid from Us. Is he who is hurled into the Fire better, or he who cometh secure on the Day of Resurrection? Do what ye will. Lo! He is Seer of what ye do.

041:040 Rashad Surely, those who distort our revelations are not hidden from us. Is one who gets thrown into Hell better, or one who comes secure on the Day of Resurrection? Do whatever you wish; He is Seer of everything you do.

041:040 Sarwar Those who distort Our revelations are not hidden from Us. Is the one who will be thrown into hell fire better than the one who will be brought safely into the presence of God on the Day of Judgment? Act as you wish; God is Well-Aware of whatever you do.

041:040 Shakir Surely they who distort the right way concerning Our communications are not hidden from Us. What! is he then who is cast into the fire better, or he who comes safe on the day of resurrection? Do what you like, surely He sees what you do.

041:040 Sherali Surely, those who distort Our Signs to seek deviation therein, are not hidden from US. Is he then, who is cast into the Fire better, or he who comes to US in security on the Day of Resurrection? Do what you will. Surely, HE sees all that you do.

041:040 Yusufali Those who pervert the Truth in Our Signs are not hidden from Us. Which is better? he that is cast into the Fire, or he that comes safe through, on the Day of Judgment? Do what ye will: verily He seeth (clearly) all that ye do.

041:041 Verily, those who disbelieve in the Reminder (i.e. the Qur’an) when it came to them (shall receive the punishment). And verily, it is an honourable respected Book (because it is Allah's Speech, and He has protected it from corruption, etc.). (See V.15:9)

041:041 Maulana Those who disbelieve in the Reminder when it comes to them, and surely it is an Invincible Book:

041:041 Pickthal Lo! those who disbelieve in the Reminder when it cometh unto them (are guilty), for lo! it is an unassailable Scripture.

041:041 Rashad Those who have rejected the Qur’an’s proof when it came to them, have also rejected an Honorable book.

041:041 Sarwar The disbelievers (do not know) that the Quran which was sent to them is certainly a glorious Book.

041:041 Shakir Surely those who disbelieve in the reminder when it comes to them, and most surely it is a Mighty Book:

041:041 Sherali Those who disbelieve in the Reminder - the Qur'an - when it has come to them are the losers. And truly, it is a mighty Book,

041:041 Yusufali Those who reject the Message when it comes to them (are not hidden from Us). And indeed it is a Book of exalted power.

041:042 Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of all praise (Allah swt).

041:042 Maulana Falsehood cannot come at it from before or behind it: a revelation from the Wise, the Praiseworthy.

041:042 Pickthal Falsehood cannot come at it from before or from behind it. (It is) a revelation from the Wise, the Owner of Praise.

041:042 Rashad No falsehood could enter it, in the past or in the future; a revelation from a Most Wise, Praisedworthy.

041:042 Sarwar Falsehood can not reach it from any direction. It is the revelation from the All-wise, Praisedworthy One.

041:042 Shakir Falsehood shall not come to it from before it nor from behind it; a revelation from the Wise, the Praised One.

041:042 Sherali Falsehood cannot approach it either from before it nor from behind it. It is a revelation from the Wise, the Praisedworthy.

041:042 Yusufali No falsehood can approach it from before or behind it: It is sent down by One Full of Wisdom, Worthy of all Praise.

041:043 Nothing is said to you (O Muhammad SAW) except what was said to the Messengers before you. Verily, your Lord is the Possessor of forgiveness, and (also) the Possessor of painful punishment.

041:043 Maulana Naught is said to thee but what was said to messengers before thee. Surely thy Lord is the Lord of Forgiveness and the Lord of painful Retribution.

041:043 Pickthal Naught is said unto thee (Muhammad) save what was said unto the messengers before thee. Lo! thy Lord is owner of forgiveness, and owner (also) of dire punishment.

041:043 Rashad What is said to you is precisely what was said to the previous messengers. Your Lord possesses forgiveness, and He also possesses painful retribution.

041:043 Sarwar Nothing has been said to you which was not said to the Messengers who lived before you. Your Lord is certainly All-forgiving, but stern in His retribution.

041:043 Shakir Naught is said to you but what was said indeed to the messengers before you; surely your Lord is the Lord of forgiveness and the Lord of painful retribution.

041:043 Sherali Nothing is said in opposition to thee but what was said to the Messengers before thee. Thy Lord is, indeed, the Master of great forgiveness; and also the master of painful chastisement.

041:043 Yusufali Nothing is said to thee that was not said to the messengers before thee: that thy lord has at his Command (all) forgiveness as well as a most Grievous Penalty.
And if We had sent this as a Qur'an in a foreign language other than Arabic, they would have said: "Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heavy unreasoning (deafness) in their ears, and it (the Qur'an) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand).

And if We had made it a Qur'an in a foreign tongue, they would have said: Why have not its messages been made clear? What! a foreign tongue and an Arab! Say: It is to those who believe a guidance and a healing, and those who believe not, there is a deafness in their ears and it is obscure to them. These are called to from a place afar.

And if We had appointed it a Lecture in a foreign tongue they would assuredly have said: If only their verses were expounded (so that we might understand)? What! a foreign tongue and an Arab?—Say unto them (O Muhammad): For those who believe it is a guidance and a healing; and as for those who disbelieve, there is a deafness in their ears, and it is blindness for them. Such are called to from afar.

If we made it a non-Arabic Quran they would have said, "Why did it come down in that language?" Whether it is Arabic or non-Arabic, say, "For those who believe, it is a guide and a healing. As for those who disbelieve, they will be deaf and blind to it, as if they are being addressed from faraway."

Had We sent down this Quran in a non-Arabic language, they would have said, "Why have its verses not been well expounded?" Could a non-Arabic Book be revealed to an Arabic speaking person? (Muhammad), say, "It is a guide and a cure for the believers. As for those who do not believe, they are deaf and blind. It is as though they had been called from a distant place".

And if We had made it a Qur'an in a foreign tongue, they would certainly have said: Why have not its communications been made clear? What! a foreign tongue and an Arabian! Say: It is to those who believe a guidance and a healing; and (as for) those who do not believe, there is a deafness in their ears and it is obscure to them; these shall be called to from a far-off place.

And if WE had made it a Qur'an in a foreign tongue, they, surely, would have said, 'Why have not its verses been made clear? What! a foreign tongue and an Arab Prophet?' Say, 'It is a guidance and a healing for those who believe.' But as to those who believe not, there is a deafness in their ears and to them it is blindness. They are, as it were, being called from a far-off place.

Had We sent this as a Qur'an (in the language) other than Arabic, they would have said: "Why are not its verses explained in detail? What! (a Book) not in Arabic and (the Messenger) an Arab?" Say: "It is a Guide and a Healing for those who believe; and for those who believe not, there is a deafness in their ears, and it is blindness in their (eyes): They are (as it were) being called from a place far distant!"

Section 6: Gradual Spread of Truth

And indeed We gave Musa (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, judgment would have been given between them. And indeed, WE gave Moses the Book, but differences were created concerning it; and had it not been for a word already gone forth from thy Lord, judgment would surely have been given between them; and certainly they are in a disquieting doubt about it.

And if We had appointed it a Lecture in a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)? What! (A Book) not in Arabic and (the Messenger) an Arab?—Say unto them (O Muhammad): For those who believe it is a guidance and a healing; and (as for) those who do not believe, there is a deafness in their ears and it is obscure to them; these shall be called to from a far-off place.

And if We had made it a Qur'an in a foreign tongue, they would certainly have said: Why have not its communications been made clear? What! a foreign tongue and an Arab! Say: It is to those who believe a guidance and a healing; and (as for) those who do not believe, there is a deafness in their ears and it is obscure to them; these shall be called to from a far-off place.

And indeed We gave the Book to Musa, but it has been differed about, and had not a word already gone forth from your Lord, judgment would certainly have been given between them; and certainly they are in a disquieting doubt about it.

And indeed, WE gave Moses the Book, but differences were created concerning it; and had it not been for a word that had gone forth from thy Lord, the matter would have been decided between them, and certainly they are in a disquieting doubt about it.

We had given the Book to Moses about which people greatly disagreed. Had the word of your Lord not been decreed, He would have certainly settled their differences (there and then). They were greatly suspicious and doubtful about the Book of Moses.

And certainly We gave the Book to Musa, but it has been differed about, and had not a word already gone forth from your Lord, judgment would certainly have been given between them; and certainly they are in a disquieting doubt about it.

And indeed We gave Moses the Book, but differences were created concerning it; and had it not been for a Word that went forth before from thy Lord, (their differences) would have been settled between them: but they remained in suspicious disquieting doubt thereon.

Whosoever does righteous good deed it is for (the benefit of) his ownself, and whosoever does evil, it is against his ownself, and your Lord is not at all unjust to His slaves.

Whoever does good, it is for his own soul; and whoever does evil, it is against it. And thy Lord is not in the least unjust to the servants.

Who so doeth right it is for his soul, and whoso doeth wrong it is against it. And thy Lord is not at all a tyrant to His slaves.

Whoever works righteousness does so for his own good, and whoever works evil does so to his own detriment. Your Lord is never unjust towards the people.

Whoever acts rightly does so for his own good and whoever commits evil does so against his soul. Your Lord is not unjust to His servants.

Whoever does good, it is for his own soul, and whoever does evil, it is against it; and your Lord is not in the least unjust to the servants.

Whoso doeth right, it is for the benefit of his own soul; and whoso doeth evil, the burden thereof will be on it. And thy Lord is not in the least unjust to HIS servants.

Whosoever does righteous benefits his own soul; who so works evil, it is against his own soul: nor is thy Lord ever unjust (in the least) to His Servants.
But We will show the Unbelievers the truth of all that they did, and We shall give them the taste of a severe Penalty. When we give him a taste of some Mercy from Ourselves, after some adversity has touched him, he is sure to say, "This is due to my (merit): I disbelieved of what they did, and We will most certainly make them taste hard chastisement."

Even if I will be returned to my Lord, I shall still deserve to receive better rewards from Him." We shall certainly tell the unbelievers about their deeds and cause them to suffer a severe punishment.

The idols they had idolized will disown them, and they will realize that there will be no escape.

And those whom they used to invoke of old have fail them, and they will know for certain that there will be no escape for them.

And away from them shall go what they called upon before, and they shall know for certain that there is no escape for them.

And those whom they used to invoke of old have fail them, and they will know for certain that there have no place of escape.

The (deities) they used to invoke aforetime will leave them in the lurch, and they will perceive that they have no way of escape.

And all that they used to call upon before will be lost to them, and they will know for certain that they have no place of escape.

And those to whom they used to cry of old have fail them, and they will know for certain that there is no escape for them.

And all that they used to call upon before will be lost to them, and they will know for certain that they have no place of escape.

And those to whom they used to cry of old have fail them, and they will know for certain that there is no escape for them.

And if We are returned to my Lord, I will find at Him better (wealth, etc.) with Him. Then, We verily, will show to the disbelievers what they have done and We shall make them taste a severe torment.

And the Hour will come to pass, and if I am sent back to my Lord, I shall have sure good with Him. So We shall certainly inform those who disbelieve of what they do, and We shall make them taste hard punishment.

The (deities) they used to invoke aforetime will leave them in the lurch, and they will perceive that they have no place of refuge.

And the Hour will come to pass, and if I am sent back to my Lord, if I am returned to my Lord, I will find at Him better things." Most certainly, we will inform the disbelievers of all their works, and will commit them to severe retribution.

To Him is referred the knowledge of the Hour of Doom and the fruits that will come out of their covering. He knows what the females conceive and deliver.

On the day when the unbelievers will be asked, "Where are the idols which you considered equal to God?", they will reply, "We declare that none of us have seen them."

Unto Him is referred (all) the knowledge of the Hour. And no fruits burst forth from their sheaths, and no female carrrieth or bringeth forth with His knowledge. And on the day when He calleth unto them: Where are now My partners? they will say: We confess unto Thee, not one of us is a witness (for them).

With Him is the knowledge about the Hour (end of the world). No fruits emerge from their sheaths, nor does any female conceive or give birth, without His knowledge. The day will come when He asks them: "Where are those idols that you set up beside Me?" They will say, "We proclaim to You that none of us bears witness to that."

It is He who has the knowledge of the Hour of Doom and the fruits that will come out of their covering. He knows what the females conceive and deliver. On the day when the unbelievers will be asked, "Where are the idols which you considered equal to God?", they will reply, "We declare that none of us have seen them."

To Him is referred the knowledge of the Hour. And no fruits come forth from their spathes, nor does any female bear a child, nor does she give birth to it, but with His knowledge. And on the day when HE will call unto them, saying, ‘Where are MY partners?’ They will say, ‘We declare unto Thee, not one of us is a witness thereto.’

To Him is referred the knowledge of the Hour. And no fruits come forth from their sheaths, and no female carrrieth or bringeth forth with His knowledge. And on the day when He calleth unto them: Where are now My partners? they will say: We confess unto Thee, not one of us is a witness.

And this does not tire of asking for good (things), but if evil touches him, he despairs and gives up all hope.

And this does not tire of praying for good, but, if evil touch him, he is despairing, hopeless.

And this does not tire of praying for good, but, if evil touch him, he is despairing, hopeless.

And this does not tire of praying for good, but, if evil touch him, he is despairing, hopeless.

And this does not tire of praying for good, but, if evil touch him, he despairs, giving up all hope.

And this does not tire of asking for good (things), but if evil touches him, he gives up all hope (and is lost in despair).
041:051

And when We show favour to man, he withdraws and turns away, but when evil touches him, then he has recourse to long supplications.

041:051 Maulana

And when We show favour to man, he turns away and withdraws himself; but when evil touches him, he is full of lengthy supplications.

041:051 Pickthiel

When We show favour unto man, he withdraweth and turneth aside, but when ill toucheth him then he aboundeth in prayer.

041:051 Rashad

When we bless the human being, he turns away, and drifts farther and farther away, and when he suffers any affliction, he implores loudly.

041:051 Sarwar

When We grant the human being a favor, he ignores it and turns away but when he is afflicted by hardship, he starts lengthy prayers.

041:051 Shakir

And when We show favor to man, he turns aside and withdrawing himself; and when evil touches him, he makes lengthy supplications.

041:051 Sherali

And when WE bestow a favour on man, he goes away, turning aside; but when evil touches him, lo! he starts offering long prayers.

041:051 Yusufali

When We bestow favours on man, he turns away, and gets himself remote on his side (instead of coming to Us); and when evil seizes him, (he comes) full of prolonged prayer!

041:052

041:052 Khan

Say: 'Tell me, if it (the Qur'an) is from Allah, and you disbelieve in it, who is more astray than one who is in opposition far away (from Allah's Right Path and His obedience).

041:052 Maulana

Say: See you, if it is from Allah, then you disbelieve in it, who is in greater error than he who is in opposition far away?

041:052 Pickthiel

Bethink you: If it is from Allah and ye reject it - Who is further astray than one who is at open feud (with Allah)?

041:052 Rashad

Proclaim: "What if this is truly from GOD, then you decide to reject it? Who are farther astray than those who decide to oppose this?"

041:052 Sarwar

Say, "Think, if the (Quran) is from God and you have rejected it, then who has gone farther astray than the one who has wandered far from the truth?"

041:052 Shakir

Say: Tell me if it is from Allah; then you disbelieve in it, who is in greater error than he who is in a prolonged opposition?

041:052 Sherali

Say, 'Tell me, if it is from ALLAH, but you disbelieve in it - who is more astray than one who has drifted far away from the truth?'

041:052 Yusufali

Say: "See ye if the (Revelation) is (really) from Allah, and yet do ye reject it? Who is more astray than one who is in a schism far (from any purpose)"

041:053

041:053 Khan

We will show them Our Signs in the universe, and in their own souls, until it becomes manifest to them that this (the Qur'an) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?

041:053 Maulana

We will soon show them Our signs in farthest regions and among their own people, until it is quite clear to them that it is the Truth. Is it not enough that thy Lord be a Witness over all things?

041:053 Pickthiel

We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth. Doth not thy Lord suffice, since He is Witness over all things?

041:053 Rashad

We shall show them our proofs in the horizons, and within themselves, until they realize that this is the truth. Is your Lord not sufficient as a witness of all things?

041:053 Sarwar

We shall (continue to) show them Our evidence in the world and within their souls until it becomes clear that the Quran is the truth. Is it not sufficient for you that your Lord witness all things?

041:053 Shakir

We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth. Is it not sufficient as regards your Lord that He is a witness over all things?

041:053 Sherali

Soon WE will show them Our Signs in farthest regions of the earth and among their own people until it becomes manifest to them that it is the truth. Is it not enough that thy Lord is Witness over all things?

041:053 Yusufali

Soon will We show them our Signs in the (furthest) regions (of the earth), and in their own souls, until it becomes manifest to them that this is the Truth. Is it not enough that thy Lord doth witness all things?

041:054

041:054 Khan

Verily! They are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their deaths, and their return to their Lord). Verily! He it is Who is surrounding all things!

041:054 Maulana

Now surely they are in doubt as to the meeting with their Lord. Lo! He surely encompasses all things.

041:054 Pickthiel

How! Are they still in doubt about the meeting with their Lord? Lo! Is not He surrounding all things?

041:054 Rashad

Indeed, they are doubtful about meeting their Lord. He is fully aware of all things.

041:054 Sarwar

They are certainly doubtful about their meeting with their Lord. God indeed encompasses all things.

041:054 Shakir

Now surely they are in doubt as to the meeting of their Lord; now surely He encompasses all things.

041:054 Sherali

Aye, they are, surely, in doubt concerning the meeting with their Lord; aye, HE, certainly, encompasses all things.

041:054 Yusufali

Ah indeed! Are they in doubt concerning the Meeting with their Lord? Ah indeed! It is He that doth encompass all things!

042:000

042:000 Translations of the Qur'an, Chapter 42: ASH-SHURA (COUNCIL, CONSULTATION). Total Verses: 53. Revealed At: MAKKA

042:000 In the name of God, Most Gracious, Most Merciful

042:001

Section 1: Divine Mercy in giving Warning

042:001 Khan

Ha-Mim.

042:001 Maulana

Beneficent God!

042:001 Pickthiel

Ha. Mim.

042:001 Rashad

H. M.

042:001 Sarwar

Ha. Mim.

042:001 Shakir

Ha Mim.

042:001 Sherali

Há Mim.

042:001 Yusufali

Ha-Mim

042:002

042:002 Khan

'Ain-Sin-Qaf. [These letters are one of the miracles of the Qur'an, and none but Allah ( Alone) knows their meanings].

042:002 Maulana

Knowing, Hearing, Powerful God!

042:002 Pickthiel

'Ain. Sin. Qaf.

042:002 Rashad

‘A. S. Q.

042:002 Sarwar


042:002 Shakir

Ain Sin Qaf.

042:002 Sherali

‘Ain Sin Qáf.

042:002 Yusufali

'Ain. Sin. Qaf.
Thus have We revealed to you an Arabic Qur’an, that you may warn the Mother of the Towns (Mecca) and those around it, and give warning of the Day of Assembling, of which there is no doubt. And that a party will be in the Garden and (another) party in the blazing Fire. Amen. 

Thus have We inspired to thee an Arabic Qur’an: that thou mayest warn the Mother of Cities and all around her,- and warn (them) of the Day of Assembly, of which there is no doubt: (when) some will be in the Garden, and some in the Blazing Fire.
And if Allah had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the Zalimun (polytheists and wrong-doers, etc.) will have neither a Wali (protector) nor a helper.

And if Allah had pleased, He would surely have made them a single nation, but He admits whom He pleases to His mercy. And the wrongdoers have no protector nor helper.

Had Allah willed, He could have made them one community, but Allah bringeth whom He will into His mercy. And the wrong-doers have no friend nor helper.

Had GOD willed, He could have made them one community. But He redeems into His mercy whomever He wills. As for the transgressors, they have no master, nor a helper.

If Allah had so willed, HE could have made them a single people; but HE admits whom He will to His Mercy; and the Wrong-doers will have no protector nor helper.

Or have they taken (for worship) Auliya' (guardians, supporters, helpers, protectors, etc.) besides Him? But Allah, He Alone is the Wali (Protector, etc.). And it is He Who gives life to the dead, and He is Able to do all things.

Or have they taken protectors besides Him? But Allah is the Protector, and He gives life to the dead, and He is Possessor of power over all things.

Did they find other lords beside Him? GOD is the only Lord and Master. He is the One who resurrects the dead, and He is the Omnipotent One.

Have they chosen other guardians besides Him? God is the real Guardian and it is He who will bring the dead back to life. He has power over all things.

Or have they taken for themselves protectors other than HIM? But it is ALLAH Who is the real Protector. And HE quickens the dead, and HE has power over all things.

What! Have they taken (for worship) protectors besides Him? But it is Allah,- He is the Protector, and it is He Who gives life to the dead: It is He Who has power over all things, and what He wills He does.

Section 2: Judgment is Given

And in whatsoever you differ, the decision thereof is with Allah (He is the ruling Judge). (And say O Muhammad SAW to these polytheists:) Such is Allah, my Lord in Whom I put my trust, and to Him I turn in all of my affairs and in repentance.

And in whatever you differ, the judgment thereof is with Allah. That is Allah, my Lord; on Him I rely, and to Him I turn.

And in whatsoever ye differ, the verdict therein belongeth to Allah. Such is my Lord, in Whom I put my trust, and unto Whom I turn.

If you dispute any part of this message, the judgment for doing this rests with GOD. Such is GOD my Lord. In Him I trust, and to Him I submit.

And in whatever you differ, the decision thereof is with Allah (He is the ruling Judge). (And say O Muhammad SAW to these polytheists:) Such is Allah, my Lord in Whom I put my trust, and to Him I turn in repentance.

What! Have they taken guardians besides Him? But Allah is the Guardian, and He gives life to the dead, and He has power over all things.

Have they taken for themselves protectors other than HIM? But it is ALLAH Who is the real Protector. And HE quickens the dead, and HE has power over all things.

What! Have they taken (for worship) protectors besides Him? But it is Allah,- He is the Protector, and it is He Who gives life to the dead: It is He Who has power over all things.

What! Have they taken (for worship) protectors besides Him? But it is Allah,- He is the Protector, and it is He Who gives life to the dead: It is He Who has power over all things, and what He wills He does.

The Creator of the heavens and the earth. He has made for you mates from among yourselves, and mates of the cattle also, whereby He multiplieth you. There is nothing that equals Him. He is the Hearer, the Seer.

The Originator of the heavens and the earth. He has made for you mates from among yourselves, and pairs of the cattle, too, multiplying you thereby; Nothing is like Him; and He is the Hearing, the Seeing.

The Creator of the heavens and the earth. He hath made for you pairs from among yourselves, and of the cattle also pairs, whereby He multiplieth you. Naught is as His likeness; and He is the Hearing, the Seering.

He is the Originator of the heavens and the earth. He has made you and the cattle in pairs and has multiplied you by His creation. There is certainly nothing like Him. He is All-hearing and All-aware.

The Originator of the heavens and the earth; He made mates for you from among yourselves, and mates of the cattle too, multiplying you thereby; nothing like a likeness of Him; and He is the Hearing, the Seening.

HE is the originator of the heavens and the earth. HE has made for you pairs of your own selves, and of the cattle also HE has made pairs. HE multiplies you therein. There is nothing whatever like unto HIM, and HE is the All-Hearing, the All-Seening.

(He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs among cattle: by this means does He multiply you; there is nothing whatever like unto Him, and He is the One that hears and sees (all things).
042:012 Khan He (Allah) has ordained for you the same religion (Islam) which He ordained for Nuh (Noah), and that which We have inspired in you (O Muhammad SAW), and that which We ordained unto Abraham and Moses and Jesus: Namely, that ye should establish religion, and make no divisions therein: to worship other things than Allah, hard is the way to which you (O Muhammad SAW) call them. Allah chooses for Himself whom He wills, and guides to Himself whom He wills.

042:012 Maulana To Him belong the keys of the heavens and the earth, He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily! He is the All-Knower of everything.

042:012 Pickthad His are the keys of the heavens and the earth. He enlargeth providence for whom He will and straiteneth (it for whom He will). Lo! He is Knower of all things.

042:012 Rashad To Him belongs absolute control of the heavens and the earth. He is the One who increases the provision for whomever He wills, or reduces it. He is fully aware of all things.

042:012 Sarwar In His hands are the keys of the heavens and the earth. He increases and determines the sustenance of whomever He wants. He has the knowledge of all things.

042:012 Shakir His are the treasures of the heavens and the earth; He makes ample and straitens the means of subsistence for whom He pleases; surely He is Cognizant of all things.

042:012 Sherali To HIM belong the keys of the heavens and the earth. HE enlarges the provision for whomsoever HE pleases and straitens it for whomsoever HE pleases. Surely, HE knows all things full well.

042:012 Yusufali To Him belong the keys of the heavens and the earth: He enlarges and restricts. The Sustenance to whom HE will: for HE knows full well all things.

042:013 Khan He (Allah) has ordained for you the same religion (Islam) which He ordained for Nuh (Noah), and that which We have inspired in you (O Muhammad SAW), and that which We ordained unto Abraham and Moses and Jesus: Namely, that ye should establish religion, and make no divisions therein: to worship other things than Allah, hard is the way to which you (O Muhammad SAW) call them. Allah chooses for Himself whom He wills, and guides to Himself whom He wills.

042:013 Maulana He has made plain to you the religion which He enjoined upon Noah and We have revealed to thee, and which We enjoined on Abraham and Moses and Jesus: Namely, to establish religion and not to be divided therein. Hard for the polytheists is that to which thou callest them. Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him).

042:013 Pickthad He hath ordained for you that religion which He commended unto Noah, and that which We inspire in thee (Muhammad), and that which We commended unto Abraham and Moses and Jesus: Establish the religion and be not divided therein. Dreadful for the idolaters is that unto which thou callest them. Allah chooseth for Himself whom He will, and guideth unto Himself him who turneth (toward Him).

042:013 Rashad He decreed for you the same religion decreed for Noah, and what we inspired to you, and what we decreed for Abraham, Moses, and Jesus: "You shall uphold this one religion, and do not divide it."
The idol worshipers will greatly resent what you invite them to do. GOD redeems to Himself whomever He wills; He guides to Himself only those who totally submit.

042:013 Sherali He has made plain to you the religion what He enjoined upon Nuh and that which We have revealed to you and that which We enjoined upon Ibrahim and Musa and Isa that keep to obedience and be not divided therein; hard to the unbelievers is that which you call them to; Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to Him), frequently.

042:013 Yusufali The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which you (O Muhammad SAW) call them. Allah chooses for Himself those whom He pleases, and guides to Himself those who turn (to Him).

042:014 Khan And they divided not till after knowledge had come to them, through selfish transgression between themselves. And had it not been for a Word that went forth before from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Book after them are surely in disputing doubt concerning it.

042:014 Maulana And they were not divided until after knowledge had come to them, out of envy among themselves. And had not a word gone forth from thy Lord for an appointed term, the matter would surely have been judged between them. And those who were made to inherit the Book after them are surely in disputing doubt concerning it.

042:014 Pickthad And they were not divided until after the knowledge came unto them, through rivalry among themselves; and had it not been for a Word that had already gone forth from thy Lord for an appointed term, it surely had been judged between them. And those who were made to inherit the Book after them are verily in hopeless doubt concerning it.

042:014 Rashad Ironically, they broke up into sects only after the knowledge had come to them, due to jealousy and resentment among themselves. If it were not for a predetermined decision from your Lord to respite them for a definite interim, they would have been judged immediately. Indeed, the later generations who inherited the scripture are full of doubts.

042:014 Sarwar Only after receiving the knowledge did people divide themselves into different groups because of rebellion among themselves. Had it not been for your Lord's giving them respite for an appointed time, He would certainly have settled their differences once and for all. Those who inherited the Book, from their quarrelsome predecessors, also have doubts and suspicions about it.

042:014 Shakir And they did not become divided until after knowledge had come to them out of envy among themselves. And had not a word gone forth from your Lord till an appointed term, certainly judgment would have been given between them; and those who were made to inherit the Book after them are most surely in disquieting doubt concerning it.

042:014 Sherali And they did not become divided but, after knowledge had come to them, through jealousy among themselves. And had it not been for a word that had already gone forth from thy Lord for an appointed term, the matter would, surely, have been decided between them. Surely, those who were made to inherit the Book after them are in suspicious (disquieting) doubt concerning it.

042:014 Yusufali And they became divided only after Knowledge reached them, through selfish envy as between themselves. Had it not been for a Word that went forth before from thy Lord, (tending) to a Term appointed, the matter would have been settled between them: But truly those who have inherited the Book after them are in suspicious (disquieting) doubt concerning it.
Verse 042:015

So unto this (religion of Islam, alone and this Qur'an) then invite (people) (O Muhammad SAW), and Istaqim [(i.e. stand firm and straight on Islamic Monotheism by performing all that is ordained by Allah (good deeds, etc.), and by abstaining from all that is forbidden by Allah (sins and evil deeds, etc.)], as you are commanded, and follow not their desires but say: 'I believe in whatsoever Allah has sent down of the Book [all the holy Books, this Qur'an and the Books of the old from the Taurat (Torah), or the Injeel (Gospel) or the Pages of Ibrahim (Abraham)] and I am commanded to do justice among you, Allah is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allah will assemble us (all), and to Him is the final return.

Verse 042:016

And those who dispute concerning Allah (His Religion of Islamic Monotheism, with which Muhammad SAW has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord, and on them is wrath, and for them will be a severe torment.

Verse 042:017

It is Allah Who has sent down the Book (the Qur'an) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand? 

Verse 042:018

Allah is He Who revealed the Book with truth, and the Balance; and what will make thee know that perhaps the Hour is nigh. 

Verse 042:019

And those who dispute concerning ALLAH after HIS call has been responded to - their contention is null and void in the sight of their Lord; and on them will fall God's wrath and for them will be a severe punishment. 

Verse 042:020

Those who argue about GOD, after receiving His message, their argument is nullified at their Lord. They have incurred condemnation, and have deserved a severe retribution. 

Verse 042:021

To this, then, summon (O Muhammad). And be thou upright as thou art commanded, and follow not their wishings, but say: 'I believe in whatsoever God hath sent down, and I am commanded to be just among you. God is our Lord and your Lord. Unto us our works and unto you your works; no argument between us and you. God will bring us together, and unto Him is the journeying. 

Verse 042:022

Unto this, then, summon (O Muhammad). And be thou upright as thou art commanded, and follow not their lusts, but say: I believe in whatever scripture God hath sent down, and I am commanded to be just among you. Allâh is our Lord and your Lord. Unto us our works and unto you your works; no argument between us and you. Allâh will bring us together, and unto Him is the journeying. 

Verse 042:023

This is what you shall preach, and steadfastly maintain what you are commanded to do, and do not follow their wishes. And proclaim: 'I believe in all the scriptures sent down by GOD. I was commanded to judge among you equitably. GOD is our Lord and your Lord. We have our deeds and you have your deeds. There is no argument between us and you. GOD will gather us all together; to Him is the ultimate destiny.'

Verse 042:024

Thus, (Muhammad), preach (My revelation) to the people and be steadfast (in your faith) as you have been commanded. Do not follow their desires but say, 'I believe in the Book which God has sent down and I have been commanded to exercise justice among you. God is our Lord and your Lord. Each of us will be responsible for his own deeds. Let there be no disputes among us. God will bring us all together and to Him we shall all return'.

Verse 042:025

To this then go on inviting, and be steadfast as thou art commanded, and follow not their low desires, and say: I believe in what Allah has revealed of the Book, and I am commanded to do justice between you. Allah is our Lord and your Lord. For us are our deeds; and for you your deeds. There is no contention between us and you. Allah will gather us together, and to Him is the eventual coming.

Verse 042:026

To this then go on inviting, and go on steadfastly on the right way as you are commanded, and do not follow their low desires, and say: I believe in what Allah has revealed of the Book, and I am commanded to do justice between you: Allah is our Lord and your Lord; we shall have our deeds and you shall have your deeds; no plea need there be (now) between us and you: Allah will gather us together, and to Him is the return.

Verse 042:027

To this religion, then, do thou invite mankind. And be thou steadfast in it as thou art commanded, and follow not their evil inclinations, but say, 'I believe in whatever book ALLAH has sent down, and I am commanded to judge justly between you; ALLAH is our Lord and your Lord. For us is the reward of our works, and for you the reward of your works. There is no quarrel between us and you. ALLAH will gather us together, and to HIM is the return.'

Verse 042:028

Now then, for that (reason), call (them to the Faith), and stand steadfast as thou art commanded, nor follow thou their vain desires; but say: 'I believe in the Book which God has sent down and I am commanded to judge justly between you. Allah is our Lord and your Lord: for us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. Allah will bring us together, and to Him is (our) Final Goal.
What! have they partners (in godhead), who have established for them some religion without the permission of Allah? Had it not been for the final judgment, the matter would have been decided between them. And surely those who judge concerning the Hour are far astray.

Or have they partners (of Allah) who have prescribed for them any religion that Allah does not allow? And were it not for the word of judgment, it would have been decided between them. And surely those who judge concerning the Hour are in error, far gone.

Or have they partners (of Allah) who have prescribed for them any religion that Allah does not sanction? And were it not for the word of judgment, it would have been decided between them. And surely those who judge concerning the Hour are in error, far gone.

Or have they partners (of Allah) who have prescribed for them any religion that Allah does not allow? And had it not been for a decisive word, it would have been decided between them. And surely those who dispute obstinately concerning the hour are in a great error.

Those who dispute concerning the Hour are certainly in error far away.

Whoever desires the reward of this world, We give him thereof (what is written for him), and he has no portion in the Hereafter.

Whoever desires the harvest of the Hereafter, We give him increase in its harvest. And whoso desires the harvest of this world, We give him thereof, and he hath no portion in the Hereafter.

Those who believe are fearful of it and know that it is the Truth. Behold, verily those who dispute, challenging it are those who do not believe in it. As for those who believe, they are concerned about it, and they know that it is the truth. Are not they who dispute, those who deny the Hour have gone far astray.

Those who believe not in it seek to hasten it; but those who believe are in fear from it, and they know that it is the truth. Now most surely those who dispute obstinately concerning the hour are in a great error.

Those who do not believe in it would hasten it on, and those who believe are in fear from it, and they know that it is the truth. Now most surely those who dispute obstinately concerning the hour are in a great error.

Those who believe not therein seek to hasten it; but those who believe are fearful of it, and know that it is bound to come. Beware! those who dispute concerning the Hour are in error, far gone.

Those who believe in it are at ease, and those who deny it seek to hasten it. And the wrongdoers will have a grievous punishment.

Those who believe not therein seek to hasten it; but those who believe are fearful of it, and know that it is the truth. Now most surely those who dispute obstinately concerning the hour are in a great error.

Those who believe are fearful of it and know that it is the Truth. Behold, verily those who dispute, challenging it are those who do not believe in it. As for those who believe, they are concerned about it, and they know that it is the truth. Are not they who dispute, those who deny the Hour have gone far astray.

Those who believe are fearful of it and know that it is the Truth. Behold, verily those who dispute, challenging it are those who do not believe in it. As for those who believe, they are concerned about it, and they know that it is the truth. Are not they who dispute, those who deny the Hour have gone far astray.
042:022 Khan
You will see (on the Day of Resurrection), the Zalimun (polytheists and wrong-doers, etc.) fearful of that which they have earned, and it (Allah's Torment) will surely befall them, while those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise), having what they wish from their Lord. That is the supreme Grace, (Paradise).

042:022 Maulana
Thou seest the unjust fearing on account of what they have earned, and it must befall them. And those who believe and do good are in the meadows of the Gardens -- they have what they please with their Lord. That is the great grace.

042:022 Pickthall
Thou seest the wrong-doers fearful of that which they have earned, and it will surely befall them, while those who believe and do good works (will be) in flowering meadows of the Gardens, having what they wish from their Lord. This is the great preference.

042:022 Rashad
You will see the transgressors worried about everything they had committed; everything will come back and haunt them. As for those who believed and led a righteous life, they will be in the gardens of Paradise. They will receive whatever they wish from their Lord. This is the great blessing.

042:022 Sarwar
You can see that the unjust are afraid of the consequences of their deeds which will inevitably strike them. However, the rightly striving believers will live in the gardens wherein they will have whatever they want from their Lord. This is certainly the greatest reward.

042:022 Shakir
You will see the unjust fearing on account of what they have earned, and it must befall them; and those who believe and do good shall be in the meadows of the gardens; they shall have what they please with their Lord: that is the great grace.

042:022 Sherali
Thou wilt see the wrongdoers in fear on account of that which they have earned, and it is sure to befall them. But those who believe and do good works will be in meadows of the Gardens. They shall have with their Lord whatever they will desire. That is the great bounty of ALLAH.

042:022 Yusufali
Thou wilt see the Wrong-doers in fear on account of what they have earned, and (the burden of) that must (necessarily) fall on them. But those who believe and work righteous deeds will be in the luxuriant meads of the Gardens: they shall have, before their Lord, all that they wish for. That will indeed be the magnificent Bounty (of Allah).

042:023 Khan
That is (the Paradise) whereof Allah gives glad tidings to His slaves who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds. Say (O Muhammad SAW): "No reward do I ask of you for this except to be kind to me for my kinship with you." And whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allah is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).

042:023 Maulana
This it is of which Allah gives the good news to His servants, who believe and do good. Say: I ask of you naught in return for it but love for relatives. And whoever earns good, We give him more of good therein. Surely Allah is Forgiving, Grateful.

042:023 Pickthall
This it is which Allah announceth unto His bondmen who believe and do good works. Say (O Muhammad, unto mankind): I ask of you no fee therefor, save loving-kindness among kinsfolk. And whoso scorched a good deed We add unto its good for him. Lo! Allah is Forgiving, Responsive.

042:023 Rashad
This is the good news from GOD to His servants who believe and lead a righteous life. Say, "I do not ask you for any wage. I do ask each of you to take care of your own relatives." Anyone who does a righteous work, we multiply his reward for it. GOD is Forgiving, Appreciative.

042:023 Sarwar
This is the glad news which GOD gives to His servants, the righteously striving believers. (Muhammad), say, "I do not ask you for any payment for my preaching to you except (your) love of(my near) relatives." Whoever achieves virtue will have its merit increased. God is All-forgiving and Appreciating.

042:023 Shakir
That is of which Allah gives the good news to His servants, (to) those who believe and do good deeds. Say: I do not ask of you any reward for it but love for my near relatives; and whoever earns good, WE give him more of good therein. Surely Allah is Forgiving, Grateful.

042:023 Sherali
This it is whereof ALLAH gives the glad tidings to HIS servants who believe and do good works. Say, 'I ask of you no reward for my service to you, except such love as subsist between kindred. And whoso earns a good deed, WE give him increase of good therein. Surely, ALLAH is Most Forgiving, Most Appreciating.

042:023 Yusufali
That is the (Bounty) whereof Allah gives Glad Tidings to HIS Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if any one earns any good, We shall give him an increase of good therein. For Allah is Oft-Forgiving, Most Ready to appreciate (service).

042:024 Khan
Or say they: "He has invented a lie against Allah?" If Allah willed, He could have sealed your heart (so that you forget all that you know about the Qur'an). And Allah wipes out falsehood, and establishes the truth (Islam) by His Word (this Qur'an). Verily, He knows what is in the breasts (of mankind).

042:024 Maulana
Or say they: He has forged a falsehood against Allah? But if Allah willed, He would seal thy heart (against them). And Allah blots out the falsehood and confirms the Truth with His words. Surely He is Knower of what is in the breasts.

042:024 Pickthall
Or say they: He hath invented a lie concerning Allah? If Allah willed, He could have sealed thy heart (against them). And Allah will wipe out the lie and will vindicate the truth by His words. Lo! He is Aware of what is hidden in the breasts (of men).

042:024 Rashad
Are they saying, 'He has fabricated lies about GOD'? If GOD willed, He could have sealed your mind, but GOD erases the falsehood and affirms the truth with His words. He is fully aware of the innermost thoughts.

042:024 Sarwar
Do they say that he, (Muhammad), has invented falsehood against God? Had God wanted, He could have sealed up your heart. God causes falsehood to vanish and, by His words, firmly establishes the truth. He has full knowledge of what the hearts contain.

042:024 Shakir
Or do they say: He has forged a lie against Allah? But if Allah pleased, He would seal your heart; and Allah will blot out the falsehood and confirm the truth with His words; surely He is Cognizant of what is in the breasts.

042:024 Sherali
Do they say, 'He has forged a lie against ALLAH'? If ALLAH had so willed, HE could seal thy heart. But ALLAH blot out falsehood through thee and establishes the truth by HIS words. Surely, HE knows quite well what is in the breasts.

042:024 Yusufali
What! Do they say, 'He has forged a falsehood against Allah'? But if Allah willed, He could seal up thy heart. And Allah blots out Vanity, and proves the Truth by His Words. For He knows well the secrets of all hearts.

042:025 Khan
And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.

042:025 Maulana
And He it is Who accepts repentance from His servants and pardons evil deeds, and He knows what you do;

042:025 Pickthall
And He it is Who accepts repentance from His bondmen, and pardoneth the evil deeds, and knoweth what ye do,

042:025 Rashad
He is the One who accepts the repentance from His servants, and remits the sins. He is fully aware of everything you do.

042:025 Sarwar
It is He who accepts the repentance of His servants, forgives their evil deeds and knows all about what you do.

042:025 Shakir
And He it is Who accepts repentance from HIS servants and forgives sins. And HE knows what you do.

042:025 Sherali
He is the One that accepts repentance from His Servants and forgives sins: and He knows all that ye do.
Whatever misfortune happens to you, is because on the things your hands have wrought. And HE forgives many of your sins.

And whatever misfortune befalls you is the consequence of what your own hands have earned. And He pardons much. (See the Qur'an Verse 35:45).

And among His Signs is the creation of the heavens and the earth, and whatever moving (living) creatures He has scattered in both. And HE has the power to bring them together if He wishes this to be so.

And if Allah were to enlarge the provision for HIS servants, they would rebel in the earth; but HE sends down according to a measure, as He wills. He is Informed, a Seer of His bondmen.

He answers the prayers of those who believe and do good deeds, and gives them increase of His Bounty. And for the disbelievers, theirs will be a severe torment.

And among HIS signs is the creation of the heavens and the earth, and the creatures He spreads in them. He is all-Powerful to gather them together, when He will.

And He answers (the invocation of) those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.

And HE answers those who do good works, and giveth increase unto them of His bounty. And as for disbelievers, theirs will be an awful doom.

And HE accepts the prayers of those who believe and do good works, and gives them more than their due reward, out of HIS grace; and the disbelievers will have a severe punishment.

And He listens to those who believe and do deeds of righteousness, and gives them increase of His Bounty: but for the Unbelievers their is a terrible Penalty.

And if Allah were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily! He is in respect of His slaves, the Well-Aware, the All-Seer (of things that benefit them).

And if Allah were to make increase for His servants, they would certainly rebel on earth; but He sends it down by measure as He wills; surely He is Aware of, Seeing, His servants.

And if ALLAH should greatly enlarge the provision for HIS servants, they would rebel in the earth; but HE sends down according to a proper measure as HE pleases. Indeed, HE is All-Aware and All-Seeing of the condition of His servants.

And if Allah were to enlarge the provision for His Servants, they would indeed transgress beyond all bounds through the earth; but He sends (it) down in due measure as HE pleases. For He is with His Servants Well-acquainted, Watchful.

And and His Ayat (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And HE is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He will.

And and of His signs is the creation of the heavens and the earth and what He has spread forth in both of them living beings. And He is all-powerful to gather them together, when He will.

And and of His portents is the creation of the heaven and the earth, and of whatever beings He hath dispersed therein. And He is Able to gather them when He will.

And and of His proofs is the creation of the heavens and the earth, and the creatures He spreads in them. He is able to summon them, when He wills.

And and of the evidence (of His existence) are His creation of the heavens and the earth and the beasts which inhabit it. He has all the power to bring them together if He wishes this to be so.

And and of His signs is the creation of the heavens and the earth and what He has spread forth in both of them living beings; and when He pleases He is all-powerful to gather them together.

And and among HIS signs is the creation of the Heavens and the earth, and of whatever moving creatures HE has spread forth in both. And HE has the power to gather them together whenever HE pleases.

And and among His Signs is the creation of the heavens and the earth, and the living creatures that He has scattered through them: and He has power to gather them together when He wills.

Section 4: Believers should be Patient

And whatever of misfortune striketh you, it is what your right hands have earned. And HE forgiveth much.

And whatever misfortune befalls you, it is on account of what your hands have wrought and HE pardons much.

And whatever hardship befalls you is the result of your own deeds. God pardons many of your sins.

And whatever affliction befalls you, it is on account of what your hands have wrought, and (yet) HE pardons most of (your faults).

And whatever misfortune befalls you is the consequence of what your own hands have wrought. And HE forgives many of your sins.

And whatever misfortune happens to you, is because on the things your hands have wrought, and for many (of them) HE grants forgiveness.
042:031 Khan  And you cannot escape from Allah (i.e. His Punishment) in the earth, and besides Allah you have neither any Wali (guardian or a protector) nor any helper.

042:031 Maulana  And you cannot escape in the earth, and besides Allah you have no protector nor helper.

042:031 Pickthtal  Ye cannot escape in the earth, for beside Allah ye have no protecting friend nor any helper.

042:031 Rashad  You can never escape, and you have none beside GOD as a Lord and Master.

042:031 Sarwar  You cannot challenge God on earth and you will have no one besides Him as your guardian or helper.

042:031 Shakir  And you cannot escape in the earth, and you shall not have a guardian or a helper besides Allah.

042:031 Sherali  And you cannot frustrate God's purpose in the earth, nor have you any friend or helper beside ALLAH.

042:031 Yusufali  Nor can ye frustrate (aught), (fleeing) through the earth; nor have ye, besides Allah, any one to protect or to help.

042:032 Khan  And among His Signs are the ships, in the sea, like mountains.

042:032 Maulana  And of His signs are the ships, like mountains on the sea.

042:032 Pickthtal  And of His portents are the ships, like banners on the sea;

042:032 Rashad  Among His proofs are the ships that sail the sea with sails like flags.

042:032 Sarwar  Further evidence (of His existence) are the ships which stand as mountains in the sea.

042:032 Shakir  And among His signs are the ships in the sea like mountains.

042:032 Sherali  And of HIS signs are the sailing ships on the sea, tall like mountains.

042:032 Yusufali  And among His Signs are the ships, smooth-running through the ocean, (tall) as mountains.

042:033 Khan  If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful.

042:033 Maulana  If He will, He stills the wind so that they lie motionless on its back. Surely there are signs in this for every patient, grateful one.

042:033 Pickthtal  If He will He calmeth the wind so that they keep still upon its surface - Lo! herein verily are signs for every steadfast grateful (heart).

042:033 Rashad  If He willed, He could have stilled the winds, leaving them motionless on top of the water. These are proofs for those who are steadfast, appreciative.

042:033 Sarwar  Had He wanted, He could have stilled the wind and let the ships remain motionless on the surface of the sea, in this there is evidence (of the Truth) for all those who are patient and grateful.

042:033 Shakir  If He pleases, He causes the wind to become still so that they lie motionless on its back; most surely there are signs in this for every patient, grateful one,

042:033 Sherali  If HE so desires HE can cause the wind to become still so that they become motionless upon the surface thereof - in that, surely, are Signs for every patient and grateful person -

042:033 Yusufali  If it be His Will He can still the Wind: then would they become motionless on the back of the (ocean). Verily in this are Signs for everyone who patiently perseveres and is grateful.

042:034 Khan  Or He may destroy them (by drowning) because of that which their (people) have earned. And He pardons much.

042:034 Maulana  Or He causes them to perish for what they have earned, and He pardons much;

042:034 Pickthtal  Or He causeth them to perish on account of that which they have earned - And He forgiveth much -

042:034 Rashad  He can annihilate them, as a consequence of their own works. Instead, He overlooks many (of their sins).

042:034 Sarwar  Or He could have destroyed them as punishment for the human being's deeds. However, God pardons many sins.

042:034 Shakir  Or He may make them founder for what they have earned, and (even then) pardon most;

042:034 Sherali  Or HE can destroy those who are in them because of that which they have earned - but HE forgives many of their sins -

042:034 Yusufali  Or He can cause them to perish because of the (evil) which (the men) have earned; but much doth He forgive.

042:035 Khan  And of HIS signs are the sailing ships on the sea, tall like mountains.

042:035 Maulana  And among His signs are the ships, like mountains on the sea.

042:035 Pickthtal  And of His portents are the ships, like banners on the sea;

042:035 Rashad  Among His proofs are the ships that sail the sea with sails like flags.

042:035 Sarwar  And the ships are as mountains in the sea.

042:035 Shakir  And among His signs are the ships, like mountains.

042:035 Sherali  And of HIS signs are the sailing ships on the sea, tall like mountains.

042:035 Yusufali  And among His Signs are the ships, smooth-running through the ocean, (tall) as mountains.

042:036 Khan  Or He may destroy those who are in them because of that which their (people) have earned. And He pardons much.

042:036 Maulana  And that those who dispute about Our messages may know. There is no place for refuge for them from (Allah's punishment).

042:036 Pickthtal  And that those who argue concerning Our revelations may know they have no refuge.

042:036 Rashad  And that those who argue against our proofs will find out that they have no basis.

042:036 Sarwar  He knows all those who dispute His revelations. They will find no way to escape from (His torment).

042:036 Shakir  And (that) those who dispute about Our communications may know; there is no place of refuge for them.

042:036 Sherali  And HE destroys them so that those who dispute concerning Our Signs may know that they have no refuge.

042:036 Yusufali  But let those know, who dispute about Our Signs, that there is for them no way of escape.

042:037 Khan  And of HIS signs are the ships on the sea, tall like mountains.

042:037 Maulana  And who dispute (polytheists, etc. with Our Messenger Muhammad SAW) as regards Our Ayat (proofs, signs, verses, etc. of Islamic Monotheism) may know that there is no place of refuge for them (from Allah's punishment).

042:037 Pickthtal  And (that) those who dispute about Our messages may know. There is no refuge for them.

042:037 Rashad  And those who argue concerning Our revelations may know they have no refuge.

042:037 Sarwar  And the ships are as mountains in the sea.

042:037 Shakir  And among His signs are the ships, like mountains.

042:037 Sherali  And of HIS signs are the sailing ships on the sea, tall like mountains.

042:037 Yusufali  And among His Signs are the ships, smooth-running through the ocean, (tall) as mountains.

042:038 Khan  So whatever you have been given is but a passing enjoyment for this worldly life, but that which is with Allah (Paradise) is better and more lasting for those who believe (in the Oneness of Allah Islamic Monotheism) and put their trust in their Lord (concerning all of their affairs).

042:038 Maulana  So whatever you are given is but a provision of this world's life, and that which Allah has is better and more lasting for those who believe and rely on their Lord;

042:038 Pickthtal  Now whatever ye have been given is but a passing comfort for the life of the world, and that which Allah hath is better and more lasting for those who believe and put their trust in their Lord.

042:038 Rashad  Whatever you are given is no more than temporary material of this life. What GOD possesses is far better and everlasting, for those who believe and trust in their Lord.

042:038 Sarwar  Whatever you have received is just a means of enjoyment for this life but the reward of God for the believers and those who trust in their Lord will be better and everlasting.

042:038 Shakir  So whatever thing you are given, that is only a provision of this world's life, and what is with Allah is better and more lasting for those who believe and rely on their Lord.

042:038 Sherali  And whatever you have been given is only a temporary provision of this life, but that which is with ALLAH is better and more lasting for those who believe and put their trust in their Lord.

042:038 Yusufali  Whatever ye are given (here) is (but) a convenience of this life: but that which is with Allah is better and more lasting: (it is) for those who believe and put their trust in their Lord:
And those who avoid the greater sins, and Al-Fawahish (illegal sexual intercourse, etc.), and when they are angry, they forgive.

And those who shun the great sins and indecencies, and whenever they are angry they forgive;

And those who shun the worst of sins and indecencies and, when they are wroth, forgive,

They avoid gross sins and vice, and when angered they forgive.

This reward will be for) those who keep away from major sins and indecency, who forgive when they are made angry,

And those who. shun the great sins and indecencies, whenever they are angry they forgive them.

Those who eschew the more grievous sins and indecencies, and, when they are wroth, they forgive,

Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive;

And those who answer the Call of their Lord (i.e. to believe that He is the only One Lord (Allah), and to worship none but Him Alone), and perform As-Salat (Iqamat-as-Salat), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them;

And those who respond to their Lord and keep up prayer, and whose affairs are (decided) by counsel among themselves, and who spend out of what We have given them;

And those who answer the way of their Lord and establish worship, and whose affairs are a matter of counsel, and who spend of what We have bestowed on them,

They respond to their Lord by observing the Contact Prayers (Salat). Their affairs are decided after due consultation among themselves, and from our provisions to them they give (to charity).

who have pledged their obedience to the Lord, who are steadfast in prayer, who conduct their affairs with consultation among themselves, who spend for the sake of God out of what We have given them,

And those who respond to their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out of what We have given them,

And those, who hearken to their Lord, and observe Prayer, and whose affairs are decided by mutual consultation, and who spend out of what WE have provided for them;

Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance;

And those who when an oppressive wrong is done to them, they take revenge.

And those who, when great wrong affects them, defend themselves.

And those who, when great wrong is done to them, defend themselves,

When gross injustice befalls them, they stand up for their rights,

And those who, when suffering a great injustice, seek to defend themselves.

And those who, when great wrong affects them, defend themselves.

And those who, when a wrong is done to them, defend themselves.

And those who, when a wrong is done to them, defend themselves.

And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves,

The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is due from Allah. Verily, He likes not the Zalimun (oppressors, polytheists, and wrong-doers, etc.).

And the recompense of evil is punishment like it; but whoever forgives and amends, his reward is with Allah. Surely He loves not the wrongdoers.

And the recompense of an evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He loves not the wrongdoers.

And the recompense of an ill-deed is an ill the like thereof. But whosoever pardoneth and amendeth, his wage is the affair of Allah. Lo! He loveth not wrong-doers.

Although the just requal for an injustice is an equivalent retribution, those who pardon and maintain righteousness are rewarded by GOD. He does not love the unjust.

The recompense for evil will be equivalent to the deed. He who pardons (the evil done to him) and reforms himself, will receive his reward from God. God certainly does not love the unjust.

The recompense of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah; surely He does not love the unjust.

Remember that the recompense of an injury is an injury the like thereof; but whoso forgives and thereby brings about an improvement, his reward is with ALLAH. Surely, HE loves not the wrongdoers.

The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from Allah: for (Allah) loveth not those who do wrong.

And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.

And whoever defends himself after his being oppressed; these it is against whom there is no way (of blame).

And whose defendeth himself after he hath suffered wrong - for such, there is no way (of blame) against them.

Certainly, those who stand up for their rights, when injustice befalls them, are not committing any error.

Those who successfully defend themselves after being wronged will not be questioned.

And whoever defends himself after his being oppressed, these it is against whom there is no way (to blame).

There is no blame on those who defend themselves after they have been wronged.

But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame.

The way (of blame) is only against those who oppress men and wrongly rebel in the earth, for such there will be a painful torment.

The way (of blame) is only against those who oppress men and revolt in the earth unjustly. For such there is a painful chastisement.

The way (of blame) is only against those who oppress mankind, and wrongfully rebel in the earth. For such there is a painful doom.

The wrong ones are those who treat the people unjustly, and resort to aggression without provocation. These have incurred a painful retribution.

The way (to blame) is only against those who oppress men and revolt in the earth unjustly: these shall have a painful punishment.

The blame is only on those who wrong men and transgress in the earth without justification. Such will have a grievous punishment.

The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous.
And no protectors have they to help them besides God. He whom Allah sends astray, for him there is no return. And you shall see such transgressors, when they see the retribution, saying, "Can we find a way of return?"

And they will have no guardian or helper besides God. He whom Allah sendeth astray, for him there is no road. And you shall see the evil-doers, when they see the Penalty, saying, "Is there any way of return?"

And you will see them exalted to (the Fire), made humble by disgrace, and looking with veiled eyes. And he whom Allah leaves astray, there is no protector thereafter. And thou (Muhammad) wilt see the unjust, when they see the torment, saying: "Is there any way of return?"

And they will have no friends to help them besides Allah. A Day of Judgment. Behold! Truly the Wrongdoers will remain in a lasting punishment.

And thou wilt see them brought forward to the (Penalty), in a humble frame of mind because of (their) disgrace, (and) looking with a stealthy glance. And those who believe will say: "The losers, indeed, are those who ruin themselves and their families on the Day of Resurrection.' Behold! That, verily, is (of) the steadfast heart of things.

And verily, whosoever shows patience and forgives that would truly be from the things recommended by Allah.

And whoever is patient and forgives -- that surely is an affair of great resolution.

And verily who is patient and forgiveth - lo! that, verily, is (of) the steadfast heart of things.

Resorting to patience and forgiveness reflects a true strength of character.

To exercise patience and forgive (the wrong done to one) is the proof of genuine determination.

And whoever is patient and forgiving, these most surely are actions due to courage.

And he who is patient and forgives - that, surely, is a matter of high resolve.

But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.

Section 5: Revelation guides aright

And whomsoever Allah sends astray, for him there is no Wali (protector) after Him. And you will see the Zalimun (polytheists, wrong-doers, oppressors, etc.) when they behold the torment, they will say: "Is there any way of return (to the world)?"

And he whom Allah leaves in error has no friend after Him. And thou wilt see the iniquitous, when they see the chastisement, saying: Is there any way of return?

He whom Allah sendeth astray, for him there is no protective friend after Him. And thou (Muhammad) wilt see the evil-doers when they see the doom, (how) they say. Is there any way of return?

Whomever GOD sends astray will never find any other lord, and you will see such transgressors, when they see the retribution, saying, "Can we get another chance?"

Whomever God has caused to go astray will find no guardian after this. You will see the unjust, on facing the torment, say, "Is there any way to turn back?"

And whomsoever Allah makes err, he has no guardian after Him; and you shall see the unjust, when they see the punishment, saying: Is there any way to return?

And he whom ALLAH adjudges astray - there is no protector for him thereafter. And thou wilt find the wrongdoers, when they see the punishment, saying, "Is there any way of return?"

For any whom Allah leaves astray, there is no protector thereafter. And thou wilt see the Wrong-doers, when in sight of the Penalty, Say: "Is there any way (to effect) a return?"

And you will see them brought forward to it (Hell) made humble by disgrace, and looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the Zalimun [i.e. Al-Kafirun (disbelievers in Allah, in His Oneness and in His Messenger SAW, polytheists, wrong-doers, etc.)] will be in a lasting torment.

And you will see them brought forward to the (Penalty), made humble by disgrace, and looking with veiled eyes. And those who believe will say: Lo! the losers are they who lose themselves and their followers on the Resurrection day. Now surely the iniquitous are in lasting chastisement.

And they will see them exposed to (the Fire), made humble by disgrace, and looking with veiled eyes. And those who believe will say: Lo! the (eternal) losers are they who lose themselves and their housefolk on the Day of Resurrection. Lo! are not the wrong-doers in perpetual torment?

You will see them facing it, humiliated and debased, and looking, yet trying to avoid looking. Those who believed will proclaim: "The real losers are those who lost their souls and their families on the Day of Resurrection. The transgressors have deserved an everlasting retribution."

You will see them exiled to (the Fire), subdued in humiliation, looking sideways at it pleadingly. However, at the same time, the believers will say, "The true losers are those who will lose their souls and families on the Day of Judgment. The unjust will certainly suffer everlasting torment."

And thou wilt see them brought before it humbling themselves because of the abasements, looking with a faint glance. And those who believe shall say: Surely the losers are they who have lost themselves and their followers on the resurrection day. Now surely the iniquitous shall remain in lasting chastisement.

And thou wilt see them brought between the Fire, casting down their eyes in humiliation, looking at it with a furtive glance. And those who believe will say, "The losers, indeed, are those who ruin themselves and their families on the Day of Resurrection. Behold! The wrongdoers will remain in a lasting punishment.

And thou wilt see them brought forward to the (Penalty), in a humble frame of mind because of (their) disgrace, (and) looking with a stealthy glance. And the Believers will say: "Those are indeed in loss, who have given to perdition their own selves and those belonging to them on the Day of Judgment. Behold! Truly the Wrong-doers are in a lasting Penalty!"

And they will have no Auliya' (protectors) to help them other than Allah. And he whom Allah sends astray, for him there is no way.

And they will have no friends to help them besides Allah. And he whom Allah leaves in error cannot find a way.

And they will have no protecting friends to help them instead of Allah. He whom Allah sendeth astray, for him there is no road.

There will be no allies to help them against GOD. Whomever GOD sends astray can never be guided.

They will have no guardian or helper besides God. Whoever God has caused to go astray will never find the right direction".

And they have no helpers to help them against ALLAH. And for him, whom ALLAH leaves in error, there is no way of guidance.

And no protectors have they to help them, other than Allah. And for any whom Allah leaves to stray, there is no way (to the Goal).
042:047 Khan
Answer the Call of your Lord (i.e. accept the Islamic Monotheism, O mankind, and jinns) before there comes from Allah a Day which cannot be averted. You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds).

042:047 Maulana
Hearken to your Lord before there comes from Allah a Day which there is no averter. You will have no refuge on that Day, nor will it be yours to make a denial.

042:047 Pickthal
Answer the call of your Lord before there cometh unto you from Allah a Day which there is no averter. Ye have no refuge on that Day, nor have a ye any (power of) refusal.

042:047 Rashad
You shall respond to your Lord before a day comes which is decreed inevitable by GOD. There will be no refuge for you on that day, nor an advocate.

042:047 Sarwar
Pledge obedience to your Lord before the coming of the inevitable Day when you will find no refuge to escape from God's wrath and no one to defend you.

042:047 Shakir
Hearken to your Lord before there comes the day from Allah for which there shall be no averter; you shall have no refuge on that day, nor shall it be yours to make a denial.

042:047 Sherali
Hearken ye to your Lord before there comes a day for which there will be no averting contrary to the decree of ALLAH. There will be no refuge for you on that day, nor will there be for you any chance of denial.

042:047 Yusufali
Hearken ye to your Lord, before there come a Day which there will be no putting back, because of (the Ordainment of) Allah! That Day there will be for you no place of refuge nor will there be for you any room for denial (of your sins)!

042:048 Khan
But if they turn away (O Muhammad SAW from the Islamic Monotheism, which you have brought to them). We have not sent you (O Muhammad SAW) as a Hafiz (protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of Mercy from Us, he rejoices thereat, but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate.

042:048 Maulana
But if they turn away, We have not sent thee as a watcher over them. Thy duty is only to deliver (the message). And surely when We make man taste mercy from Us, he rejoices thereat; and if an evil afflicts them on account of what their hands have sent before, then surely man is ungrateful.

042:048 Pickthal
But if they are averse, We have not sent thee as a warder over them. Thine is only to convey (the message). And lo! when We cause man to taste of mercy from Us he exulteth therefor. And if some evil striketh them because of that which their own hands have sent before, then lo! man is an ingrate.

042:048 Rashad
If they turn away, we did not send you as their guarantor. Your sole mission is delivering the message. When we shower the human beings with mercy, they become proud, and when adversity afflicts them, as a consequence of their own deeds, the human beings turn into disbelievers.

042:048 Sarwar
Allah's is the kingdom of the heavens and the earth. He createth what He will. He bestoweth male (offspring) upon whom He wills, and bestoweth female (offspring) upon whom He wills.

042:048 Shakir
When We grant mercy to the human being, he becomes joyous, but when he is afflicted by evil as a result of his own deeds, he proves to be ungrateful.

042:048 Sherali
If they turn aside, We have not sent you as a watcher over them; on you is only to deliver (the message); and surely when We make man taste mercy from Us, he rejoices thereat; and if an evil afflicts them on account of what their hands have already done, then-surely man is ungrateful.

042:048 Yusufali
If then they run away, We have not sent thee as a guard over them. Thy duty is but to convey (the Message). And truly, when We give man a taste of mercy from Us, he rejoices thereat; and if some evil afflicts them on account of what their hands have sent before, then lo! man is ungrateful.

042:049 Khan
To Allah belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.

042:049 Maulana
Unto Allah belongeth the Sovereignty of the heavens and the earth. He createth what He will. He bestoweth female (offspring) upon whom He will, and bestoweth male (offspring) upon whom He will;

042:049 Pickthal
To GOD belongs the sovereignty of the heavens and the earth. He creates whatever He wills, granting daughters to whom He wills, and granting sons to whomsoever He wills.

042:049 Rashad
To God belongs the heavens and the earth. He created whatever He wanted. He grants males, female, or pairs of.

042:049 Sarwar
Allah's is the kingdom of the heavens and the earth; He creates what He pleases; He grants to whom He pleases daughters and grants to whom He pleases sons.

042:049 Shakir
To ALLAH belongs the Kingdom of the heavens and the earth. HE creates what HE pleases. HE bestows daughters upon whom HE pleases and HE bestows sons upon whom HE pleases;

042:049 Yusufali
To Allah belongs the dominion of the heavens and the earth. He creates what He wills (and plans). He bestows (children) male or female according to His Will (and Plan),

042:050 Khan
Or He bestows both males and females, and He renders barren whom He wills. Verily, He is the All-Knower and is Able to do all things.

042:050 Maulana
Or He grants them both males and females, and He makes whom He pleases barren. Surely He is Knower, Powerful.

042:050 Pickthal
Or He mingleth them, males and females, and He maketh barren whom He will. Lo! He is Knower, Powerful.

042:050 Rashad
Or, He may have the males and the females marry each other, then render whomever He wills sterile. He is Omniscient, Omnipotent.

042:050 Sarwar
Offspring to whomsoever He wants. He causes whomever He wants to be childless. He is All-Knowing and All-Powerful.

042:050 Shakir
Or He makes them of both sorts, male and female; and He makes whom He pleases barren; surely He is the Knowing, the Powerful.

042:050 Sherali
Or, HE mixes them, males and females; and HE makes whom HE pleases barren. Surely, HE is All-Knowing, Powerful.

042:050 Yusufali
Or He bestows both males and females, and He leaves barren whom He will: for He is full of Knowledge and Power.
And thus We have sent to you (O Muhammad SAW) Ruhan (an Inspiration, and a Mercy) of Our Command. You knew not what the Book was, nor what is Faith? But We have made it (this Qur'an) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad SAW) are indeed guided to the right path by our command, to guide whomever We choose from among our servants. Surely, you show the way to the right path.

And thus We have inspired in thee (Muhammad) a Spirit of Our command. Thou knewest not what the Book was, nor (what) the Faith (was), but We made it a light, guiding thereby whom We please of Our servants. And surely you guide (people) to the right path.

And thus We have revealed to thee an inspired book by Our command. Thou knewest not what the Book was, nor (what) the Faith was, but We made it a light, guiding thereby whom We please of Our servants. And surely you guide (people) to the right path.

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And thus We have revealed to thee an inspired book by Our command. Thou knewest not what the Book was, nor (what) the Faith was, but We made it a light, guiding thereby whom We please of Our servants. And surely you guide (people) to the right path.

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And thus We have revealed to thee an inspired book by Our command. Thou knewest not what the Book was, nor (what) the Faith was, but We made it a light, guiding thereby whom We please of Our servants. And surely you guide (people) to the right path.
And if thou question them, 'Who created the heavens and the earth?' They would be sure to reply, 'they were created by (Him), the Almighty, the Omniscient has created them.'

And if thou ask them, "Who created the heavens and the earth?" They will certainly say, "The Almighty, the All Knowing One, has created them,"

If you asked them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knowing has created them."

So We destroyed (them)

Then We destroyed those who were stronger than these in power. The stories of the ancient people have already been mentioned.

Consequently, we annihilated people who were even more powerful than these. We thus set the examples from the previous communities.

And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knowing has created them."

And if thou ask them, "Who created the heavens and the earth?" they would say: "The Mighty, the Knowing One, has created them,"
Yet they attribute to some of His servants a share with Him (i.e., pretending that He has children and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate!

And You send down water (rain) from the sky in due measure. Then We revive a dead land therewith, and even so will you be brought forth (from the dead).

And to our Lord, surely, shall we return.

To our Lord we shall all return.

"We ultimately return to our Lord."

"And to our Lord, surely, must we turn back!"

Yet they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate!

And You send down water (rain) from the sky in due measure, and We, thereby, quicken a dead land - even so will you be raised -

That sends down (from time to time) rain from the sky in due measure; and We raise to life therewith a land that is dead; even so will ye be raised (from the dead).

And who has created pairs in all things, and has made for you ships and cattle on which you ride,

That has created pairs in all things, and has made for you ships and cattle on which you ride,

And He Who sends down water from the sky according to a measure, then We raise to life thereby a dead land.

And He Who sends down water from the sky in due measure, then We revive a dead land therewith. Similarly, you will be resurrected.

And Who has created pairs of all things, and has made for you ships and cattle whereon you ride,

And He Who created pairs of all things, and made for you ships and cattle whereon you ride,

That has created pairs in all things, and has made for you ships and cattle on which ye ride,

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That has created pairs in all things, and has made for you ships and cattle on which ye ride,
Had We, before sending the Quran, given them a book to which they now refer as an authority? Or have We given them a Book before it so that they hold fast to it? Or have We given them any Book before this (the Qur'an), to which they are holding fast?

They say, ‘If the Beneficent had pleased, we would never have worshipped them.’ They have no knowledge of this; they only conjecture. And they say: ‘If the Beneficent had preferred, we would never have worshipped them.’ They have no knowledge of that. They do nothing but lie!

And they say: ‘If the Beneficent had pleased, we would never have worshipped them. They have no knowledge of this; they only lie. And they make the angels who are the servants of the Beneficent females. Did they witness their creation? Their evidence will be recorded, and they will be questioned! And they make the angels who are the servants of the Beneficent, females. Did they witness their creation? Their evidence will be recorded and they will be questioned.

And if one of them is informed of the news of (the birth of) that which he set forth as a parable to the Most Beneficent (Allah) (i.e. a girl), his face becomes dark, gloomy, and he is filled with grief!

And when one of them is given news of that of which he sets up a likeness for the Beneficent his face becomes black and he is full of rage.

And when one of them is given news of the birth of a daughter, which they believe to be the only kind of child that the Beneficent God can have, his face blackens with anger.

And when one of them is given news of that of which he sets up as a likeness for the Beneficent Allah, his face becomes black and he is full of rage.

When news is brought to one of them of (the birth of) what he sets up as a likeness to (Allah) Most Gracious, his face darkens, and he is filled with inward grief!

Is one decked with ornaments and unable to make plain speech in disputes (a partner with God)? And they say: ‘If the Most Gracious had willed, we would never have worshipped them (idols).’ Whatever they say is not based on knowledge. It is only a false conjecture.

The pagans say, ‘If the Beneficent had willed, we would not have worshipped them.’ They have no knowledge whatsoever of that. They do nothing but lie!

And they said: ‘If it had been the Will of the Most Beneficent (Allah), we should not have worshipped them (false deities).’ They have no knowledge whatsoever of that. They do nothing but lie!
Nay! They say: “We found our fathers following a certain way and religion, and we guide ourselves by their footsteps.”

Nay, they say: We found our fathers on a course, and surely we are guided by their footprints.

Nay, for they say only: Lo! we found our fathers following a religion, and we are guided by their footprints.

The fact is that: they said, "We found our parents carrying on certain practices, and we are following in their footsteps."

In fact, they say, "We found our fathers following a certain belief and we now follow in their footsteps for our guidance."

Nay! they say: We found our fathers following a certain religion, and we do guide ourselves by their footsteps."

And similarly, We sent not a Warner before you (O Muhammad SAW) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."

And thus, We sent not before thee a Warner in a town, but its wealthy ones said: Surely we found our fathers following a religion, and we follow their footsteps.

And even so We sent not a Warner before thee (Muhammad) into any township but its luxurious ones said: Lo! we found our fathers following a religion, and we are following their footprints.

Invariably, when we sent a Warner to any community, the leaders of that community would say, "We found our parents following certain practices, and we will continue in their footsteps."

In the same way, whenever We had sent a Messenger before you to warn a town, the rich ones therein said, "We found our fathers following a certain belief and we follow in their footsteps."

And thus, We did not send before you any Warner in a town, but those who led easy lives in it said: Surely we found our fathers on a course, and surely we are followers of their footsteps.

Even so WE never sent any Warner before thee to any township, but the wealthy ones among them said, ‘We found our fathers following a certain course, and we are following in their footsteps.’

Just in the same way, whenever We sent a Warner before thee to any people, the wealthy ones among them said: “We found our fathers following a certain religion, and we will certainly follow in their footsteps.”

The (warner) said: “Even if I bring you better guidance than that which you found your fathers following?” They said: “Verily, We disbelieve in that with which you have been sent.”

(The warner) said: And even if I bring to you a better guide than that which you found your fathers following? They said: We surely disbelieve in that with which you are sent.

(And the warner) said: What! Even though I bring you better guidance than that which you found your fathers following? They answered: Lo! in what ye bring we are disbelievers.

(The messenger) would say, “What if I brought to you better guidance than what you inherited from your parents?” They would say, "We are disbelievers in the message you brought.”

The Messengers would say, “Would you still follow in the footsteps of your fathers even if I was to bring you better guidance?” They would say, “We have no faith in your message.”

(What! even though I bring you a better guidance than that which you found your fathers?) They said: Surely we are unbelievers in that with which you have been sent.”

Their Messenger said, ‘What! even though I bring you a better guidance than that which you found your fathers following?’ They said: ‘Certainly we disbelieve in that which you are sent with.’

He said: ‘What! Even if I brought you better guidance than that which ye found your fathers following?’ They said: ‘For us, we deny that ye (prophets) are sent (on a mission at all).’

So We took revenge of them, then see what was the end of those who denied (Islamic Monotheism).

So We exacted retribution from them, then see what was the end of the rejectors!

So We requisited them. Then see the nature of the consequence for the rejecters!

Consequently, we requisited them. Note the consequences for the rejectors.

We took revenge on them. See how terrible the end of those who rejected (Or revelations) was!

So We inflicted retribution on them, then see how was the end of the rejecters.

So WE exacted retribution from them. Then see what was the end of those who rejected the Prophets!

So We exacted retribution from them: now see what was the end of those who rejected (Truth!)

Section 3: Allah’s Choice of a Prophet

And (remember) when Ibrahim (Abraham) said to his father and his people: "Verily, I am innocent of what you worship,

And when Abraham said to his sire and his people: I am clear of what you worship,

And when Abraham said unto his father and his folk: Lo! I am innocent of what ye worship

Abraham said to his father and his people, ‘I disown what you worship.

When Abraham said to his father and his people, ‘I boldly renounce what you worship

And when Ibrahim said to his father and his people: Surely I am clear of what you worship,

And call to mind when Abraham said to his father, and his people, ‘I do, indeed, disown what you worship,

Behold! Abraham said to his father and his people: ‘I do indeed clear myself of what ye worship:

"Except Him (i.e. I worship none but Allah Alone) Who did create me, and verily, He will guide me."

Save Him Who did create me, for He will surely guide me.

"Only the One who initiated me can guide me."

except for the One who has created me and will guide me."

Save Him Who created me, for surely He will guide me.

‘Except HIM Who created me, and HE will, surely, guide me.’

'(I worship) only Him Who made me, and He will certainly guide me.’
And he said it [i.e., La ilaha ill-Allah (none has the right to be worshipped but Allah Alone)] a Word lasting among his offspring (True Monotheism), that they may turn back (i.e. to repent to Allah or receive admonition).

And he made it a word to continue in his posterity that they might return.

And he made it a word enduring among his seed, that haply they might return.

This example (of Abraham) was rendered an everlasting lesson for subsequent generations; perhaps they redeem their souls.

God made (belief in one God) an everlasting task for his successors, so that perhaps they would return (to Him).

And he made it a word to continue in his posterity that they may return.

And he left this as a permanent legacy among his posterity, that they might turn to God.

And he left it as a Word to endure among those who came after him, that they may turn back (to Allah).

Nay, but I gave (the good things of this life) to these (polytheists) and their fathers to enjoy, till there came to them the truth (the Qur'an), and a Messenger (Muhammad Saw) making things clear.

Nay! I let these and their fathers enjoy till there came to them the Truth and a Messenger making manifest.

Nay, but let these and their fathers enjoy life (only) till there should come unto them the Truth and a messenger making plain.

Indeed, I have given these people and their ancestors sufficient chances, then the truth came to them, and a clarifying messenger.

In fact, We allowed them and their fathers to enjoy themselves until the truth and a strong Messenger came to them.

Nay! I gave and their fathers to enjoy until there came to them the truth and a Messenger making manifest (the truth).

Nay, but I bestowed upon these disbelievers and their fathers worldly provision until there comes to them the truth and a Messenger who makes his Message clear.

Yea, I have given the good things of this life to these (men) and their fathers, until the Truth has come to them, and a messenger making things clear.

And when the Truth came to them, they said: This is magic, and we disbelieve therein.

And when the Truth came to them they said: This is magic, and we are disbelievers therein.

When the truth came to them, they said, "This is magic, and we have no faith in it'.

And when there came to them the truth they said: This is magic, and surely we are disbelievers in it.

But when the truth came to them they said, 'This is sorcery and we do reject it.'

But when the Truth came to them, they said: "This is sorcery, and we do reject it.'

And they say: Why is not this Qur'an sent down to some great man of the two (chief) cities?

And they say: Why was not this Qur'an sent to some great man of the two towns?

And they said, "If only this Qur'an was sent down through another man from the two communities (Mecca or Yathrib) who is prominent!"

Then they said, "Why this Qur'an had not been revealed to a man from either of the two great towns'.

And they say: Why was not this Qur'an revealed to a man of importance in the two towns?

And they said: "This is magic and we have no faith in it.'

And they said: "This is magic and we are disbelievers therein.

And when the truth came to them, they said, "This is magic, and we have no faith in it'

And when the truth came to them they said: This is magic, and surely we are disbelievers in it.

And they say: "This is sorcery and we do reject it.'

And when they ask you the meaning of this Qur'an, say: This is what your Lord has sent down truthfully; thus We have sent it down to a people who have had their share in the world, so that they may understand.

And when they ask you the meaning of this Qur'an, say: This is what your Lord has sent down truthfully; thus We have sent it down to a people who have had their share in the world, so that they may understand.

The recitation of this Qur'an makes their hearts grow fonder. The mercy of your Lord is better than that which they amass.

So when the Truth came to them, they said: "This is sorcery, and we do reject it'.

And when the truth came to them they said: "This is magic, and we are disbelievers therein.

And when the truth came to them they said: "This is magic, and surely we are disbelievers in it.'

And when the truth came to them they said: 'This is magic, and we have no faith in it'

And when the truth came to them they said: 'This is magic, and surely we are disbelievers in it.'

Also, they say: "Why is not this Qur'an sent down to some leading man in either of the two (chief) cities?"

Is it then who would portion out the Mercy of your Lord? Is it We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad Saw) is better than the (wealth of this world) which they amass.

Is it then who would portion out the Mercy of your Lord? Is it We Who portion out between them their livelihood in this life of the world: and We raise some of them above others in ranks, so that some may command work from others. But the Mercy of thy Lord is better than the (wealth) which they amass.
And were it not that all mankind would become of one community (all disbelievers, desiring worldly life only), We would have provided for those who disbelieve in the Most Beneficent (Allah), silver roofs for their houses, and elevators (and stair-ways, etc. of silver) whereby they ascend.

And were it not that all people would become one community, We would provide for those who disbelieve in the Beneficent, roofs of silver for their houses and stairs (of silver) whereby they might well have appointed, for those who disbelieve in the Beneficent, roofs of silver for their houses and stairs (of silver) whereby they ascend.

And were it not that all the people might become one (disbelieving) congregation, we would have granted everyone who disbelieves in the Most Gracious mansions with silver roofs, and stairs upon which they could climb.

And lo! they surely turn them from the way of Allah, and yet they think that they are rightly guided; and surely they hinder them from the (right) path, but they think that they are being guided aright!

And were it not that all mankind would have become one type of people, WE would have given to those who disbelieve in the Gracious God roofs of silver for their houses, and silver stairways by which they could ascend;

And were it not that (all) men might become of one (evil) way of life, We would provide, for everyone that blasphemes against (Allah) Most Gracious, silver roofs for their houses and (silver) stair-ways on which to go up,

And for their houses, doors (of silver), and thrones (of silver) on which they could recline,

And of gold. And all this (i.e. the roofs, doors, stairs, elevators, thrones etc. of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is only for the Muttaqun.

Of gold. And all this is naught but a provision of this world’s life; and the Hereafter is with thy Lord only for the dutiful.

Also many ornaments. All these are the temporary materials of this lowly life. The Hereafter - at your Lord - is far better for the righteous.

And (other) embellishments of gold; and all this is naught but provision of this world’s life, and the hereafter is with your Lord only for those who guard (against evil).

And even of gold, but all that is nothing but a temporary provision of the present life. And the comfort of the Hereafter with thy Lord is for the righteous.

And also adornments of gold. But all this were nothing but conveniences of the present life: The Hereafter, in the sight of thy Lord is for the Righteous.

Section 4: Opposition to Truth is punished

And whatsoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allah) (i.e. this Qur’an and worship of Allah), We appoint for him Shaitan (Satan-devil) to be his constant companion.

And who whatsoever turns himself away from the remembrance of the Beneficient, We appoint for him a devil, so he is his associate.

And he whose sight is dim to the remembrance of the Beneficient, We assign unto him a devil who becometh his comrade;

We shall make satan the companion of whoever ignores the remembrance of the Beneficient God.

And whoever turns himself away from the remembrance of the Beneficent Allah, We appoint for him a Shaitan, so he becomes his associate.

And he who turns away from the remembrance of the Gracious God, WE appoint for him a satan, who becomes his intimate companion.

If anyone withdraws himself from remembrance of (Allah) Most Gracious, We appoint for him an evil one, to be an intimate companion to him.

And verily, they (Satans / devils) hinder them from the Path (of Allah), but they think that they are guided aright!

And surely, they hinder them from the (right) path, and they think that they are guided aright.

And lo! they surely turn them from the way of Allah, and yet they deem that they are rightly guided;

Such companions will divert them from the path, yet make them believe that they are guided.

Satan will prevent them from the right path while they think that they have the right guidance.

And most surely they turn them away from the path, and they think that they are guided aright:

And, surely, these companions hinder them from the way of God, but they think that they are rightly guided;

Such (evil ones) really hinder them from the Path, but they think that they are being guided aright!
043:038
043:038 Khan Till, when (such a one) comes to Us, he says [to his Qarin (Satan / devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" a worst (type) of companion (indeed)!

043:038 Maulana Till, when he comes to Us, he says: O would that between me and thee there were the distance of the East and the West! so evil is the associate!

043:038 Pickthall Till, when he cometh unto Us, he saith (unto his comrade): Ah, would that between me and thee there were the distance of the two horizons - an evil comrade!

043:038 Rashad When he comes before us he will say, "Oh I wish you were as far from me as the two easts. What a miserable companion!"

043:038 Sarwar When he returns to us, he will say (to satan), "Would that there had been as long a distance between me and you as that between the East and West. What a terrible companion you have been!

043:038 Shakir Until he comes to Us, he says: O would that between me and you there were the distance of the East and the West; so evil is the associate!

043:038 Sherali Till when, such a one comes to Us, he says to his companion, 'Would that between me and thee were the distance of the East and the West!'

043:038 Yusufali What an evil companion he is!

043:038 Yusufali At length, when (such a one) comes to Us, he says (to his evil companion): "Would that between me and thee were the distance of East and West!" Ah! evil is the companion (indeed)!

043:039
043:039 Khan It will profit you not this Day (O you who turn away from Allah's remembrance and His worship, etc.) as you did wrong, (and) that you will be sharers (you and your Qarin) in the punishment.

043:039 Maulana And as you did wrong, it will profit you naught this day that you are sharers in the chastisement.

043:039 Pickthall And it profiteth you not this day, because ye did wrong, that ye will be sharers in the doom.

043:039 Rashad It will not console you on that day, as transgressors, that both of you will share in the retribution.

043:039 Sarwar They will be told on the Day of Judgment, 'Regret will never be of any benefit to you. You have done injustice to your souls and you will share the torment'.

043:039 Shakir And since you were unjust, it will not profit you this day that you are sharers in the chastisement.

043:039 Sherali And it will be said to them, 'Your being partners in punishment will not profit you this day, for you have acted wrongfully.'

043:039 Yusufali When ye have done wrong, it will avail you nothing, that Day, that ye shall be partners in Punishment!

043:040
043:040 Khan Can you (O Muhammad SAW) make the deaf to hear, or can you guide the blind or him who is in manifest error?

043:040 Maulana Canst thou then make the deaf to hear or guide the blind and him who is in clear error?

043:040 Pickthall Canst thou (Muhammad) make the deaf to hear, or canst thou guide the blind or him who is in error manifest?

043:040 Rashad Can you make the deaf hear; can you make the blind see, or those who are far astray?

043:040 Sarwar (Muhammad), can you make the deaf hear or guide the blind or the one who is clearly in error?

043:040 Shakir What! can you then make the deaf to hear or guide the blind and him who is in clear error?

043:040 Sherali Canst thou, then, make the deaf hear, or guide the blind and him who is in manifest error?

043:040 Yusufali Canst thou then make the deaf to hear, or give direction to the blind or to such as (wander) in manifest error?

043:041
043:041 Khan And even if We take you (O Muhammad SAW) away, We shall indeed take vengeance on them.

043:041 Maulana So if We take thee away, still We shall exact retribution from them,

043:041 Pickthall And if We take thee away, We surely shall take vengeance on them,

043:041 Rashad Whether we let you die before it or not, we will surely requite them.

043:041 Sarwar We shall revenge them either after your death

043:041 Shakir But if We should take you away, still We shall inflict retribution on them;

043:041 Sherali And if WE take thee away from this world, WE shall nevertheless take vengeance upon them;

043:041 Yusufali Even if We take thee away, We shall be sure to exact retribution from them,

043:042
043:042 Khan Or (if) We show you that wherewith We threaten them, then verily, We have perfect command over them.

043:042 Maulana Or We shall sow thee that which We promise them -- surely We are Possessors of power over them.

043:042 Pickthall Or (if) We show thee that wherewith We threaten them; for lo! We have complete command of them.

043:042 Rashad Or, we may show you (the retribution) we promised for them. We are in full control over them.

043:042 Sarwar or show them to you suffering the torment with which We had threatened them. We are certainly dominant over them all.

043:042 Shakir Rather We will certainly show you that which We have promised them; for surely We are the possessors of full power over them.

043:042 Sherali Or, WE shall show thee that which WE have promised them; for, surely, WE have complete power over them.

043:042 Yusufali Or We shall show thee that (accomplished) which We have promised them: for verily We shall prevail over them.

043:043
043:043 Khan So hold you (O Muhammad SAW) fast to that which is inspired in you. Verily, you are on a Straight Path.

043:043 Maulana So hold fast to that which has been revealed to thee; surely thou art on the right path.

043:043 Pickthall So hold thou fast to that which is inspired in thee. Lo! thou art on a right path.

043:043 Rashad You shall steadfastly preach what is revealed to you; you are in the right path.

043:043 Sarwar Follow devotedly that which is revealed to you. You are certainly on the right path.

043:043 Shakir Therefore hold fast to that which has been revealed to you; surely you are on the right path.

043:043 Sherali So hold thou fast to that which has been revealed to thee; for thou art on the right path.

043:043 Yusufali So hold thou fast to the Revelation sent down to thee; verily thou art on a Straight Way.

043:044
043:044 Khan And verily, this (the Qur'an) is indeed a Reminder for you (O Muhammad SAW) and your people (Quraish people, or your followers), and you will be questioned (about it).

043:044 Maulana And surely it is a reminder for thee and thy people, and you will be questioned.

043:044 Pickthall And lo! it is in truth a Reminder for thee and for thy folk; and ye will be questioned.

043:044 Rashad This is a message for you and your people; all of you will be questioned.

043:044 Sarwar The Quran is a reminder to you and to your people and you will soon be questioned about it.

043:044 Shakir And most surely it is a reminder for you and your people, and you shall soon be questioned.

043:044 Sherali And, truly, this Qur'an is a source of eminence for thee and for thy people; and you will, surely, be questioned.

043:044 Yusufali The (Qu'r'an) is indeed the message, for thee and for thy people; and soon shall ye (all) be brought to account.
But when We removed the Penalty from them, behold, they broke their word.

And when We removed the punishment, behold! they broke their pledge.

But as soon as we relieved them of the torment, behold! they broke their word.

But when We removed the torment from them, behold! they broke their covenant (that they will believe if We remove their torment).

And they said: O thou sorcerer! Invoke thy Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright).

And ask (O Muhammad SAW) those of Our Messengers whom We sent before you: "Did We ever appoint alia (gods) to be worshipped besides the Most Beneficent (Allah)"

And ask those of Our messengers whom We sent before thee: Did We ever appoint gods to be worshipped besides the Beneficent?

And ask those of Our messengers whom We sent before thee: Did We ever appoint gods to be worshipped besides the Beneficent?

And ask those of Our messengers whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah?

And ask those of Our Messengers whom WE sent before thee, 'Did WE appoint any deities beside the Gracious God, to be worshipped?'

And question thou our messengers whom We sent before thee; did We appoint any deities other than (Allah) Most Gracious, to be worshipped?

And indeed We did send Musa (Moses) with Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allah's Religion of Islam) He said: "Verily, I am a Messenger of the Lord of the 'Alamin (mankind, jinns and all that exists).

And truly We sent Moses with our messages to Pharaoh and his chiefs, so he said: I am the messenger of the Lord of the worlds.

And verily We sent Moses with Our revelations unto Pharaoh and his chiefs, and he said: I am a messenger of the Lord of the Worlds.

For example, we sent Moses with Our proofs to Pharaoh and his elders, proclaiming: 'I am a messenger from the Lord of the universe.'

We sent Moses to the Pharaoh and his nobles with Our miracles and he said, "I am the Messenger of the Lord of the Universe".

And certainly We sent Musa with Our communications to Firon and his chiefs, so: Surely I am the messenger of the Lord of the worlds.

And, indeed, WE sent Moses with Our Signs to Pharaoh and his chiefs and he said, 'I am, truly, a Messenger of the Lord of the worlds.'

We did send Moses aforetime, with Our Signs, to Pharaoh and his Chiefs: He said, "I am a messenger of the Lord of the Worlds."

But when he came to them with Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) behold! They laughed at them.

But when he brought them Our signs, behold! they laughed at them.

And when we showed them Our miracles, they started to laugh at them.

Then when he brought them Our signs, lo! they laughed at them.

And We showed them not a sign but it was greater than its fellow, and We seized them with torment, in order that they might turn.

And We did not show them a sign but it was greater than the one before it. We afflicted them with the plagues, perhaps they repent.

And We showed them Our Signs to Pharaoh and his chiefs, so he said: Surely I am the messenger of the Lord of the worlds.

And We did not show them a sign but it was greater than its like, and We overtook them with chastisement that they may turn.

And We showed them no Sign but it was greater than its preceding sister Sign, and WE seized them with punishment, that they might turn to US.

And We showed them Sign after Sign, each greater than its fellow, and We seized them with Punishment, in order that they might turn (to Us).

And they said [to Musa (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."

And We showed them not a sign but it was greater than its fellow, and We seized them with chastisement that they might turn.

And every token that We showed them was greater than its like, and We overtook them with chastisement that they might turn.

And every sign we showed to them the latter ones were greater than the former. We struck them with torment so that perhaps they would return to Us.

And We did not show them a sign but it was greater than its like, and We overtook them with chastisement that they may turn.

And We showed them no Sign but it was greater than its preceding sister Sign, and WE seized them with punishment, that they might turn to US.

And We showed them Sign after Sign, each greater than its fellow, and We seized them with Punishment, in order that they might turn (to Us).

And asked the Messengers whom We sent before you: ‘Did We ever appoint any deity beside the Most Beneficent (Allah)’?

And you can ask Our Messengers whom We sent before you if We had commanded them to worship other gods besides the Beneficent God?”.

And We did not show them a sign but it was greater than its fellow, and We seized them with punishment, in order that they might turn (to Us).

And We did not show them a sign but it was greater than its like, and We overtook them with chastisement that they may turn.

And We did not show them a sign but it was greater than its like, and We overtook them with chastisement that they may turn.

And We did not show them a sign but it was greater than its like, and We overtook them with chastisement that they may turn.

And We did not show them a sign but it was greater than its like, and We overtook them with chastisement that they may turn.

And We did not show them a sign but it was greater than its like, and We overtook them with chastisement that they may turn.
When (Jesus) the son of Mary is held up as an example, behold, thy people raise a clamour thereat (in ridicule)!

And when the son of Mary is mentioned as an example, lo! thy people raise a clamour thereat;

And when a description of the son of Marium is given, lo! your people cry aloud.

When the son of Mary was mentioned as an example, you people cried out in protest, saying,.

And when the son of Maryam (Mary) is quoted as an example [i.e. 'Iesa (Jesus) is worshipped like their idols), behold! Your people cry aloud.

And We made them (a people) of the Past and an example for the coming generations.

And We made them a precedent, and an example to later generations.

And We made them a precedent and an example to later generations.

So, when they angered Us, We punished them, and drowned them all.

And Fir'aun (Pharaoh) proclaimed among his people, saying: "O my people! Is not mine the dominion of Egypt mine, and these rivers flowing beneath me? Do you not see?"

And Pharaoh caused a proclamation to be made among his people saying: O my people! Is not mine the sovereignty of Egypt and these rivers flowing under me? Can ye not then discern?

Pharaoh announced to his people, "O my people, do I not possess the kingship over Egypt, and these flowing rivers belong to me? Do you not see?"

The Pharaoh shouted to his people, "My people, is the kingdom of Egypt not mine? and can you not see that the streams flow from beneath my palace?!

And Pharaoh made a proclamation among his people: 'O my people! does not the kingdom of Egypt belong to me and these streams flowing beneath me? Do you not then see?'

And Pharaoh proclaimed among his people, saying: "O my people! Does not the dominion of Egypt belong to me, (witness) these streams flowing underneath my (palace)? What! see ye not then?"

"Am I not better than this one [Musa (Moses)], who is Mahin [has no honour nor any respect, and is weak and despicable] and can scarcely express himself clearly?"

Rather I am better than this (fellow) who is contemptible, and can hardly express himself clearly.

"Which one is better; me or that one who is lowly and can hardly speak?"

Am I not better than this lowly man who can barely express himself clearly?

"Nay! I am better than this fellow, who is contemptible, and who can hardly speak distinctly;

"Nay, I am better than this despicable fellow who can scarcely express himself clearly."

"Am I not better than this (Moses), who is a contemptible wretch and can scarcely express himself clearly?"

"Why then are not golden bracelets bestowed on him, or angels sent along with him?"

Why, then, have bracelets of gold not been bestowed on him, or angels come along with him in procession?

"How come he does not possess a treasure of gold; how come the angels do not accompany him?"

Why have bracelets of gold not been given to him and why have some angels not accompanied him?"

But why have not bracelets of gold been put upon him, or why have there not come with him angels as companions?

'And why not bracelets of gold bestowed on him, or angels accompanied him in serried ranks?'

"Then why are not golden bracelets bestowed on him, or (why) come (not) with him angels accompanying him in procession?"

Thus he [Fir'aun (Pharaoh)] befooled and misled his people, and they obeyed him. Verily, they were ever a people who were Fasiqun (rebellious, disobedient to Allah).

So he incited his people to levity and they obeyed him. Surely they were a transgressing people.

Thus he persuaded his people to make light (of Moses), and they obeyed him. Lo! they were a wanton folk.

He thus fooled his people, and they obeyed him; they were wicked people.

Thus, he made dimwits out of his people and they followed him. They, certainly, were a sinful people. When they invoked Our anger,..

So he incited his people to levity and they obeyed him: surely they were a transgressing people.

Thus did he make light of his people, and they obeyed him. Indeed, they were a wicked people.

Thus did he make fools of his people, and they obeyed him: truly were they a people rebellious (against Allah).

Thus he [Fir'aun (Pharaoh)] befooled and misled his people, and they obeyed him. Verily, they were ever a people who were Fasiqun (rebellious, disobedient to Allah).

So when they angered Us, We punished them, and drowned them all.

Then when they displeased Us, We exacted retribution from them, so We drowned them all together.

So, when they angered Us, We punished them and drowned them every one.

When they persisted in opposing us, we punished them and drowned them all.

Then when they displeased Us, We inflicted a retribution on them, so We drowned them all together.

So, when they angered Us, WE took vengeance upon them, and drowned them all.

Thus did he make fools of his people, and they obeyed him: truly were they a people rebellious (against Allah).

And when at length they provoked Us, We exacted retribution from them, and We drowned them all.

And We made them a thing past and an example for those coming after them, and an example to later generations.

And We made them a precedent and an example for the others.

We made them become of the people of the past and an example for the coming generations.

And We made them a precedent and example to the later generations.

And We made them a precedent, and an example for the coming generations.

And We made them (a people) of the Past and an Example to later ages.

Section 6: Jesus as Prophet

And the son of Maryam (Mary) is quoted as an example [i.e. 'Iesa (Jesus) is worshipped like their idols), behold! Your people cry aloud (laugh out at the example).
043:058 And say: "Are our aliaha (gods) better or is he ['Iesa (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. [(See YV, 21:97-101) - The Qur'an.]

043:058 Maulana And they say: Are we gods better, or is he? They set it forth to thee only by way of disputation. Nay, they are a contentious people.

043:058 Pickthal And say: Are your gods better, or is he? They raise not the objection save for argument. Nay! but they are a contentious folk.

043:058 Rashad They said, 'Is it better to worship our gods, or to worship him?' They said this only to argue with you. Indeed, they are a people who have joined the opposition.

043:058 Sarwar "Are our gods any better than Jesus (for according to Muhammad), if our gods go to hell so too will Jesus. What they say is only a false argument. In fact, they are a quarrelsome people.

043:058 Shakir And they say: Are your gods better, or is he? They do not set it forth to you save by way of disputation; nay, they are a contentious people.

043:058 Sherali And they say, 'Are our gods better, or he?' They mention not this to thee but for the sake of disputation. Nay, but they are a contentious people.

043:058 Yusufali And they say, "Are your gods best, or he?" This they set forth to thee, only by way of disputation: yea, they are a contentious people.

043:059 He ['Iesa (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example to the Children of Israel (i.e. his creation without a father).

043:059 Maulana He was naught but a servant on whom We bestowed favour and We made him an example for the Children of Israel.

043:059 Pickthal He is nothing but a slave on whom We bestowed favour, and We made him a pattern for the Children of Israel.

043:059 Rashad He was more than a servant whom we blessed, and we sent him as an example for the Children of Israel.

043:059 Sarwar Jesus was a servant of Ours to whom We had granted favors and whom We made as an example for the Israelites.

043:059 Shakir He was naught but a servant on whom We bestowed favor, and We made him an example for the children of Israel.

043:059 Sherali He was only Our servant, on whom WE bestowed Our favour, and WE made him an Example for the children of Israel.

043:059 Yusufali He was no more than a servant: We granted Our favour to him, and We made him an example to the Children of Israel.

043:060 And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth.

043:060 Maulana And if We pleased, We could make among you angels to be (Our) vicegerents in the land.

043:060 Pickthal And had We willed We could have set among you angels to be viceroys in the earth.

043:060 Rashad If we willed, we could have made you angels who colonize and reproduce on earth.

043:060 Sarwar Had We Wished, We could have made the angels as your successors on the earth.

043:060 Shakir And if we please, We could make among you angels to be successors in the land.

043:060 Sherali And if WE so willed, WE could make from among you angels to be your successors in the earth.

043:060 Yusufali And if it were Our Will, We could make angels from amongst you, succeeding each other on the earth.

043:061 And he ['Iesa (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Iesa's (Jesus) descent on the earth]. Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allah) (i.e. be obedient to Allah and do what He orders you to do, O mankind)! This is the Straight Path (of Islamic Monotheism, leading to Allah and to His Paradise).

043:061 Maulana And this (revelation) is surely knowledge of the Hour, so have no doubt about it and follow me. This is the right path.

043:061 Pickthal And lo! verily there is knowledge of the Hour. So doubt ye not concerning it, but follow Me. This is the right path.

043:061 Rashad He is to serve as a marker for knowing the end of the world, so you can no longer harbor any doubt about it. You shall follow Me; this is the right path.

043:061 Sarwar (Muhammad), tell them, "Jesus is a sign of the Hour of Doom. Have no doubt about it and follow me; this is the straight path.

043:061 Shakir And most surely it is a knowledge of the hour, therefore have no doubt about it and follow me: this is the right path.

043:061 Sherali But, verily, he was a sign of the Hour. So entertain no doubt about it, but follow me. This is the right path.

043:061 Yusufali And (Jesus) shall be a Sign (for the coming of) the Hour (of Judgment): therefore have no doubt about the (Hour), but follow ye Me: this is a Straight Way.

043:062 And let not Shaitan (Satan) hinder you (from the right religion, i.e. Islamic Monotheism), Verily, he (Satan) to you is a plain enemy.

043:062 Maulana And let not the devil hinder you; surely he is your open enemy.

043:062 Pickthal And let not Satan turn you aside. Lo! he is an open enemy for you.

043:062 Rashad Let not the devil repel you; he is your most ardent enemy.

043:062 Sarwar Let satan not prevent you from the right path. He is your sworn enemy".

043:062 Shakir And let not the Shaitan prevent you: surely he is your j open enemy.

043:062 Sherali And let not Satan hinder you, he is to you an open enemy.

043:062 Yusufali Let not the Evil One hinder you: for he is to you an enemy avowed.

043:063 And when 'Iesa (Jesus), son of Maryam (Mary) was a known sign for the coming of the Hour (Day of Resurrection), therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allah) (i.e. be obedient to Allah and do what He orders you to do, O mankind)! This is the Straight Path (of Islamic Monotheism, leading to Allah and to His Paradise).

043:063 Maulana And when Jesus came with clear arguments, he said: I have come to you indeed with wisdom, and to make clear to you some of that about which you differ. So keep your duty to Allah and obey me.

043:063 Pickthal When Jesus came with clear proofs (of Allah's Sovereignty), he said: I have come unto you with wisdom, and to make plain some of that concerning which ye differ. So keep your duty to Allah, and obey me.

043:063 Rashad When Jesus went with the proofs, he said, "I bring to you wisdom, and to clarify some of the matters in which you dispute. You shall reverence GOD and obey me.

043:063 Sarwar When Jesus came with clear proof (in support of his truthfulness), he said, "I have come to you with wisdom to clarify for you some of the matters in which you have disputes. Have fear of God and obey me.

043:063 Shakir And when Isa came with clear arguments he said: I have come to you indeed with wisdom, and that I may make clear to you part of what you differ in; so be careful of (your duty to) Allah and obey me.

043:063 Sherali And when Jesus came with clear proofs, he said, 'Truly, I have come to you with wisdom, and to make clear to you some of the matters in which you differ. So fear ALLAH and obey me.

043:063 Yusufali When Jesus came with Clear Signs, he said: "Now have I come to you with Wisdom, and in order to make clear to you some of the (points) on which ye dispute: therefore fear Allah and obey me.
Enter ye the Garden, you and your wives, honored and happy.

Enter Paradise, you and your spouses in delight.

To them ALLAH will say, 'O My servants, you need have no fear on this day, nor will you be grieved.'

O My slaves! For you there is no fear this day, nor is it ye who grieve;

Friends on that Day will be foes one to another, except for the righteous.

Are they waiting for the Hour (Day of Judgment) to come upon them suddenly when they least expect it?

Await they aught save the Hour, that it should come to them suddenly, while they know not?

Do they wait not but for the Hour to come suddenly upon them, while they perceive it not.

But the parties differed among themselves. So woe to the wrongdoers because of the punishment of a grievous Day.

But the sects from among themselves differed. So woe to those who do wrong (by ascribing things to 'Iesa (Jesus) that are not true) from the torment of a painful Day (i.e. the Day of Resurrection)!

But the factions among them differed. Then woe unto those who do wrong from the doom of a painful Day.

The opponents disputed among themselves. Woe to those who transgress from the retribution of a painful day.

But certain groups created differences among themselves. Woe to the unjust. They will face a painful torment.

But parties differed among them, so woe to those who were unjust because of the chastisement of a painful day.

But the parties differed among themselves. So woe to the wrongdoers because of the punishment of a painful day!

But sects from among themselves fell into disagreement: then woe to the wrong-doers, from the Penalty of a Grievous Day!

Do they only wait for the Hour that it shall come upon them suddenly, while they perceive not?

Wait they for aught but the Hour, that it should come upon them all of a sudden, while they perceive not?

Are they waiting for the Hour of Doom when the torment will suddenly strike them and they will not even realize from where it came?.

Do they wait for the Hour to come suddenly upon them, while they perceive it not.

Do they only wait for the Hour - that it should come on them all of a sudden, while they perceive not?

Friends on that Day will be foes one to another except Al-Muttaqun (pious - see V.2:2).

Friends on that day will be foes one to another, except those who keep their duty.

Friends on that day will be foes one to another, save those who kept their duty (to Allah).

The close friends on that day will become enemies of one another, except for the righteous.

All intimate friends on that day will become each others enemies except for the pious,

The friends shall on that day be enemies one to another, except those who guard (against evil).

Friends on that day will be foes to one another, except the righteous;

Friends on that day will be foes, one to another,- except the Righteous.

Friends on that day will be foes one to another, except those who keep their duty.

Friends on that day will be foes one to another, save those who kept their duty (to Allah).

The close friends on that day will become enemies of one another, except for the righteous.

The friends shall on that day be enemies one to another, except those who guard (against evil).

Friends on that day will be foes to one another, except the righteous;

Friends on that day will be foes, one to another,- except the Righteous.

(O you who believed) in our revelations and were self-surrendered, and believe in the Oneness of Allah - Islamic Monotheism).

(O ye) who believed Our revelations and were self-surrendered, and believe in the Oneness of Allah - Islamic Monotheism).

They are the ones who believed in our revelations, and were submitters.

Those who have faith in Our revelations and have submitted themselves to Our will, and are submissive

'You who believed in Our Signs and submitted,

(Being) those who have believed in Our Signs and bowed (their wills to Ours) in Islam.

Enter Paradise, you and your wives, in happiness.

Enter the Garden, you and your wives, being made happy.

Enter the Garden, ye and your wives, to be made glad.

Enter Paradise, together with your spouses, and rejoice.

will be told, 'Enter Paradise with your spouses in delight.

Enter the garden, you and your wives; you shall be made happy.

'Enter ye the Garden, you and your wives, honoured and happy.'
043:071
043:071 Khan
Trays of gold and cups will be passed round them, (there will be) therein all that the one's inner-selves could desire, all that the eyes could delight in, and you will abide therein forever.
043:071 Maulana
Sent round to them are golden bowls and drinking-cups, and therein is that which (their) souls yearn for and the eyes delight in, and therein you will abide.
043:071 Pickthtal
Therein are brought round for them trays of gold and goblets, and therein is all that souls desire and eyes find sweet. And ye are immortal therein.
043:071 Rashad
Offered to them will be golden trays and cups, and they will find everything the hearts desire and the eyes wish for. You live therein forever.
043:071 Sarwar
Golden dishes and cups will be passed among them. All that the souls may desire and that may delight their eyes will be available therein. You will live therein forever.
043:071 Shakir
There shall be sent round to them golden bowls and drinking-cups and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein.
043:071 Sherali
There will be passed around to them dishes of gold and cups, and therein will be all that the souls desire and in which the eyes delight. And therein you will dwell forever.
043:071 Yusufali
To them will be passed round, dishes and goblets of gold: there will be there all that the souls could desire, all that their eyes could delight in: and ye shall abide therein (for eye).
043:072
043:072 Khan
This is the Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).
043:072 Maulana
And this is the Garden, which you are made to inherit on account of what you did.
043:072 Pickthtal
This is the Garden which ye are made to inherit because of what ye used to do.
043:072 Rashad
Such is the Paradise that you inherit, in return for your works.
043:072 Sarwar
This is the Paradise which you have received as your inheritance by virtue of what you have done.
043:072 Shakir
And this is the garden which you are given as an inheritance on account of what you did.
043:072 Sherali
And this is the garden to which you have been made heirs because of what you did.
043:072 Yusufali
Such will be the Garden of which ye are made heirs for your (good) deeds (in life).
043:073
043:073 Khan
Therein for you will be fruits in plenty, of which you will eat (as you desire).
043:073 Maulana
For you therein is abundant fruit to eat thereof.
043:073 Pickthtal
Therein for you is fruit in plenty whence to eat.
043:073 Rashad
You will have in it all kinds of fruits, from which you eat.
043:073 Sarwar
You will have abundant fruits therein to consume.
043:073 Shakir
For you therein are many fruits of which you shall eat.
043:073 Sherali
Therein you will be made heirs for your (good) deeds (in life).
043:073 Yusufali
You shall have therein abundance of fruit, from which ye shall have satisfaction.
043:074
043:074 Khan
Verily, the Mujrimun (criminals, sinners, disbelievers, etc.) will be in the torment of Hell to abide therein forever.
043:074 Maulana
Surely the guilty will abide in the chastisement of hell.
043:074 Pickthtal
Lo! the guilty are immortal in hell's torment.
043:074 Rashad
Surely, the guilty will abide in the retribution of Gehenna forever.
043:074 Sarwar
The criminals will live forever in the torment of hell. Their torment will not be relieved and they will despair of escaping.
043:074 Shakir
Surely the guilty shall abide in the chastisement of hell.
043:074 Sherali
The guilty will, certainly, abide in the punishment of Hell.
043:074 Yusufali
The sinners will be in the Punishment of Hell, to dwell therein (for eye):
043:075
043:075 Khan
The (torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.
043:075 Maulana
It is not relaxed for them, and they despair therein.
043:075 Pickthtal
Never will the retribution be commuted for them; they will be confined therein.
043:075 Rashad
We had not done any injustice to them but they had wronged themselves.
043:075 Shakir
It shall not be abated from them and they shall therein be despairing.
043:075 Sherali
It will not be lightened for them, and they will be seized therein with despair.
043:075 Yusufali
Nowise will the (Punishment) be lightened for them, and they will be overwhelmed with despair.
043:076
043:076 Khan
We wronged them not, but they were the Zalimun (poorwrongdoers, etc.).
043:076 Maulana
And We wronged them not but they were themselves the wrongdoers.
043:076 Pickthtal
We wronged them not, but they it was who did the wrong.
043:076 Rashad
It is not us who wronged them; it is they who wronged their own souls.
043:076 Sarwar
They will cry out, "Guard, let your Lord destroy us".
043:076 Shakir
And We are not unjust to them, but they themselves were unjust.
043:076 Sherali
And WE wronged them not, but it was they themselves who were the wrongdoers.
043:076 Yusufali
Nowise shall We be unjust to them: but it is they who have been unjust themselves.
043:077
043:077 Khan
They will cry: "O Malik! would that thy Lord put an end to us!" He will say: "Verily you shall abide forever."
043:077 Maulana
And they will cry: O Malik, let thy Lord make an end of us. He will say: You shall stay (here).
043:077 Pickthtal
And they cry: O Malik! let your Lord make an end of us. He shall say: Surely you shall tarry.
043:077 Rashad
They will implore: "O Maalek, let your Lord make an end of us."
043:077 Sherali
`And this is the garden to which you have been made heirs because of what you did.
043:077 Yusufali
And they will cry, 'O Malik! let thy Lord make an end of us.' He will say, 'You must stay here.'
043:078 Khan  Indeed We have brought the truth (Muhammad SAW with the Qur'an), to you, but most of you have a hatred for the truth.

043:078 Maulana  Certainly We bring the Truth to you, but most of you are averse to the Truth.

043:078 Pickthall  We verily brought the Truth unto you, but ye were, most of you, averse to the Truth.

043:078 Rashad  "We have given you the truth, but most of you hate the truth."

043:078 Sarwar  We brought you the truth but most of you disliked it".

043:078 Shakir  Certainly We have brought you the truth, but most of you are averse to the truth.

043:078 Sherali  ALLAH will say, 'WE, certainly, brought you the truth; but most of you were averse to the truth.'

043:078 Yusufali  Verily We have brought the Truth to you: but most of you have a hatred for Truth.

043:079 Khan  Or have they plotted some plan? Then We too are planning.

043:079 Maulana  Or have they settled an affair? But it is We Who settle (affairs).

043:079 Pickthall  Or do they determine any thing (against the Prophet)? Lo! We (also) are determining.

043:079 Rashad  Have they schemed some scheme? We too are scheming.

043:079 Sarwar  If the disbelievers persist in their disbelief, We shall also persist in punishing them.

043:079 Shakir  Or have they settled an affair? Then surely We are the settlers.

043:079 Sherali  Have they determined upon a course to compass thy end? Then WE, too, have determined their destruction.

043:079 Yusufali  What! have they settled some plan (amongst themselves)? But it is We Who settle things.

043:080 Khan  Or do they think that We hear not their secrets and their private counsel? (Yes We do) and Our Messengers (appointed angels in charge of mankind) are by them, to record.

043:080 Maulana  Or do they think that We near not their secrets and their private counsels? Aye, and Our messengers with them write down.

043:080 Pickthall  Or deem they that We cannot hear their secret thoughts and private confidences? Nay, but Our envoys, present with them, do record.

043:080 Sarwar  Do they think that we do not hear their secrets and conspiracies? Yes indeed; our messengers are with them, recording.

043:080 Shakir  Do they think that We do not hear their secrets and whispers? We certainly can hear them and Our Messengers record it all.

043:080 Sherali  Or do they think that We do not hear what they conceal and their secret discourses? Aye! and Our messengers with them write down.

043:080 Yusufali  Or do they think that We hear not their secrets and their private counsels? Indeed (We do), and Our messengers are by them, to record.

043:081 Khan  Say (O Muhammad SAW): "If the Most Beneficent (Allah) had a son (or children as you pretend), then I am the first of Allah's worshippers [who deny and refute this claim of yours (and the first to believe in Allah Alone and testify that He has no children)]."

043:081 Maulana  Say: The Beneficent has no son; so I am the foremost of those who serve (God).

043:081 Pickthall  Say (O Muhammad): If the Beneficent One hath a son, then, I shall be first among the worshippers. (But there is no son).

043:081 Rashad  Proclaim: 'If the Most Gracious did have a son, I would still be the foremost worshiper.'

043:081 Sarwar  (Muhammad), say, 'Had the Beneficent God really had a son, I would certainly have been the first one to worship him.

043:081 Shakir  Say: If the Beneficent Allah has a son, I am the foremost of those who serve.

043:081 Sherali  Say, 'If the Gracious God had a son, I would have been the first of worshippers.'

043:081 Yusufali  Say: "If (Allah) Most Gracious had a son, I would be the first to worship."

043:082 Khan  Glorified be the Lord of the heavens and the earth, the Lord of the Throne! Exalted be He from all that they ascribe (to Him).

043:082 Maulana  Glory to the Lord of the heavens and the earth, the Lord of the Throne of Power, from what they describe!

043:082 Pickthall  Glorified be the Lord of the heavens and the earth, the Lord of the Throne, from that which they ascribe (unto Him)!

043:082 Rashad  Be He glorified; He is the Lord of the heavens and the earth, the Lord with the great dominion, far above their claims.

043:082 Sarwar  The Lord of the heavens and the earth and the Throne is too glorious to be described in the way they describe Him.

043:082 Shakir  Glory to the Lord of the heavens and the earth, the Lord of power, from what they describe.

043:082 Sherali  Holy is ALLAH, the Lord of the heavens and the earth, the Lord of the Throne, far above that which they attribute to HIM.

043:082 Yusufali  Glory to the Lord of the heavens and the earth, the Lord of the Throne (of Authority)! (He is free) from the things they attribute (to him)!

043:083 Khan  So leave them (alone) to speak nonsense and play until they meet the Day of theirs, which they have been promised.

043:083 Maulana  So let them talk and sport until they meet their day which they are promised.

043:083 Pickthall  So let them flounder (in their talk) and play until they meet the Day which they are promised.

043:083 Rashad  Leave them to babble and play (with vanities) until they face that day that has been promised to them.

043:083 Shakir  So leave them plunging into false discourses and sporting until they meet their day which they are threatened with.

043:083 Sherali  So leave them alone to indulge in vain discourse and to amuse themselves until they meet that Day of theirs which they have been promised.

043:083 Yusufali  So leave them to babble and play (with vanities) until they meet that Day of theirs, which they have been promised.

043:084 Khan  It is He (Allah) Who is the only Ilah (God to be worshipped) in the heaven and the only Ilah (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower.

043:084 Maulana  And He it is Who is God in the heavens and God in the earth. And He is the Wise, the Knowing.

043:084 Pickthall  And He it is Who in the heaven is Allah, and in the earth Allah. He is the Wise, the Knower.

043:084 Rashad  He is the only One who is a deity in the heaven and a deity on earth. He is the Most Wise, the Omnipotent.

043:084 Sarwar  It is God who is the Lord of the heavens and is the Lord on earth. He is All-wise and All-knowing.

043:084 Shakir  And He it is Who is Allah in the heavens and Allah in the earth; and He is the Wise, the Knowing.

043:084 Sherali  HE it is Who is God in heaven, and God on earth; and HE is the Wise, the All-Knowing.

043:084 Yusufali  It is He Who is Allah in heaven and Allah on earth; and He is full of Wisdom and Knowledge.
043:085 Khan And blessed be He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.

043:085 Maulana And blessed is He Whose is the kingdom of the heavens and the earth and all between them; and with Him is the knowledge of the Hour, and to Him you will be returned.

043:085 Pickthall And blessed be He unto Whom belongeth the Sovereignty of the heavens and the earth and all that is between them, and with Whom is knowledge of the Hour, and unto Whom ye will be returned.

043:085 Rashad Most Exalted is the One who possesses all sovereignty of the heavens and the earth, and everything between them. With Him is the knowledge about the Hour (end of the world), and to Him you will be returned.

043:085 Sarwar Blessed is He to whom belongs the heavens, the earth and all that is between them and who has the knowledge of the Hour of Doom. To Him you will all return.

043:085 Shakir And blessed is He Whose is the kingdom of the heavens and the earth and what is between them, and with Him is the knowledge of the hour, and to Him shall you be brought back.

043:085 Sherali And blessed is HE to Whom belongs the Kingdom of the Heavens and the earth and all that is between them, and with HIM is the knowledge of the Hour, and to HIM shall you all be brought back.

043:085 Yusufali And blessed is He to Whom belongs the dominion of the heavens and the earth, and all between them: with Him is the Knowledge of the Hour (of Judgment); and to Him shall ye be brought back.

043:086 And those whom they invoke instead of Him have no power of intercession: except those who bear witness to the truth (i.e. believed in the Oneness of Allah, and obeyed His Orders), and they know (the facts about the Oneness of Allah).

043:086 Maulana And those whom they call upon besides Him control not intercession, but he who bears witness to the Truth and they know (him).

043:086 Pickthall And those unto whom they cry instead of Him possess no power of intercession, saving him who beareth witness unto the Truth knowingly.

043:086 Rashad None of those whom they idolize beside Him possess any power to intercede, unless their intercession coincides with the truth, and they fully know.

043:086 Sarwar Those whom they worship besides God are not able to intercede, except for those among them who believe in the Truth (God) and who know whom to intercede for.

043:086 Shakir And those whom they call upon besides Him have no authority for intercession, but he who bears witness of the truth and they know (him).

043:086 Sherali And those on whom they call beside HIM possess no power of intercession but only he may intercede who bears witness to the truth, and they know this well.

043:086 Yusufali And those whom they invoke besides Allah have no power of intercession: only he who bears witness to the Truth, and they know (him).

043:087 And if you ask them who created them, they will surely say: "Allah". How then are they turned away (from the worship of Allah, Who created them)?

043:087 Maulana And if thou wert to ask them who created them, they would say: Allah. How are they then turned back?

043:087 Pickthall And if thou ask them who created them, they will surely say: Allah. How then are they turned away?

043:087 Rashad If you asked them who created them, they would say, "GOD." Why then did they deviate?

043:087 Sarwar (Muhammad), if you ask them, "Who had created the idols?" They will certainly say, "God has created them." Why do you then turn away from God?

043:087 Shakir And if you should ask them who created them, they would certainly say: Allah. Whence are they then turned back?

043:087 Sherali And if thou ask them, 'Who created them?' They will surely say, 'ALLAH.' How, then, are they being turned away?

043:087 Yusufali If thou ask them, who created them, they will certainly say, Allah: How then are they deluded away (from the Truth)?

043:088 And if you ask them (from the Truth)?

043:088 Maulana (Allah has knowledge) of (Prophet Muhammad's) saying: "O my Lord! Verily, these are a people who believe not!"

043:088 Pickthall And his cry -- O my Lord, these are a people who believe not!

043:088 Rashad And he saith: O my Lord! Lo! these are a folk who believe not.

043:088 Sarwar It will be proclaimed: "O my Lord, these people do not believe."

043:088 Shakir Consider his cry: O my Lord! surely they are a people who do not believe.

043:088 Sherali WE call to witness the Prophets repeated cry: 'O my Lord ! these are a people who will not believe. '

043:088 Yusufali (Allah has knowledge of) of the (Prophet's) cry, "O my Lord! Truly these are people who will not believe!"

043:089 And those whom they invoke besides Allah have no power of intercession: only he who bears witness to the Truth, and they know (him).

043:089 Khan So turn away from them (O Muhammad SAW), and say: Salam (peace)! But they will come to know.

043:089 Maulana So turn from them and say, Peace! They will soon come to know.

043:089 Pickthall Then bear with them (O Muhammad) and say: Peace. But they will come to know.

043:089 Rashad You shall disregard them and say, "Peace;" they will surely find out.

043:089 Sarwar We have told him, 'Ignore them and say to them 'farewell'. They will soon know the consequences of their deeds

043:089 Shakir So turn away from them and say, Peace, for they shall soon come to know.

043:089 Sherali And Our reply was, 'So turn aside from them, and say, 'Peace'; and soon shall they know.

043:089 Yusufali But turn away from them, and say "Peace!" But soon shall they know!

044:000 Translations of the Qur'an, Chapter 44: AD-DUKHAN (SMOKE). Total Verses: 59. Revealed At: MAKKA

044:000 In the name of God, Most Gracious, Most Merciful

044:001 Section 1: Lighter Punishment followed by Severer

044:001 Maulana [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings].

044:001 Pickthall Ha. Mim.

044:001 Rashad H. M.

044:001 Sarwar Ha. Mim.

044:001 Sherali Hâ Mim.

044:001 Yusufali Ha-Mim.
Yet they play about in doubt.
Nay, they are in doubt, they sport.
In fact, the unbelievers have doubts because of excessive involvement in worldly affairs.

There is no god but He. It is He Who gives life and gives death, your Lord and the Lord of your forefathers.

There is no Allah save Him. He quickeneth and giveth death; your Lord and Lord of your forefathers.

There is no god but He; it is He Who gives life and causes death, your Lord and the Lord of your forebears.

There is no God but He: It is He Who gives life and gives death, your Lord and the Lord of your forefathers.

There is no god but He: It is He Who gives life and causes death, your Lord and the Lord of your forebears.

There is no god but He: It is He Who gives life and causes death, your Lord and the Lord of your forefathers.

There is no God but He: It is He Who gives life and causes death, your Lord and the Lord of your forefathers.

There is no god but He; It is He Who gives life and gives death, your Lord and the Lord of your forefathers.

There is no god but He; It is He Who gives life and causes death, your Lord and the Lord of your forefathers.

There is no god but He: It is He Who gives life and gives death, your Lord and the Lord of your forefathers.

As a mercy from thy Lord. Verily, He is the All-Hearer, the All-Knower.

Amran (i.e. a Command or this Qur'an or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers),

As a mercy from thy Lord. Verily, He is the All-Hearer, the All-Knower,

A mercy from thy Lord -- truly He is the Hearing, the Knowing,

A mercy from thy Lord -- truly He is the Hearing, the Knowing,

A mercy from thy Lord -- truly He is the Hearing, the Knowing,

A mercy from thy Lord -- truly He is the Hearing, the Knowing,

A mercy from thy Lord -- truly He is the Hearing, the Knowing,

A mercy from thy Lord -- truly He is the Hearing, the Knowing,

As a mercy from thy Lord. Verily, HE is the All-Hearing, the All-Knowing,

As a mercy from thy Lord. Verily, HE is the All-Hearing, the All-Knowing,

As a mercy from thy Lord. Verily, HE is the All-Hearing, the All-Knowing,
And certainly We tried before them the people of Firon, and there came to them a noble messenger,

And verily We tried before them Pharaoh's folk, when there came unto them a noble messenger,

And certainly We tried before them Pharaoh; an honorable messenger went to them

On the day when WE shall seize you with the great seizure, you will know that WE will, certainly, exact retribution.

On the day when We shall seize (them) with the most violent seizing; surely We shall exact retribution.

On the day when We shall seize them with the greatest seizur

We shall indeed remove the Penalty for a while, (but) truly ye will revert to your old ways.

Yet they turn away from him, saying, "He is a trained and insane person".

Yet they turned their backs on him and said: One taught (by others); a madman!

Then they had turned away from him (Messenger Muhammad SAW) and said: "One (Muhammad SAW) taught (by a human being), a madman!"

Yet they turned away from him and said: One taught (by others); a madman!

And yet they turned away from him and said, 'He is taught, a man possessed!

That will envelop the people. This will be a painful torment.

That will envelope the people. This will be a painful torment.

And they had turned away from him (Messenger M

How shall the message be (effectual) for them, seeing that an Messenger explaining things clearly has (already) come to them,

How can (They will say:) "Our Lord! remove the Penalty from us, for we do really believe!

(They will say): "Our Lord! remove the Penalty from us, for we are believers.

(They will say): Our Lord relieve us

(Then they will say): "Our Lord! remove this torment from us for we are believers!"

They had turned away from him and said: One taught (by others), a madman!

Yet they turn away from him and say: "Tutored (by others), a man possessed!

Yet they turn away from him and say: "Well educated, but crazy!"

Yet they turned away, saying, 'He is a trained and insane person'.

Yet they turned their backs on him and said: One taught (by others), a madman.

When will they be reminded? And a Messenger has indeed come, making clear;

When will they be reminded? And a Messenger has indeed come, making clear;

How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them.

How can there be remembrance for them, when a messenger making plain (the Truth) had already come unto them,

How could this punishment bring them to their senses when a Messenger evidently had come to them,

How shall they be reminded, and there came to them an Messenger making clear (the truth),

How can they benefit by admonition, when there has already come to them a Messenger explaining things clearly,

How shall the message be (effectual) for them, seeing that an Messenger explaining things clearly has (already) come to them.
And leave the sea behind at rest, for lo! they are a drowned host.

"And leave the sea as it is (quiet and divided). Verily, They are a guilty people.

And leave the sea behind calm. Surely they are a host to be drowned.

"And leave the sea as it is (quiet and divided). Verily, They are a host to be drowned."

And leave the sea behind calm. Surely they are a host to be drowned.

And leave the sea behind at rest, for lo! they are a drowned host.

And leave thou the sea behind when it is calm, crossing over the dunes. Surely, they are a host that are doomed to be drowned.

"And leave the sea as a furrow (divided): for they are a host (destined) to be drowned."

And leave the sea behind calm. Surely they are a host to be drowned.

And leave the sea behind at rest, for lo! they are a drowned host.

"And leave the sea as it is (quiet and divided). Verily, They are a host to be drowned."

And leave the sea behind calm. Surely they are a host to be drowned.

And leave the sea behind at rest, for lo! they are a drowned host.

"And leave the sea as it is (quiet and divided). Verily, They are a host to be drowned."

And leave the sea behind calm. Surely they are a host to be drowned.

And leave the sea behind at rest, for lo! they are a drowned host.

"And leave the sea as it is (quiet and divided). Verily, They are a host to be drowned."

And leave the sea behind calm. Surely they are a host to be drowned.

And leave the sea behind at rest, for lo! they are a drowned host.

"And leave the sea as it is (quiet and divided). Verily, They are a host to be drowned."

And leave the sea behind calm. Surely they are a host to be drowned.

And leave the sea behind at rest, for lo! they are a drowned host.

"And leave the sea as it is (quiet and divided). Verily, They are a host to be drowned."

And leave the sea behind calm. Surely they are a host to be drowned.

And leave the sea behind at rest, for lo! they are a drowned host.

"And leave the sea as it is (quiet and divided). Verily, They are a host to be drowned."

And leave the sea behind calm. Surely they are a host to be drowned.

And leave the sea behind at rest, for lo! they are a drowned host.

"And leave the sea as it is (quiet and divided). Verily, They are a host to be drowned."

And leave the sea behind calm. Surely they are a host to be drowned.

And leave the sea behind at rest, for lo! they are a drowned host.

"And leave the sea as it is (quiet and divided). Verily, They are a host to be drowned."

And leave the sea behind calm. Surely they are a host to be drowned.

And leave the sea behind at rest, for lo! they are a drowned host.

"And leave the sea as it is (quiet and divided). Verily, They are a host to be drowned."

And leave the sea behind calm. Surely they are a host to be drowned.

And leave the sea behind at rest, for lo! they are a drowned host.

"And leave the sea as it is (quiet and divided). Verily, They are a host to be drowned."

And leave the sea behind calm. Surely they are a host to be drowned.

And leave the sea behind at rest, for lo! they are a drowned host.

"And leave the sea as it is (quiet and divided). Verily, They are a host to be drowned."

And leave the sea behind calm. Surely they are a host to be drowned.
And We gave them Signs wherein was a clear trial.

And We gave them of the communications wherein was clear blessing.

We showed them so many proofs, which constituted a great test.

And granted them signs in which there was a plain trial.

And WE gave them Signs wherein they used to take delight!

And we made other people inherit them (i.e., We made the Children of Israel to inherit the kingdom of Egypt).

Thus (was their end)! And We made other people inherit (those things)!
The Day when no protector can avail his client in aught, and no help can they receive,

The day when a friend shall not avail a friend at all, nor shall they be helped,

That is the day when no friend can help his friend in any way; no one can be helped.

The Day when Maulan (a near relative) cannot avail Maulan (a near relative) in aught, and no help can they receive,

Verily the Day of Judgement (when Allah will judge between the creatures) is the time appointed for all of them,

Are they better or the people of Tubba’ and those before them? We destroyed them because they were indeed Mujrimun (disbelievers, polytheists, sinners, criminals, etc.).

Are they better or the people of Tubba’ and those before them? We destroyed them, for surely they were guilty.

Are they better or the people of Tubba’, and those before them? We destroyed them, for surely they were guilty.

Are they better or the people of Tubba’ and those before them? We annihilated them for their crimes.

Are they better or the people of Tubba and those before them? WE destroyed them because they were sinful.

What! Are they better than the people of Tubba and those who were before them? We destroyed them because they were guilty of sin.

We created not the heavens and the earth, and what is between them for Our own amusement.

And WE created not the heavens and the earth, and all that is between them, for mere play.

We did not create the heavens and the earth, and all that is between them in sport.

We have not created the heavens and the earth and all that is between them for Our own amusement.

And WE created not the heavens and the earth and all that is between them in sport.

We created not the heavens, the earth, and all between them, merely in (idle) sport;

We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.

We created them but with truth, but most of them know not.

We created them not save with truth; but most of them do not know.

We have created them for a specific purpose, but most of them do not know.

We did not create them both but with the truth, but most of them do not know.

WE created them not but for an eternal purpose, but most of them understand not.

WE created them not except for just ends: but most of them do not understand.

Verily, the Day of Judgement (when Allah will judge between the creatures) is the time appointed for all of them,
044:42 Khan Except him on whom Allah has Mercy. Verily, He is the All-Mighty, the Most Merciful.
044:42 Maulana Save those on whom Allah has mercy. Surely He is the Mighty, the Merciful.
044:42 Pickthal Save him on whom Allah hath mercy. Lo! He is the Mighty, the Merciful.
044:42 Rashad Only those who attain mercy from GOD. He is the Almighty, Most Merciful.
044:42 Sarwar except for those to whom God grants mercy. He is Majestic and All-merciful.
044:42 Shakir Save those on whom Allah shall have mercy; surely He is the Mighty the Merciful.
044:42 Yusufali Except such as receive Allah's Mercy: for He is Exalted in Might, Most Merciful.

044:43 Section 3: Good and Evil Rewarded

044:43 Khan Verily, the tree of Zaqqum, 044:43 Maulana Surely the tree of Zaqqum 044:43 Pickthal Lo! the tree of Zaqqum, 044:43 Rashad Surely, the tree of bitterness - 044:43 Sarwar The tree of Zaqqum 044:43 Shakir Surely the tree of the Zaqqum, 044:43 Yusufali Verily, the tree of Zaqqum

044:44 Will be the food of the sinners, 044:44 Maulana Is the food of the sinful, 044:44 Pickthal The food of the sinner! 044:44 Rashad will provide the food for the sinful. 044:44 Sarwar is food for the sinner. 044:44 Shakir Is the food of the sinful 044:44 Yusufali Will be the food of the sinful;

044:45 Khan Like boiling oil, it will boil in the bellies, 044:45 Maulana Like molten brass; it seethes in (their) bellies 044:45 Pickthal Like molten brass, it seetheth in their bellies 044:45 Rashad Like lye, it will boil in the stomachs. 044:45 Sarwar It will be like melted brass which will boil in the bellies 044:45 Shakir Like dregs of oil; it shall boil in their bellies, 044:45 Yusufali Like molten brass; it will boil in their insides.

044:46 Khan Like the boiling of scalding water. 044:46 Maulana Like boiling water. 044:46 Pickthal As the seething of boiling water. 044:46 Rashad Like the boiling of hellish drinks. 044:46 Sarwar like water. 044:46 Shakir Like the boiling of hot water. 044:46 Yusufali As the boiling of scalding water.

044:47 Khan (It will be said) "Seize him and drag him into the midst of blazing Fire, 044:47 Maulana Seize him, then drag him into the midst of hell; 044:47 Pickthal (And it will be said): Take him and drag him to the midst of hell, 044:47 Rashad Take him and throw him into the center of Hell. 044:47 Sarwar (It will be said of such sinners), "Seize them and drag them into the middle of hell; 044:47 Shakir Seize him, then drag him down into the middle of the hell; 044:47 Yusufali WE shall command the angels: 'Seize him and drag him into the midst of the Blazing Fire; 044:47 Yusufali (A voice will cry: "Seize ye him and drag him into the midst of the Blazing Fire!"

044:48 Khan "Then pour over his head the torment of boiling water, 044:48 Maulana Then pour on his head of the torment of boiling water -- 044:48 Pickthal Then pour upon his head the torment of boiling water. 044:48 Rashad Then pour upon his head the retribution of the Inferno. 044:48 Sarwar Then pour onto their heads the boiling water to torment them". 044:48 Shakir Then pour above his head of the torment of the boiling water: 044:48 Yusufali 'Then pour upon his head the torment of boiling water.' 044:48 Yusufali "Then pour over his head the Penalty of Boiling Water,

044:49 Khan "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous! 044:49 Maulana Taste -- thou art forsooth the mighty, the honourable! 044:49 Pickthal (Saying): Taste! Lo! thou wast forsooth the mighty, the noble! 044:49 Rashad "Taste this; you were so powerful, so honorable." 044:49 Sarwar They will be told, "Suffer the torment. You had thought yourselves to be majestic and honorable. 044:49 Shakir Taste; you forsooth are the mighty, the honorable: 044:49 Yusufali And shall say to him, 'Taste it. Thou didst consider thyself the mighty, the honourable one;

044:49 Yusufali "Taste thou (this)! Truly wast thou mighty, full of honour!"
044:050
044:050 Khan  "Verily! This is that whereof you used to doubt!"
044:050 Maulana  Surely this is what you doubted.
044:050 Pickthal  Lo! this is that whereof ye used to doubt.
044:050 Rashad  This is what you used to doubt.
044:050 Sarwar  This is the torment that you persistently doubted".
044:050 Shakir  Surely this is what you disputed about.
044:050 Sherali  'This, indeed, is what you doubted.'
044:050 Yusufali  "Truly this is what ye used to doubt!"
044:051
044:051 Khan  Verily! The Muttaqun (pious - see V.2:2), will be in place of Security (Paradise).
044:051 Maulana  Those who keep their duty are indeed in a secure place --
044:051 Pickthal  Lo! those who kept their duty will be in a place secured.
044:051 Rashad  The righteous will be in a secure position.
044:051 Sarwar  The pious ones will be in a secure place
044:051 Shakir  Surely those who guard (against evil) are in a secure place,
044:051 Sherali  Verily, the righteous will be in a place of security,
044:051 Yusufali  As to the Righteous (they will be) in a position of Security,
044:052
044:052 Khan  Among Gardens and Springs;
044:052 Maulana  In gardens and springs,
044:052 Pickthal  Amid gardens and watersprings,
044:052 Rashad  Enjoying gardens and springs.
044:052 Sarwar  amid gardens and springs,
044:052 Shakir  In gardens and springs;
044:052 Sherali  Amid gardens and springs,
044:052 Yusufali  Among Gardens and Springs;
044:053
044:053 Khan  Dressed in fine silk and (also) in thick silk, facing each other,
044:053 Maulana  Wearing fine and thick silk, facing one another --
044:053 Pickthal  Attired in silk and silk embroidery, facing one another.
044:053 Rashad  Wearing velvet and satin; close to each other.
044:053 Sarwar  clothed in fine silk and rich brocade, sitting face to face with one another.
044:053 Shakir  They shall wear of fine and thick silk, (sitting) face to face;
044:053 Sherali  Attired in fine silk and heavy brocade, facing one another.
044:053 Yusufali  Dressed in fine silk and in rich brocade, they will face each other;
044:054
044:054 Khan  So (it will be), and We shall marry them to Houriya (female fair ones) with wide, lovely eyes.
044:054 Maulana  Thus (shall it be). And We shall join them to pure, beautiful ones.
044:054 Pickthal  Even so (it will be). And We shall wed them unto fair ones with wide, lovely eyes.
044:054 Rashad  We grant them wonderful spouses.
044:054 Sarwar  We shall unite them to maidens with big black and white lovely eyes.
044:054 Shakir  Thus (shall it be), and We will wed them with Houris pure, beautiful ones.
044:054 Sherali  Thus will it be. And WE shall give them as companions fair maidens, having large, black eyes.
044:054 Yusufali  So; and We shall join them to fair women with beautiful, big, and lustrous eyes.
044:055
044:055 Khan  They will call therein for every kind of fruit in peace and security;
044:055 Maulana  They call therein for every fruit in security --
044:055 Pickthal  They call therein for every fruit in safety.
044:055 Rashad  They enjoy in it all kinds of fruits, in perfect peace.
044:055 Sarwar  They will be offered all kinds of fruits, in peace and security.
044:055 Shakir  They shall call therein for every fruit in security.
044:055 Sherali  They will call therein for every kind of fruit, in peace and security.
044:055 Yusufali  They enjoy in it all kinds of fruits, in perfect peace.
044:056
044:056 Khan  They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire,
044:056 Maulana  They taste not therein death, except the first death; and He will save them from the chastisement of hell --
044:056 Pickthal  They taste not death therein, save the first death. And He hath saved them from the doom of hell,
044:056 Rashad  They do not taste death therein - beyond the first death - and He has spared them the retribution of Hell.
044:056 Sarwar  They will not experience any death other than that which they have already been through.
044:056 Shakir  They shall not taste death therein except the first death, and He will save them from the punishment of the hell,
044:056 Sherali  They will not taste death therein, save the first death; and God will save them from the punishment of the blazing Fire,
044:056 Yusufali  Nor will they there taste Death, except the first death; and He will preserve them from the Penalty of the Blazing Fire,-
044:057
044:057 Khan  As a Bounty from your Lord! That will be the supreme success!
044:057 Maulana  A grace from thy Lord. This is the great achievement.
044:057 Pickthal  A bounty from thy Lord. That is the supreme triumph.
044:057 Rashad  Such is the blessing from your Lord. Such is the great triumph.
044:057 Sarwar  God will protect them from the torment of hell as a favor from your Lord. (Muhammad), this is certainly the greatest triumph.
044:057 Shakir  A grace from your Lord; this is the great achievement.
044:057 Sherali  As an act of grace from thy Lord. That is the supreme achievement.
044:057 Yusufali  As a Bounty from thy Lord! that will be the supreme achievement!
044:058
044:058 Khan Certainly, We have made this (Qur'an) easy in your tongue, in order that they may remember.
044:058 Maulana So We have made it easy in thy tongue that they may mind.
044:058 Pickthal And We have made (this Scripture) easy in thy language only that they may heed.
044:058 Rashad We have thus clarified it in your language, that they may take heed.
044:058 Sarwar We have made the Quran easy for you to recite so that perhaps they may take heed.
044:058 Shakir So have We made it easy in your tongue that they may be mindful.
044:058 Sherali And WE have made the Qur'an easy in thy tongue that they may take heed.
044:058 Yusufali Verily, We have made this (Qur'an) easy, in thy tongue, in order that they may give heed.

044:059
044:059 Khan Wait then (O Muhammad SAW); Verily, they (too) are waiting.
044:059 Maulana Wait then; surely they (too) are waiting.
044:059 Pickthal Wait then (O Muhammad). Lo! they (too) are waiting.
044:059 Rashad Therefore wait; they too will have to wait.
044:059 Sarwar Wait for God's decree and they too will be waiting.
044:059 Shakir Therefore wait; surely they are waiting.
044:059 Sherali So wait thou; they, too, are waiting.
044:059 Yusufali So wait thou and watch; for they (too) are waiting.

045:000 Translations of the Qur'an, Chapter 45: AL-JATHIYA (CROUCHING). Total Verses: 37. Revealed At: MAKKA
045:000 In the name of God, Most Gracious, Most Merciful
045:001 Section I: Denial of Revelation
045:001 Khan Ha-Mim. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings].
045:001 Maulana Beneficent God!
045:001 Pickthal Ha. Mim.
045:001 Rashad H. M.
045:001 Sarwar Ha. Mim.
045:001 Shakir Ha Mim.
045:001 Sherali Há Mim.
045:001 Yusufali Ha-Mim.
045:002 The revelation of the Book (this Qur'an) is from Allah, the All-Mighty, the All-Wise.
045:002 Maulana The revelation of the Book is from Allah, the Mighty, the Wise.
045:002 Pickthal The revelation of the Scripture is from Allah, the Mighty, the Wise.
045:002 Rashad The revelation of this scripture is from God, the Almighty, Most Wise.
045:002 Sarwar This Book is revealed from God, the Majestic and All-wise.
045:002 Shakir The revelation of the Book is from Allah, the Mighty, the Wise.
045:002 Sherali The revelation of this Book is from GOD, the Almighty, Most Wise.
045:002 Yusufali The revelation of the Book is from Allah the Exalted in Power, Full of Wisdom.
045:003 Verily, in the heavens and the earth are signs for the believers.
045:003 Maulana Surely in the heavens and the earth are signs for believers.
045:003 Pickthal Lo! in the heavens and the earth are portents for believers.
045:003 Rashad The heavens and the earth are full of proofs for the believers.
045:003 Sarwar In the heavens and the earth there is evidence (of the Truth) for the believers.
045:003 Shakir Most surely in the heavens and the earth there are signs for the believers.
045:003 Sherali Verily, in the heavens and the earth are Signs for those who believe.
045:003 Yusufali Verily in the heavens and the earth, are Signs for those who believe.
045:004 And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty.
045:004 Maulana And in your creation and what He scattered abroad are signs for people who are sure;
045:004 Pickthal And in your creation, and all the beasts that He scattereth in the earth, are portents for a folk whose faith is sure.
045:004 Rashad Also in your creation, and the creation of all the animals, there are proofs for people who are certain.
045:004 Sarwar In your creation and in that of the beasts living on earth there is evidence of the Truth for the people who have strong faith.
045:004 Shakir And in your (own) creation and in what He spreads abroad of animals there are signs for a people that are sure;
045:004 Sherali And in your own creation and in that of all the creatures which HE spreads in the earth are Signs for a people who possess firm faith.
045:004 Yusufali And in the creation of yourselves and the fact that animals are scattered (through the earth), are Signs for those of assured Faith.
And when he learns something of Our Verses (this Qur’an), he makes them a jest. For such there will be a humiliating torment.

He hears the revelations of God which are recited to him, then persists in his arrogance as if he had no

Woe unto each sinful liar!

These are the Ayat (proofs, evidences, verses, lessons, revelations, etc.) of Allah, which We recite to you (O Muhammad SAW) with truth. Then in which speech after Allah and His Ayat will they believe after rejecting the Word of ALLAH and HIS Signs?

These are the communications of ALLAH which We recite unto thee (Muhammad) with truth; then in what exposition will they believe after (rejecting) ALLAH and His communications?

These are the Ayat which WE rehearse unto thee with truth. In what word, then, after rejecting the Word of ALLAH and HIS Signs, in which speech after Allah and His communications?

The one who hears GOD's revelations recited to him, then insists arrogantly on his way, as if he never heard them. Promise him a painful retribution.

Who hears the revelations of God which are recited to him, then persists in his arrogance as if he had not even heard them. Tell him that he will suffer a painful torment.

Who hears the communications of Allah recited to him, then persists proudly as though he had not heard them; so announce to him a painful punishment.

Who hears the Verses of Allah (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!

Who hears the messages of Allah recited to him then persists in haughtiness, as though he heard them not. Promise him a painful chastisement.

Woe to each sinful dealer in Falsehoods:

Who hears the revelations of ALLAH recited unto him, and then proudly persists in disbelief, as though he heard them not. Give him tidings of a painful doom.

The alteration of the night and the day, and the provisions that GOD sends down from the sky, whereby HE quickens the earth after its death, and in the changing of the winds, are Signs for a people who understand.
In front of them there is Hell, and that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as Auliya (protectors, helpers, etc.) besides Allah. And theirs will be a great torment.

In front of them is hell, and that which they have earned will avail them naught, nor those whom they take for protectors besides Allah, and for them is a grievous chastisement.

Beyond them is hell, and that which they have earned will naught avail them, nor those whom they have chosen for protecting friends besides Allah. Theirs will be an awful doom.

Awaiting them is Gehenna. Their earnings will not help them, nor the idols they had set up beside God. They have incurred a terrible retribution.

Hell is awaiting them and none of their deeds will be of any benefit to them, nor will any guardian whom they have chosen besides God. They will suffer a great torment.

Before them is hell, and there shall not avail them of what they earned, nor those whom they took for guardians besides Allah, and they shall have a grievous punishment.

Before them is Hell; and that which they have earned shall not avail them, nor shall those whom the have taken for protectors besides Allah. And they will have a dreadful punishment.

In front of them is Hell: and of no profit to them is anything they may have earned, nor any protectors they may have taken to themselves besides Allah: for them is a tremendous Penalty.

This (Qur'an) is guidance. And those who disbelieve in the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, for them there is a painful torment of Rijz (a severe kind of punishment).

This is guidance; and those who disbelieve in the messages of their Lord, for them is a painful chastisement of an evil (kind).

This is guidance. And those who disbelieve the revelations of their Lord, for them there is a painful doom of wrath.

This is a beacon, and those who disbelieve in these revelations of their Lord have incurred condemnation and a painful retribution.

This is guidance. Those who reject the revelations of their Lord will suffer the most painful punishment.

This is guidance; and (as for) those who disbelieve in the communications of their Lord, they shall have a painful punishment on account of uncleanness.

This is true guidance. And for those who disbelieve in the Signs of their Lord is the torture of a painful punishment.

This (Qur'an) is a guidance. And those who reject the Signs of their Lord, for them is a painful doom of abomination.

Section 2: Truth of the Revelation

Allah is he Who has subjected to you the sea, that ships may sail through it by His command, and that you may seek of His grace, and that you may give thanks.

Allah is He Who made subservient to you the sea that the ships may glide therein by His command, and that you may seek of His bounties, and that haply ye may be thankful;

GOD is the One who committed the sea in your service, so that ships may sail through it by His command, and you may seek of His Bounty, and that you may be appreciative.

Allah is He Who made subservient to you the sea that ships may sail on by His command and you seek His favors. Perhaps you will be grateful.

ALLAH is HE who has subjected the sea to you that ships may sail therein by HIS command, and that you may seek of HIS bounties, and that you may be grateful.

It is Allah Who has subjected the sea to you, that ships may sail through it by His command, that ye may seek of His bounty, and that ye may be grateful.

And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.

And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all from Himself. Surely there are signs in this for a people who reflect.

And hath made of service unto you whatsoever is in the heavens and the earth; all from Him. These are proofs for people who reflect.

And He has also made subservient to you all that is in the heavens and the earth. In this there is evidence (of the Truth) for those who use their minds.

And He has made subservient to you whatsoever is in the heavens and whatsoever is in the earth, all, from Himself; most surely there are signs in this for a people who reflect.

And HE has subjected to you whatsoever is in the heavens and on earth: Behold, in that are Signs for a people who reflect.

And He has subjected to you, as from Him, all that is in the heavens and on earth: Behold, in that are Signs indeed for those who reflect.

Say (O Muhammad SAW) to the believers to forgive those who (harm them) and hope not for the Days of Allah (i.e. His Recompense), that He may recompense people according to what they have earned (i.e. to punish these disbelievers, who harm the believers).

Tell those who believe to forgive those who fear not the days of Allah that He may reward a people for what they earn.

Tell those who believe to forgive those who hope not for the days of Allah; in order that He may requite folk what they used to earn.

Tell those who believed to forgive those who do not expect the days of GOD. He will fully pay everyone for whatever they have earned.

Tell the believers to forgive those who do not have faith in the days of God (Day of Judgment) and Resurrection. God will give due recompense to all the people for their deeds.

Tell those who believe to forgive those who do not fear the days of Allah that He may reward a people for what they earn.

Tell those who believe to forgive those who persecute them and fear not the Days of ALLAH, that HE may require a people for what they earn.

Tell those who believe, to forgive those who do not look forward to the Days of Allah: It is for Him to recompense (for good or ill) each People according to what they have earned.
045:015 Khan Whosoever does a good deed, it is for his own self, and whosoever does evil, it is against (his) own self. Then to your Lord you will be made to return.
045:015 Maulana Whoever does good it is for himself, and whoever does evil, it is against himself; then to your Lord you will be brought back.
045:015 Pickthål Whoso doeth right, it is for his soul, and whoso doeth wrong, it is against it. And afterward unto your Lord ye will be brought back.
045:015 Rashad Whoever works righteousness does so for his own good, and whoever works evil does so to his own detriment. To your Lord you will be returned.
045:015 Sarwar One who acts righteously does so for his own benefit and one who commits evil does so against his own soul. To your Lord you will all return.
045:015 Shakir Whoever does good, it is for his own soul, and whoever does evil, it is against himself; then you shall be brought back to your--Lord.
045:015 Sherali Whoso does a good deed, does it for his own soul; and whoso does wrong, does so to its detriment. Then to your Lord will you all be brought back.
045:015 Yusufali If any one does a righteous deed, it ensures to the benefit of his own soul; if he does evil, it works against (his own soul). In the end will ye (all) be brought back to your Lord.

045:016 Khan And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them above the 'Alamin (mankind and jinns) (of their time, during that period).
045:016 Maulana And certainly We gave the Children of Israel the Book and judgment and prophethood and provided them with good things, and made them excel the nations.
045:016 Pickthål And verily we gave the Children of Israel the Scripture and the Command and the Prophethood, and provided them with good things and favoured them above (all) peoples;
045:016 Rashad We have given the Children of Israel the scripture, wisdom, and prophethood, and provided them with good provisions; we bestowed upon them more blessings than any other people.
045:016 Sarwar We gave the Book to the Israelites, the commandments, and prophethood, granted them pure sustenance, and gave them preference above all people.
045:016 Shakir And certainly We gave the Book and the wisdom and the prophecy to the children of Israel, and We gave them of the goodly things, and We made them excel the nations.
045:016 Sherali And verily, WE gave the Children of Israel the Book and sovereignty and Prophethood; and WE provided them with good and pure things, and WE exalted them over the peoples of their time.
045:016 Yusufali We did aforetime grant to the Children of Israel the Book the Power of Command, and Prophethood; We gave them, for Sustenance, things good and pure; and WE favoured them above the nations.

045:017 Khan And gave them clear proofs in matters [by revealing to them the Taurat (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, Your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.
045:017 Maulana And we gave them clear arguments in the Affair. So they differed not until after knowledge had come to them, out of envy among themselves. Surely thy Lord will judge between them on the day of Resurrection concerning that wherein they differed.
045:017 Pickthål And gave them plain commandments. And they differed not until after the knowledge came unto them, through rivalry among themselves. Lo! thy Lord will judge between them on the Day of Resurrection concerning that wherein they used to differ.
045:017 Rashad We have given them herein clear commandments. Ironically, they did not dispute this until the knowledge had come to them. This is due to jealousy on their part. Surely, your Lord will judge them on the Day of Resurrection regarding everything they have disputed.
045:017 Sarwar We also gave them clear evidence in support of the true religion. Only after having received knowledge did they create differences among themselves because of their rebelliousness. Your Lord will issue His decree concerning their differences on the Day of Judgment.
045:017 Shakir And We gave them clear arguments in the affair, but they did not differ until after knowledge had come to them out of envy among themselves; surely your -Lord will judge between them on the day of resurrection concerning that wherein they differed.
045:017 Sherali And We gave them clear Signs regarding this Affair. And they did not differ but after true knowledge had come to them, through mutual envy.
045:017 Yusufali And We granted them Clear Signs in affairs (of Religion): it was only after knowledge had been granted to them that they fell into schisms, through insolent envy among themselves. Verily thy Lord will judge between them on the Day of Judgment as to those matters in which they set up differences.

045:018 Khan Then We have put you (O Muhammad SAW) on a plain way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islamic Monotheism)]. So follow you that (Islamic Monotheism and its laws), and follow not the desires of those who know not.
045:018 Maulana Then We made thee follow a course in the Affair, so follow it, and follow not the low desires of those who know not.
045:018 Pickthål Then and now have We set thee (O Muhammad) on a clear road of (Our) commandment; so follow it, and follow not the whims of those who know not.

045:019 Rashad We then appointed you to establish the correct laws; you shall follow this, and do not follow the wishes of those who do not know.
045:019 Sarwar We have established for you a code of conduct and a religion. Follow it and do not follow the desires of the ignorant people.
045:019 Shakir Then We have made you follow a course in the affair, therefore follow it, and do not follow the low desires of those who do not know.
045:019 Sherali Then WE set thee on a clear path concerning the Affair; so follow it, and follow not the vain desires of those who do not know.
045:019 Yusufali Then We put thee on the (right) Way of Religion: so follow thou that (Way), and follow not the desires of those who know not.

045:019 Khan Verily, they can avail you nothing against Allah (if He wants to punish you). Verily, the Zalimun (polytheists, wrong-doers, etc.) are Auliya' (protectors, helpers, etc.) to one another, but Allah is the Wali (Helper, Protector, etc.) of the Mutaqun (pious - see V.2:2).
045:019 Maulana Surely they can avail thee naught against Allah. And surely the wrongdoers are friends of each other, and Allah is the Friend of the dutiful.
045:019 Pickthål Lo! they can avail thee naught against Allah. And lo! as for the wrong-doers, some of them are friends of others; and Allah is the Friend of those who ward off (evil).
045:019 Rashad They cannot help you at all against GOD. It is the transgressors who ally themselves with one another, while GOD is the Lord of the righteous.
045:019 Sarwar They will never be sufficient (protection) for you in place of God. The unjust are each other's friends, but God is the guardian of the pious ones.
045:019 Shakir Surely they shall not avail you in the least against Allah; and surely the unjust are friends of each other, and Allah is the guardian of those who guard (against evil).
045:019 Sherali Verily, they will not avail thee aught against ALLAH. Surely, the wrongdoers are friends, one of another; but ALLAH is the friend of the righteous.
045:019 Yusufali They will be of no use to thee in the sight of Allah: it is only Wrong-doers (that stand as) protectors, one to another: but Allah is the Protector of the Righteous.
And they say: There is nothing but our life in this world; we live and die and nothing destroys us but time, and they have no knowledge of that; they only conjecture.

And Allah has created the heavens and the earth for a specific purpose, in order to pay each soul for whatever it earned, without the least injustice.

And Allah has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.

And Allah created the heavens and the earth with truth and that every soul may be rewarded for what it has earned and they shall not be wronged.

And Allah has created the heavens and the earth for a specific purpose, in order to pay each soul for whatever it earned, without the least injustice.

And Allah created the heavens and the earth with truth, and that every soul may be rewarded for what it has earned, and they shall not be wronged.

And Allah created the heavens and the earth with truth, and that every soul may be rewarded for what it has earned, and they shall not be wronged.

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And Allah created the heavens and the earth for a specific purpose, in order to pay each soul for whatever it earned, without the least injustice.

And Allah created the heavens and the earth with truth, and that every soul may be rewarded for what it has earned, and they shall not be wronged.

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And Allah created the heavens and the earth with truth, and that every soul may be rewarded for what it has earned, and they shall not be wronged.

And Allah created the heavens and the earth with truth, and that every soul may be rewarded for what it has earned, and they shall not be wronged.
And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

And when Our clear messages are recited to them, their only argument is that they say: Bring (back) our fathers, if you are truthful.

And when Our clear revelations are recited unto them their only argument is that they say: Bring (back) our fathers, then, if ye are truthful.

When Our enlightening revelations are recited to them, their only argument against it is, "Bring our forefathers back to life if what you say is true".

And when Our clear communications are recited to them, their argument is no other than that they say: Bring our fathers (back) if you are truthful.

And when Our clear Signs are rehearsed to them their only contention is that they say, ‘Bring back our fathers, if you are truthful.’

And when Our Clear Signs are rehearsed to them their argument is nothing but this: They say, "Bring (back) our forefathers, if what ye say is true!"

045:026
045:026 Khan
Say (to them): "Allah gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."

045:026 Maulana
Say: Allah gives you life, then makes you die, then will He gather you to the day of Resurrection, wherein is no doubt, but most people know not.

045:026 Pickthall
Say (unto them, O Muhammad): Allah giveth life to you, then causeth you to die, then gathereth you unto the Day of Resurrection whereof there is no doubt. But most of mankind know not.

045:026 Rashad
Say, "GOD has granted you life, then He puts you to death, then He will summon you to the Day of Resurrection, which is inevitable. But most people do not know."

045:026 Sarwar
(Muhammad), say, "It is God who gives you life and causes you to die. He will bring you together on the inevitable Day of Judgment," but most people do not know.

045:026 Shakir
Say: Allah gives you life, then He makes you die, then will He gather you to the day of resurrection wherein is no doubt, but most people do not know.

045:026 Sherali
Say, ‘It is ALLAH Who gives you life, then causes you to die; then HE will gather you together unto the Day of Resurrection about which there is no doubt. But most men do not understand.

045:026 Yusufali
Say: 'It is Allah Who gives you life, then gives you death; then He will gather you together for the Day of Judgment about which there is no doubt': But most men do not understand.

045:027
045:027 Khan
Section 4: The Doom
And to Allah belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established, on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities, etc.) shall lose (everything).

045:027 Maulana
And Allah’s is the kingdom of the heavens and the earth. And on the day when the Hour comes to pass, on that day will the followers of falsehood perish.

045:027 Pickthall
And unto Allah belongeth the Sovereignty of the heavens and the earth; and on the day when the Hour riseth, on that day those who follow falsehood will be lost.

045:027 Rashad
To GOD belongs all sovereignty of the heavens and the earth. The day the Hour (Judgment) comes to pass, that is when the falsifiers lose.

045:027 Sarwar
To God belongs the kingdom of the heavens and the earth. On the day when the Hour of Doom arrives, the followers of falsehood will be lost.

045:027 Shakir
And Allah’s is the kingdom of the heavens and the earth; and on the day when the hour shall come to pass, on that day shall they perish who say false things.

045:027 Sherali
To ALLAH belongs the Kingdom of the heavens and the earth; and on the day when the Hour shall come, on that day those who follow falsehood shall be the losers.

045:027 Yusufali
To Allah belongs the dominion of the heavens and the earth, and the Day that the Hour of Judgment is established, that Day will the dealers in Falsehood perish!

045:028
045:028 Khan
And you will see each nation humbled to their knees (kneeling), each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.

045:028 Maulana
And thou wilt see every nation kneeling down. Every nation will be called to its record. This day you are requited for what you did.

045:028 Pickthall
And thou wilt see each nation crouching, each nation summoned to its record. (And it will be said unto them): This day ye are requited what ye used to do.

045:028 Rashad
You will see every community kneeling. Every community will be called to view their record. Today, you get paid for everything you have done.

045:028 Sarwar
You will see all the people kneeling down. Everyone will be summoned to the Book (containing the record of their deeds). They will be told, "On this day you will be recompensed for what you have done".

045:028 Shakir
And you shall see every nation kneeling down; every nation shall be called to its book: today you shall be rewarded for what you did.

045:028 Sherali
And thou wilt see every people on their knees. Every people will be summoned to its Book, and it shall be said to them, 'This day shall you be requited for that which you did.

045:028 Yusufali
And thou wilt see every sect bowing the knee: Every sect will be called to its Record: 'This Day shall ye be recompensed for all that ye did!'
045:030 Then, as for those who believed (in the Oneness of Allah Islamic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

045:030 Then, as for those who believed and did good, their Lord will admit them to His mercy. That is the manifest achievement.

045:030 This is the great triumph.

045:030 As for those who believe and work righteousness, their Lord will admit them into His mercy. This is the great triumph.

045:030 The Lord will admit the righteously striving, believing people into His mercy. This is certainly a clear victory.

045:030 Then as to those who believed and did good, their Lord will make them enter into His mercy; that is the manifest achievement.

045:030 Now as for those who believed and did righteous deeds, their Lord will admit them into His mercy. That is the manifest achievement.

045:030 They will be told, “On this day We shall for ake you as you neglected the meeting of this day of yours, and your abode is the Fire, and there is none to help you.

045:031 To the unbelievers the Lord will say, “Were not Our revelations recited to you and did not you arrogantly reject them? You were a sinful people”.

045:031 To the unbelievers the Lord will say, “Were not Our revelations recited to you and did not you arrogantly reject them? You were a sinful people”.

045:031 As for those who disbelieved: What! were not My communications recited to you? But you were proud and you were a guilty people.

045:031 When it was said: “Verily! Allah's Promise is the truth, and there is no doubt about the coming of the Hour,” you said: “We know not what is the Hour, we do not think it but as a conjecture, and we have no firm convincing belief (therein).”

045:031 As to those who disbelieved: 'Were not My revelations recited to you, but you turned arrogant and were wicked people?'

045:031 As to those who disbelieved: What! were not My communications recited to you? But you were so scornful and became a guilty folk.

045:032 And when it was said: Lo! Allah's promise is the truth, and there is no doubt of the Hour's coming, ye said: We know not what the Hour is. We deem it naught but a conjecture, and we are by no means convinced.

045:032 When it was proclaimed that GOD's promise is the truth and that the Hour (of Judgment) is inevitable, you said, "We do not know what the Hour is! We are full of conjecture about it; we are not certain."

045:032 When it was said that the promise of God is true and that the Hour would inevitably come, you said, "We do not know what the Hour of Doom is, we are suspicious about it and we are not convinced".

045:032 'And when it was said to you, 'The promise of ALLAH is certainly true, and as to the Hour, there is no doubt about its coming,' you said, 'We know not what is the Hour; we think it to be nothing but a conjecture, and we have no certainty concerning it.'

045:032 'And when it was said that the promise of Allah was true, and that the Hour- there was no doubt about its (coming), ye used to say, 'We know not what is the hour: we only think it is an idea, and we have no firm assurance.'

045:033 And the evil of what they did will appear to them, and they will be completely encircled by that which they used to mock at!

045:033 As for those who disbelieved: ‘Were not Our Signs rehearsed to you? But ye were arrogant, and became a guilty folk.

045:033 Then as to those who believed and did good works, their Lord will bring them in unto His mercy. That is the evident triumph.

045:033 And the evils of what they did will become manifest to them, and that at which they mocked will encompass them.

045:034 And the evil (consequences) of what they did shall become manifest to them and that which they mocked shall encompass them.

045:034 And the evil consequences of their deeds will become apparent to them, and that which they used to mock at shall encompass them.

045:034 Then will appear to them the evil (fruits) of what they did, and they will be completely encircled by that which they used to mock at!

045:034 And the evil consequences of their deeds will become manifest to them, and that which they mocked will engulf them.

045:034 And the evil consequences of their deeds will become manifest to them and that which they mocked will surround them.

045:034 Then as to those who believed and did good, their Lord will make them enter into His mercy; that is the manifest achievement.

045:034 As for those who believe and work righteousness, their Lord will admit them into His mercy. This is the great triumph.

045:034 Then, as to those who believed and did righteous good deeds, their Lord will admit them to His Mercy that will be the achievement for all to see.

045:034 For them will be the evident success.

045:034 As to those who disbelieved, it will be said to them: ‘Were not Our Verses recited to you? But you were proud, and you were a people who were Mujrimun (polytheists, disbelievers, sinners, criminals).”

045:034 And as to those who disbelieved -- were not My messages recited to you? But you were proud and you were a guilty people.

045:034 Then as to those who believed and did good, their Lord will admit them to His mercy. That will be the evident success.

045:034 But as for those who disbelieved (it will be said to them): ‘Were not Our Verses recited to you? But you were proud, and you were a people who were Mujrimun (polytheists, disbelievers, sinners, criminals).”

045:034 But as for those who disbelieved (it will be said unto them): ‘Were not Our revelations recited unto you? But ye were scornful and became a guilty folk.

045:034 But as for those who neglected the meeting of this day of yours and your abode is the Fire, and there is none to help you.

045:034 And it will be said: "This Day We will forget you as you forgot the meeting of this Day of yours! and your abode is the Fire, and no helpers have ye!"
The Revelation of the Book is from Allah the Exalted in Power, Full of Wisdom.

And HE is the Majesty in the heavens and the earth, and HE is the Mighty, the Wise.

It is His greatness that dominates the heavens and the earth. He is the Majestic and All-Wise.

To Him belongs all supremacy in the heavens and the earth. He is the Majestic and All-Wise.

And unto Him (alone) belongeth Majesty in the heavens and the earth, and HE is the Mighty, the Wise.

That is because you took the revelations of Allah for a jest and the life of the world deceived you. So on that day they shall not be excused.

Pardon for their sins).

This is because you took the revelations of Allah (this Qur'an) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell), nor shall they be Yusta'tabun (i.e. they shall not return to the worldly life, so that they repent to Allah, and beg His Pardon for their sins).

That is because you made the messages of Allah a jest and the life of this world deceived you. So on that day they shall not be taken out of it, nor shall they be granted goodwill.

This, because ye used to take the Signs of Allah in jest, and the life of the world deceived you. Therefore this Day they come not forth from thence, nor can they make amends.

"This is because you took GOD's revelations in vain, and were preoccupied with the first life." Consequently, they will never exit therefrom, nor will they be excused.

This Book is revealed from God the Majestic and All-Wise. 

This Book is revealed from Allah, the Mighty, the Wise.

"This is so, because you made a jest of the Signs of ALLAH, and the life of the world deceived you.' Therefore that day they will not be taken out of it, nor will they be taken back into favour.

So praise be to Allah, Lord of the heavens and the Lord of the earth, and the Lord of all the worlds!

Total Verses: 35. Revealed At: MAKKA

In the name of God, Most Gracious, Most Merciful

Part 26.

These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings].

Beneficent God!

Ha. Mim.

H. M.

Ha. Mim.

Ha Mim.

Ha-Mim.

The revelation of the Book (this Qur'an) is from Allah, the All-Mighty, the All-Wise.

The revelation of the Book is from Allah, the Mighty, the Wise.

The revelation of the Scripture is from Allah the Mighty, the Wise.

The revelation of this scripture is from GOD, the Almighty, Most Wise.

This Book is revealed from God the Majestic and All-wise.

The revelation of the Book is from Allah, the Mighty, the Wise.

The revelation of this Book is from ALLAH, the Mighty, the Wise.

The Revelation of the Book is from Allah the Exalted in Power, Full of Wisdom.
And when Our clear Verses are recited to them, the disbelievers say of the truth which has come to them, 'This is plain magic.'

And when mankind are gathered together, they will be their enemies, and will deny their worshipping (them).

And who is in greater error than he who invokes besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?

And who is in greater error than he who invokes besides Allah such as answer him not till the day of Resurrection, and they are heedless of their call?

And who is further astray than those who, instead of Allah, pray unto such as hear not their prayer until the Day of Resurrection, and are unconscious of their prayer,

Who is more astray than those who invoke besides Allah that which they have created of the earth, or have they a share in the heavens? Bring me a Book (revealed before this one), or some vestige of knowledge (in support of what ye say), if ye are truthful!

Who is more astray than one who invokes besides Allah such as answer him not till the day of Resurrection, and who are (even) unaware of their calls to (them)?

And when mankind are gathered (on the Day of Resurrection), they will be their enemies, and will deny their worshipping (them).

And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'an), 'This is manifest sorcery.'

And when Our clear revelations are recited unto them, those who disbelieve say of the Truth when it reacheth them: 'This is clear enchantment.

And when Our enlightening revelations are recited to them, the disbelievers, of the truth which has come to them, say, 'This is plain magic'.

And when Our Clear Signs are rehearsed to them, the Unbelievers say, of the Truth when it comes to them: 'This is evident sorcery!'
046:008 Khan
Or say they: "He (Muhammad SAW) has fabricated it." Say: "If I have fabricated it, still you have no power to support me against Allah. He knows best of what you say among yourselves concerning it (i.e. this Qur'an)! Sufficient is He for a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."

046:008 Maulana
Nay, they say: He has forged it. Say: If I have forged it, you control naught for me from Allah. He knows best what you utter concerning it. He is enough as a witness between me and you. And He is the Forgiving, the Merciful.

046:008 Pickthale
Or say they: He hath invented it? Say (O Muhammad): If I have invented it, still ye have no power to support me against Allah. He is Best Aware of what ye say among yourselves concerning it. He sufficeth for a witness between me and you. And He is the Forgiving, the Most Merciful.

046:008 Rashad
When they say, "He fabricated this," say, "If I fabricated this, then you cannot protect me from GOD. He is fully aware of everything you do.

046:008 Sarwar
They say, "(Muhammad) has invented it (Quran) by himself." Say, "Had I invented it, you would not have been able to rescue me from God. He knows best what you say about it. He is our witness and He is All-forgiving and All-merciful".

046:008 Shakir
Nay! they say: He has forged it. Say: If I have forged it, you do not control anything for me from Allah; He knows best what you utter concerning it; He is enough as a witness between me and you, and He is the Forgiving, the Merciful.

046:008 Sherali
Do they say, "He has forged it?" Say, "If I have forged it, you cannot avail me aught against ALLAH. HE knows best what idle talk you indulge in. Sufficient is HE for a Witness between me and you. And HE is the Most Forgiving, the Merciful."

046:008 Yusufali
Do or they say, "He has forged it?" Say: "Had I forged it, then can ye obtain no single (blessing) for me from Allah. He knows best of that whereof ye talk (so gibbly)! Enough is He for a witness between me and you! And he is Oft-Forgiving, Most Merciful."

046:009 Khan
Say (O Muhammad SAW):"I am not a new thing among the Messengers (of Allah) (i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."

046:009 Maulana
Say: I am not the first of the messengers, and I know not what will be done with me or with you. I follow naught but that which is revealed to me, and I am but a plain warner.

046:009 Pickthale
Say: I am no new thing among the messengers (of Allah), nor know I what will be done with me or with you. I do but follow that which is inspired in me, and I am but a plain warner.

046:009 Rashad
Say, "I am not different from other messengers. I have no idea what will happen to me or to you. I only follow what is revealed to me. I am no more than a profound warner."

046:009 Sarwar
Say, "I am not the first Messenger. I do not know what will be done to me or to you. I follow only what has been revealed to me and my duty is only to give clear warning."

046:009 Shakir
Say: I am not the first of the messengers, and I do not know what will be done with me or with you: I do not follow anything but that which is revealed to me, and I am nothing but a plain warner.

046:009 Sherali
Say, 'I am no innovation among Messengers, nor do I know what will be done with me or with you. I only follow what is revealed to me; and I am but a plain Warner.'

046:009 Yusufali
Say: 'I am no bringer of new-fangled doctrine among the messengers, nor do I know what will be done with me or with you. I follow but that which is revealed to me by inspiration; I am but a Warner open and clear.'

046:010 Khan
Say: "Tell me! If this (Message) were a good thing, (such men) would not have gone to it first, before us!" And as they are not guided thereby, they say: It is an ancient lie!"

046:010 Maulana
Say: See you if it is from Allah, and you disbelieve in it, and a witness from among the Children of Israel has testified to the divinity of a Book like it and believed in it (Quran) while you have arrogantly denied it. God does not guide the unjust.

046:010 Pickthale
Bethink you: It is from Allah and ye disbelieve therein, and a witness from among the Children of Israel hath already testified to the like thereof and hath believed, and ye are too proud (what plight is yours)? Lo! Allah guideth not wrong-doing folk.

046:010 Rashad
Say, "What if it is from GOD and you disbelieve in it? A witness from the Children of Israel has borne witness to a similar phenomenon, and he has believed, while you have turned arrogant. Surely, GOD does not guide the wicked people."

046:010 Sarwar
Say, "What do you think will happen if this Quran is from God and you have rejected it? Besides, a witness from among the Israelites has testified to the divinity of a Book like it and believed in it (Quran) while you have arrogantly denied it. God does not guide the unjust.

046:010 Shakir
Say: Have you considered if it is from Allah, and you disbelieve in it, and a witness from among the Children of Israel has borne witness of one like it, so he believed, while you are big with pride; surely Allah does not guide the unjust people.

046:010 Sherali
Say, 'Tell me, if this Qur'an is from ALLAH and you disbelieve therein, and a witness from among the Children of Israel bears witness to the advent of one like him, and he believed, but you are too proud to believe, how should you fare?' Verily ALLAH guides not the wrongdoing people.

046:010 Yusufali
Say: 'See ye? If this Qur'an is from God and you disbelieve in it, a witness from among the Children of Israel testifies to its similarity (with earlier scripture), and has believed while ye are arrogant, (how unjust ye are!) truly, Allah guides not the people who are Zalimun (polytheists, disbelievers and wrong-doers).

046:011

046:011 Khan
And those who disbelieve (strong and wealthy) say of those who believe (weak and poor): "Had it (Islamic Monotheism to which Muhammad SAW is inviting mankind) been a good thing, (such men) would not have come before us thereto!" And when they have not let themselves be guided by it (this Qur'an), they say: 'This is an ancient lie!'

046:011 Maulana
And those who disbelieve say of those who believe: If it had been a good, they would not have attained it before us. And as they are not guided thereby, they say: It is an old lie.

046:011 Pickthale
And those who disbelieve say of those who believe: If it had been (any) good, they would not have been before us in attaining it. And since they will not be guided by it, they say: This is an ancient lie;

046:011 Rashad
Those who disbelieved said about those who believed, "If it were anything good, they would not have accepted it before us." Because they were not guided to it, they said, "This is an old fabrication!"

046:011 Sarwar
The disbelievers have said about the believers, "Had there been anything good in it (Quran), they could not have accepted it before us" Since they do not benefit from its guidance, they say: "It (Quran) is only a fabricated legend."

046:011 Shakir
And those who disbelieve say concerning those who believe: If it had been a good, they would not have gone ahead of us therein. And as they do not seek to be rightly directed thereby, they say: It is an old lie.

046:011 Sherali
And those who disbelieve say of those who believe, If the Qur'an were any good, they could not have been ahead of us in believing in it. And since they have not been guided thereby, they say: 'It is an old lie.'

046:011 Yusufali
The Unbelievers say of those who believe: "If (this Message) were a good thing, (such men) would not have gone to it first, before us!" And seeing that they guide not themselves thereby, they will say, 'this is (an) falsehood!'"
And before this was the Scripture of Musa (Moses) as a guide and a mercy. And this is a confirming Book (the Qur'an) in the Arabic language, to warn those who do wrong, and as glad tidings to the Munimun (good-doers - see V.2:112).

And before it was the Book of Moses, a guide and a mercy. And this is a Book verifying (it) in the Arabic language, that it may warn those who do wrong, and as good news for the doers of good.

Before this, the book of Moses provided guidance and mercy. This too is a scripture that confirms, in Arabic, to warn those who transgressed, and to give good news to the righteous.

Before this (Quran), the Book of Moses was a guide and a blessing. This Book confirms the Torah. It is in the Arabic language so that it may warn those who do wrong and bring good tidings for the righteous.

And before it was the Book of Moses, a guide and a mercy; and this is a Book in the Arabic language, fulfilling previous prophecies that it may warn those who do wrong, and give glad tidings to those who do good.

And before this, was the Book of Moses as a guide and a mercy: And this Book confirms (it) in the Arabic tongue; to admonish the unjust, and as Glad Tidings to those who do right.

Verily, those who say: "Our Lord is (only) Allah," and thereafter Istaqamu (i.e. stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allah has forbidden and by performing all kinds of good deeds which He has ordained), on them shall be no fear, nor shall they grieve.

Surely those who say, Our Lord is Allah, then continue on the right way, on them is no fear, nor shall they grieve.

Lo! those who say: Our Lord is Allah, and thereafter walk aright, there shall no fear come upon them neither shall they grieve.

Surely those who say, Our Lord is God, then lead a righteous life, will have no fear neither shall they grieve.

Those who have said, "Our Lord is God," and are steadfast in their belief need have no fear or be grieved.

Surely those who say, Our Lord is Allah, then they continue on the right way, they shall have no fear nor shall they grieve.

Verily, those who say, 'Our Lord is ALLAH,' and then are steadfast- no fear shall come upon them, nor shall they grieve.

Verily those who say, "Our Lord is Allah," and remain firm (on that Path),- on them shall be no fear, nor shall they grieve.

Such shall be the dwellers of Paradise, abiding therein (forever), a reward for what they used to do.

Such are the owners of the Garden, abiding therein -- a reward for what they did.

They have deserved Paradise, where they abide forever; a reward for their works.

They will be the dwellers of Paradise wherein they will live forever as a reward for what they have done.

These are the dwellers of the garden, abiding therein: a reward for what they did.

These are the dwellers of the Garden; they shall abide therein - a recompense for what they did.

Such shall be Companions of the Gardens, dwelling therein (for aye): a recompense for their (good) deeds.

And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship and she brings him forth in pain, and the bearing of him is thirty (30) months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour, which You have bestowed upon me and upon my parents, and that I may work righteousness to his weaning is (a period of) thirty months. At length, when he reaches the age of full strength and attains forty years, he says, "O my Lord! Grant me that I may be grateful for Thy favour which Thou hast bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in Islam."
But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)"? While they (father and mother) invoke Allah for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allah is true." But he says: "This is nothing but the tales of the ancient."

And for all are degrees according to what they did, and that He (Allah) may recompense them in full for their deeds. And they will not be wronged.

But he who says to his parents: "Fie upon you both; do you threaten me that I shall be brought forth again, when generations have already passed away? And they twain cry unto Allah for help (and say): Woe unto thee! Believe! Lo! the promise of Allah is true. But he saith: This is naught save fables of the men of old:

Then there is the one who says to his parents, "Woe to you; are you telling me that (after death) I will come back to life? How come those who died before us never come back?" The parents would cry for God's help and say, "Woe to you; please believe! God's promise is the truth." He would say, "Tales from the past!"

And who saith unto his parents: Fie upon you both! Do ye threaten me that I shall be brought forth again when generations before me have passed away? And they twain cry unto Allah for help (and say): Woe unto thee! Believe! Lo! the promise of Allah is true. But he saith: This is nothing but stories of the ancients.

And the one who says to his parents: "Fie upon you! Are you telling us that we shall be raised from our graves? So many people have died before us and (none of them have been raised)" Their parents plead to God and say to their child, "Woe to you! Have faith; the promise of God is certainly true!" They reply, "What you say is only ancient legends."

And he who says to his parents: Fie upon you! Do you threaten me that I shall be brought forth when generations have already passed away before me? And they both call for Allah's aid: Woe to thee! Believe! surely the promise of Allah is true. But he says: This is nothing but stories of the ancients.

And the one who says to his parents, "Fie upon you both; do you threaten me that I shall be brought forth again, when generations have already passed away before me? And they both cry unto ALLAH for help and say to him: Woe unto thee! believe, for the promise of ALLAH is true."

But he says, "This is nothing but the fables of the ancients."

And the one who says to his parents, "Fie on you! Do ye hold out the promise to me that I shall be raised up, even though generations have passed before me (without rising again)?" And they two seek Allah's aid, (and rebuke the son): "Woe to thee! Have faith! for the promise of Allah is true." But he says, "This is nothing but tales of the ancients!"

They are those against whom the Word of torment is justified among the previous generations of jinns and mankind that have passed away. Verily! They are the losers.

And the one who says to his parents, "Fie upon you both; do you threaten me that I shall be brought forth again, when generations have already passed away before me? And they both cry unto ALLAH for help and say to him: Woe unto thee! believe, for the promise of ALLAH is true."

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But he says, "This is nothing but the fables of the ancients."

And the one who says to his parents, "Fie on you! Do ye hold out the promise to me that I shall be raised up, even though generations have passed before me (without rising again)?" And they two seek Allah's aid, (and rebuke the son): "Woe to thee! Have faith! for the promise of Allah is true." But he says, "This is nothing but tales of the ancients!"

They are the ones who say to their parents, "Fie upon you both; do you threaten me that I shall be brought forth again, when generations have already passed away before me? And they both cry unto ALLAH for help and say to him: Woe unto thee! believe, for the promise of ALLAH is true."

But he says, "This is nothing but the fables of the ancients."

And the one who says to his parents, "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allah for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allah is true." But he says: "This is nothing but the tales of the ancient."

And for all are degrees according to what they do, and that He may pay them for their deeds and they will not be wronged. Verily! They are the losers.

And for all are degrees according to what they do, and that He may pay them for their deeds and they will not be wronged.

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And for all are degrees according to what they do, and that He may pay them for their deeds and they will not be wronged.
On the Day when those who disbelieve (in the Oneness of Allah Islamic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel and disobey (Allah).

And on the day when those who disbelieve are brought before the Fire: You did away with your good things in your life of the world and enjoyed them; so this day you are rewarded with the chastisement of abasement because you were unjustly proud in the land and because you transgressed.

And on the day when those who disbelieve are exposed to the Fire (it will be said): Ye squandered your good things in your life of the world and sought comfort therein. Now this day ye are rewarded with the doom of ignominy because ye were disdainful in the land without a right, and because ye used to transgress.

The day will come when those who disbelieved will be introduced to the hellfire: "You have wasted the good chances given to you during your worldly life, and you rejoiced in them. Consequently, today you incur a shameful retribution as a requital for the arrogance you committed on earth without any basis, and for your evil works."

On the day when the disbelievers will be exposed to the fire, they will be told, "You have spent your happy days during your worldly life and enjoyed them. On this day you will suffer a humiliating torment for your unreasonably arrogant manners on earth and for the evil deeds which you have committed."

And on the day when those who disbelieve will be brought before the fire, it will be said to them, 'You exhausted your good things in the life of the world, and you fully enjoyed them. Now this day you shall be requited with ignominious punishment because you were arrogant in the earth without justification, and because you acted rebelliously.'

And on the day that the Unbelievers will be placed before the Fire, (It will be said to them): 'Ye received your good things in the life of the world, and ye took your pleasure out of them: but today shall ye be recompensed with a Penalty of humiliation: for that ye were arrogant on earth without just cause, and that ye (ever) transgressed.'

And mention (Hud) one of Ad's (own) brethren: Behold, he warned his people about the winding Sand-hills in the southern part of Arabian Peninsula. And surely, there have passed away warners before him and after him (saying): "Worship none but Allah; truly, I fear for you the torment of a mighty Day."

Serve none but Allah. Surely I fear for you the chastisement of a grievous day.

And mention the brother of A'd when he warned his people in the sandy plains -- and warners indeed came before him and after him -- saying: Serve none but Allah. Surely I fear for you the chastisement of a grievous day.

And mention the brother of A'd when he warned his people in the sandy plains -- and warners indeed came before him and after him -- saying: Serve none but Allah; surely I fear for you the punishment of a grievous day.

And remember the brother of A'd, when he warned his people among the sand-hills - and verily warners came and went before and after him - saying: Serve none but Allah. Lo! I fear for you the doom of a tremendous Day.

Recall that the brother of 'A'd warned his people at the dunes - numerous warnings were also delivered before him and after him: 'Ye shall not worship except GOD. I fear for you the retribution of a great day."

And mention (O Muhammad) of the brother of A'ad when he warned his folk among the wind-curved sandhills - and verily warners came and went before and after him - saying: Serve none but Allah. Lo! I fear for you the chastisement of a grievous day.

And mention the brother of A'd when he warned his people among the sand-hills - and warners there have been before him and after him - saying, 'Worship none but ALLAH. I fear for you the punishment of a great day.'

Mention (Hud) one of 'Ad's (own) brethren: Behold, he warned his people about the winding Sand-tracts: but there have been warners before him and after him: "Worship ye none other than Allah: Truly I fear for you the Penalty of a Mighty Day."

They said: 'Hast thou come to turn us away from our alila (gods)? Then bring us that with which you threaten us, if you are one of the truthful!'

They said: Hast thou come to us to turn us away from our gods? Then bring us that with which thou threatenest us, if thou art truthful.

They said: Hast thou come to turn us away from our gods? Then bring upon us that wherewith thou threatenest us, if thou art truthful.

They said, 'Did you come to divert us from our gods? We challenge you to bring (the retribution) you threaten, if you are truthful!'

They said, 'Have you come to turn us away from our gods? Show us that with which you threaten us if you are truthful'.

They said: 'Hast thou come to turn us away from our gods; then bring us what you threaten us with, if you are of the truthful ones.

They said, 'Hast thou come to turn us away from our gods? Bring us then that with which thou dost threaten us, if, indeed, thou art of the truthful.'

They said: Hast thou come in order to turn us aside from our gods? Then bring upon us the (calamity) with which thou dost threaten us, if thou art telling the truth?"
We destroyed aforetime populations round about you; and We have shown the Signs in various ways, that they may turn (to Us).

We have annihilated many communities around you, after we had explained the proofs, that they might repent.

And certainly We destroyed the towns round about you, and We repeat the messages that they may turn.

Monotheism).

went on rejecting the Signs of Allah; and they were (completely) encircled by that which they used to mock at!

And WE had established them in that wherein WE have not established you; and WE gave them ears and eyes and hearts. But their ears and their eyes, nor their hearts availed them naught, since they denied the communications of Allah, and that which they mocked encompassed them.

And verily WE had empowered them with that wherewith WE have not empowered you (O Quraish)! And WE had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts, but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the Ayat (Allah's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations, etc.) of Allah, and they were completely encircled by that which they used to mock at!

And WE had established them in the same way as we established you, and provided them with hearing, eyes, and minds. But their hearing, eyes, and minds did not help them at all. This is because they decided to disregard GOD's revelations. Thus, the prophecies and warnings that they ridiculed proved to be of any benefit to them; they rejected the revelations of God and the torment which they mocked brought upon them utter destruction.

Then, when they saw the (Penalty in the shape of) a cloud traversing the sky, coming to meet their valleys, they said, "This cloud will bring us rain." He said, "No, it is the torment which you wanted to suffer immediately. It is a wind bearing and painful torment.

Then, when they saw the storm heading their way, they said, "This storm will bring to us much needed rain." Instead, this is what you challenged (Hood) to bring; violent wind wherein there is painful retribution.

Then, when they saw the torrent as a cloud proceeding to their valleys, they said, "This cloud will bring us rain." He said, "No, it is the torment which you wanted to suffer immediately. A wind wherein is a Grievous Penalty!

Then, when they saw it as a cloud appearing in the sky advancing towards their valleys, they said: This is a cloud which will give us rain. Nay! it is what you sought to hasten on, a blast of wind in which is a painful punishment, which they used to mock at!

And WE had established them in what WE have not established you in, and WE had given them ears, eyes, and minds. We had given them ears, eyes, and hearts but none of their ears, eyes, and hearts availed them at all. This is because they decided to disregard GOD's revelations. Thus, the prophecies and warnings that they ridiculed have caused their doom.

Then, when they beheld it as a dense cloud coming toward their valleys, they said: Here is a cloud bringing us rain. Nay, but it is that which ye did seek to hasten, a wind wherein is painful chastisement.

Then, when they saw it as a cloud appearing in the sky advancing towards their valleys, they said: This is a cloud which will give us rain. Nay! it is what you sought to hasten on, a blast of wind in which is a painful punishment, which they used to mock at!

Then, when they saw the torment coming towards their valleys in the form of a cloud, they said, 'This is a cloud which will give us rain.' We said, 'Nay, but it is that which you sought to hasten - a wind wherein is a grievous punishment;

And WE had established them in the same way as we established you, and provided them with hearing, eyes, and minds. But their hearing, eyes, and minds did not help them at all. This is because they decided to disregard GOD's revelations. Thus, the prophecies and warnings that they ridiculed proved to be of any benefit to them; they rejected the revelations of God and the torment which they mocked brought upon them utter destruction.

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Then, when they saw the storm heading their way, they said, "This storm will bring to us much needed rain." Instead, this is what you challenged (Hood) to bring; violent wind wherein there is painful retribution.

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046:028 Khan
Then why did those whom they had taken for alia (gods) besides Allah, as a way of approach (to Allah) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction).

046:028 Maulana
Then why did those whom they took for gods besides Allah to draw (them) nigh (to Him) not help them? Nay, they failed them. And this was their lie and what they forged.

046:028 Pickthal
Then why did those whom they had chosen for gods as a way of approach (unto Allah) not help them? Nay, but they did fail them utterly. And (all) that was their lie, and what they used to invent.

046:028 Rashad
Why then did the idols they set up to bring them closer to GOD fail to help them? Instead, they abandoned them. Such were the false gods they idolized; such were the innovations they fabricated.

046:028 Sarwar
Why did the idols, whom they worshipped as a means of pleasing God, not help them? In fact, they proved to be the cause of their going astray and it were lies which they had falsely invented lies.

046:028 Shakir
Why did not then those help them whom they took for gods besides Allah to draw (them) nigh (to Him)? Nay! they were lost to them; and this was their lie and what they forged.

046:028 Sherali
Why, then, did not those help them whom they had taken for gods beside ALLAH that they might bring them near to Him? Nay, they were lost to them. That was the consequence of their lie, and of what they fabricated.

046:028 Yusufali
Why then was no help forthcoming to them from those whom they worshipped as gods, besides Allah, as a means of access (to Allah)? Nay, they left them in the lurch: but that was their falsehood and their invention.

046:029

046:029 Khan
And (remember) when We sent towards you (Muhammad SAW) Nafran (three to ten persons) of the jinns, (quietly) listening to the Qur'an, when they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.

046:029 Maulana
And when We turned towards thee a party of the jinn, who listened to the Qur'an; so when they were in its presence, they said: Be silent. Then when it was finished, they turned back to their people warning (them).

046:029 Pickthal
And when We inclined toward thee (Muhammad) certain of the jinn, who wished to hear the Qur'an and, when they were in its presence, said: Give ear! and, when it was finished, turned back to their people, warning.

046:029 Rashad
Recall that we directed a number of jinns to you, in order to let them hear the Quran. When they got there, they said, "Listen." As soon as it was over, they rushed to their people, warning.

046:029 Sarwar
We turned a party of jinn towards you to listen to the Quran. When they attended a Quranic recitation, they said to each other, "Be silent," and, when it was over, they turned back to their people, in warning.

046:029 Shakir
And when We turned towards you a party of the jinn who listened to the Quran; so when they came to it, they said: Be silent; then when it was finished, they turned back to their people warning (them).

046:029 Sherali
And call to mind when WE turned towards thee a party of jinn who wished to hear the Qur'an and, when they were present at its recitation, they said to one another, 'Be silent and listen,' and when it was finished, they went back to their people, warning them.

046:029 Yusufali
Behold, We turned towards thee a company of Jinns (quietly) listening to the Quran: when they stood in the presence thereof, they said, "Listen in silence!" When the (reading) was finished, they returned to their people, to warn (them of their sins).

046:030

046:030 Khan
They said: "O our people! Verily! We have heard a Book (this Qur'an) sent down after Musa (Moses), confirming what came before it, it guides to the truth and to a Straight Path (i.e. Islam).

046:030 Maulana
They said: O our people, we have heard a Book revealed after Moses, verifying that which is before it, guiding to the truth and to a right path.

046:030 Pickthal
They said: O our people! Lo! we have heard a scripture which hath been revealed after Moses, confirming that which was before it, guiding unto the truth and a right road.

046:030 Rashad
They said, "O our people, we have heard a book that was revealed after Moses, and confirms the previous scriptures. It guides to the truth; to the right path.

046:030 Sarwar
They said, "O our people, we have heard a book that was revealed after Moses, and confirms the previous scriptures. It guides to the truth; to the right path.

046:030 Pickthal
They said: O our people! Lo! we have heard a scripture which hath been revealed after Moses, confirming that which was before it, guiding unto the truth and a right path.

046:030 Sherali
They said: O our people! we have listened to a Book revealed after Musa verifying that which is before it, guiding to the truth and to a right path:

046:030 Yusufali
They said, 'O our people, we have heard a Book revealed after Moses, confirming what came before it: it guides (men) to the Truth and to a Straight Path.

046:031

046:031 Khan
O our people! Respond! (with obedience) to Allah's Caller (i.e. Allah's Messenger Muhammad SAW), and believe in him (i.e. believe in that which Muhammad SAW has brought from Allah and follow him). He (Allah) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire).

046:031 Maulana
O our people, accept the Inviter to Allah and believe in Him. He will forgive you some of your sins and protect you from a painful chastisement.

046:031 Pickthal
O our people! respond to Allah's summoner and believe in Him. He will forgive you some of your sins and guard you from a painful doom.

046:031 Rashad
"O our people, respond to the call of GOD, and believe in Him. He will then forgive your sins, and spare you a painful retribution."

046:031 Sarwar
Our people, respond favorably to the Messenger of God and believe in Him. He will forgive your sins and rescue you from the painful torment.

046:031 Shakir
O our people! accept the Divine caller and believe in Him, He will forgive you of your faults and protect you from a painful punishment.

046:031 Sherali
O our people, respond to ALLAH's summoner and believe in HIM. HE will forgive you your sins, and protect you from a painful punishment.

046:031 Yusufali
"O our people, hearken to the one who invites (you) to Allah, and believe in him: He will forgive you your faults, and deliver you from a Penalty Grieveous.
046:032 Khan  And whosoever does not respond to Allah's Caller, he cannot escape on earth, and there will be no Auliya' (protectors) for him besides Allah (from Allah's Punishment). Those are in manifest error.

046:032 Maulana  And whoever accepts not the Inviter to Allah, he cannot escape in the earth, nor has he protectors besides Him. These are in manifest error.

046:032 Pickthal  And whoso respondeth not to Allah's summoner he can nowise escape in the earth, and he hath no protecting friends instead of Him. Such are in error manifest.

046:032 Rashad  Those who fail to respond to GOD's call cannot escape, and will have no Lord other than Him; they have gone far astray.

046:032 Sarwar  Those who do not favorably respond to the Messenger of God should know that they cannot challenge God on earth and will not have anyone as their guardian besides Him. Such people are in plain error."

046:032 Shakir  And whoever does not accept the-Divine-caller, he shall not escape in the earth and he shall not have guardians besides Him, these are in manifest error.

046:032 Sherali  'And whoso does not respond to ALLAH's summoner, he cannot escape HIM in the earth, nor can he have any protector beside HIM. Such are in Manifest error.'

046:032 Yusufali  "If any does not hearken to the one who invites (us) to Allah, he cannot frustrate (Allah's Plan) on earth, and no protectors can he have besides Allah: such men (wander) in manifest error."

046:033 Khan  Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.

046:033 Maulana  See they not that Allah, Who created the heavens and the earth and was not tired by their creation, is able to give life to the dead? Aye, He is surely Possessor of power over all things.

046:033 Pickthal  Have they not seen that Allah, Who created the heavens and the earth and was not tired by their creation, is Able to give life to the dead? Aye, He verily is Able to do all things.

046:033 Rashad  Do they not realize that GOD, Who created the heavens and the earth without the least effort, is able to revive the dead? Yes indeed; He is Omnipotent.

046:033 Sarwar  Have they not seen that God has created the heavens and the earth and that He experienced no fatigue in doing this. He has the power to bring the dead back to life. Certainly He has power over all things.

046:033 Shakir  Have they not considered that Allah, Who created the heavens and the earth and was not tired by their creation, is able to give life to the dead? Aye! He has surely power over all things.

046:033 Sherali  Do they not realize that ALLAH, Who created the heavens and the earth and was not wearied by their creation, has the power to bring the dead to life? Yea, verily, HE has the power over all things.

046:033 Yusufali  See they not that Allah, Who created the heavens and the earth, and never wearied with their creation, is able to give life to the dead? Yea, verily He has power over all things.

046:034 Khan  And on the Day when those who disbelieve will be exposed to the Fire (it will be said to them): "Is this not the truth?" They will say: "Yes, By our Lord!" He will say: 'Then taste the torment, because you used to disbelieve!'

046:034 Maulana  And on the day when those who disbelieve are brought before the Fire: Is it not true? They will say: Yea, by our Lord! He will say: Then taste the chastisement, because you disbelieve.

046:034 Pickthal  And on the day when those who do disbelieve are exposed to the Fire (they will be asked): Is not this real? They will say: Yea, by our Lord. He will say: Then taste the doom for that ye disbelieved.

046:034 Rashad  The day the disbelievers are introduced to the Hellfire, they will be asked, "Is this not the truth?" They will answer, "Yes indeed, by our Lord." He will say, "Then suffer the retribution for your disbelief."

046:034 Sarwar  On the day when the disbelievers will be exposed to the fire, they will be asked, "Is this not real?" They will say, "Yes, Our Lord, it is real!" He will say, "Suffer the torment for your disbelief."

046:034 Shakir  And on the day when those who disbelieve shall be brought before the fire: Is it not true? They shall say: Aye! by our Lord! He will say: Then taste the punishment, because you disbelieved.

046:034 Sherali  And on the day when those who disbelieve will be brought before the Fire, it will be said to them, 'Is not this the truth? They will say, 'Aye, by our Lord, it is the truth.' He will say, 'Then taste the punishment, because you disbelieved.'

046:034 Yusufali  And on the Day that the Unbelievers will be placed before the Fire, (they will be asked,) "Is this not the Truth?" they will say, "Yea, by our Lord!" (One will say:) "Then taste ye the Penalty, for that ye were wont to deny (Truth)!"

046:035 Khan  Therefore be patient (O Muhammad SAW) as did the Messengers of strong will and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! This Qur'an is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are Al-Fasiqun (the rebellious, disobedient to Allah).

046:035 Maulana  Have they not seen that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead? Aye, He has power over all things.

046:035 Pickthal  Then have patience (O Muhammad) even as the stout of heart among the messengers (of old) had patience, and seek not to hasten on (the doom) for them. On the day when they see that which they are threatened, they will think that they had lived no more than an hour. The Message has been delivered. No one else will be destroyed except the evil doing people.

046:035 Rashad  Therefore bear up patiently as did the messengers endowed with constancy bear up with patience and do not seek to hasten for them (their doom).

046:035 Sarwar  On the day that they shall see what they are threatened they shall be as if they had not tarried save an hour of the day. A sufficient exposition! Shall then any be destroyed save the transgressing people?

046:035 Shakir  Therefore, bear up patiently as did the steadfast Messengers. Do not try to make them suffer the torment immediately; on the day when they will see the torment with which they were threatened, they will think that they had lived no more than an hour. The message has been delivered. No one else will be destroyed except the evil doing people.

046:035 Sherali  Have patience, then, as the Messengers, possessed of high resolve, had patience; and be in no haste concerning them. On the day when they see that which they are threatened, it will appear to them as though they had not tarried in this world save for an hour of a day. This warning has been conveyed; and none but the disobedient people shall be destroyed.

046:035 Yusufali  Therefore patiently persevere, as did (all) messengers of inflexible purpose; and be in no haste about the (Unbelievers). On the Day that they see the (Punishment) promised them, (it will be) as if they had not tarried more than an hour in a single day, (Thine but) to proclaim the Message: but shall any be destroyed except those who transgress?
In the name of God, Most Gracious, Most Merciful

Section 1: Opponents will perish in War

Those who disbelieve [in the Oneness of Allah, and in the Message of Prophet Muhammad SAW], and hinder (men) from the Path of Allah (Islamic Monotheism), He will render their deeds vain.

Those who disbelieve and turn (men) from Allah's way, He will destroy their works.

God has made devoid of all virtue the deeds of those who have disbelieved and prevented others from the way of God.

Those who disbelieve and turn away from Allah's way, He shall render their works ineffective.

Those who disbelieve and hinder men from the way of ALLAH - HE renders their works vain.

Those who reject Allah and hinder (men) from the Path of Allah, - their deeds will Allah render astray (from their mark).

But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (SAW), for it is the truth from their Lord, He will expiate from them their sins, and will make good their state.

And those who believe and do good, and believe in that which has been revealed to Muhammad -- and it is the Truth from their Lord -- He will remove their evil from them and improve their condition.

And those who believe and do good works and believe in that which is revealed unto Muhammad -- and it is the truth from their Lord -- HE will remove their evil from them and improve their condition.

Those who believe and work righteousness, and believe in what was sent down to Muhammad - which is the truth from their Lord - He riddeth them of their ill-deeds and improveth their state.

Those who believe and do righteous deeds and believe in that which has been revealed to Muhammad - and it is the truth from their Lord - HE removes from them their sins and sets right their affairs.

But those who believe and work deeds of righteousness, and believe in the (Revelation) sent down to Muhammad - for it is the Truth from their Lord, HE will remove from them their ills and improve their condition.

That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allah set forth their parables for mankind.

That is because those who disbelieve follow falsehood, and those who believe follow the Truth from their Lord. Thus does Allah set forth their descriptions for men.

That is because those who disbelieve follow falsehood and because those who believe follow the truth from their Lord. Thus Allah coineth their similitudes for mankind.

This is because those who disbelieve are following falsehood, while those who believe are following the truth from their Lord. GOD thus cites for the people their examples.

This is because the disbelievers have followed falsehood and the believers have followed the Truth from their Lord. Thus God explains to the human being their own prospects.

That is because those who disbelieve follow falsehood, and have given them their dowries, taking (them) in marriage, not fornicating nor taking them for paramours in secret; and whoever denies faith, his work indeed is of no account, and in the hereafter he shall be one of the losers.

That is because those who disbelieve follow falsehood while those who believe follow the truth from their Lord. Thus does ALLAH set forth for men their lessons by similitudes.

This because those who reject Allah follow vanities, while those who believe follow the Truth from their Lord: Thus does Allah set forth for men their lessons by similitudes.
But those who disbelieve incur misery; He will make their works vain.

And (as for) those who disbelieve, for them is destruction and He has made their deeds ineffective.

And those who disbelieve, perdition is for them, and He will make their actions vain.

O ye who believe! If ye will aid (the cause of) Allah, He will help you and will make your steps firm.

Believers, if you help God, He could have granted you victory, without war. But He thus tests you by one another. As for those who get killed in the cause of GOD, He will never put their sacrifice to waste.

O you who believe, if you support GOD, He will support you, and strengthen your foothold.

Therefore, when ye meet the Unbelievers (in fight), smite at their necks; At length, when ye have overcome them, then make (them) prisoners, and afterwards either set them free as a favor or ransom till the war lay down its burdens. That (shall be) so. And if Allah please, He will certainly exact retribution from them, but that He may try some of you by means of others. And those who are slain in the way of Allah, He will never let their deeds be lost,

Parallel English Quran

http://www.clay.smith.name/
2004.03.21
And how many a town, more powerful than thy town which has driven thee out, have We destroyed, and they had no helper.

Many a community was much stronger than the community that evicted you from your town; when we annihilated them, no one could help them.

Verily, ALLAH will cause those who believe and do good works to enter Gardens underneath which rivers flow; while those who disbelieve enjoy themselves and eat like the cattle eat, and the Fire is their abode.

God will admit the righteously striving believers into the gardens with flowing streams. However, the disbelievers who enjoyed themselves and eat as cattle eat, then end up in the hellfire.

Certainly! ALLAH will admit those who believe and do righteous deeds, to Gardens under which rivers flow (Paradise), while those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode.

Solely ALLAH will make those who believe and do good enter Gardens wherein flow rivers. And those who disbelieve enjoy themselves and eat as the cattle eat, and the Fire will be their abode.

Lo! ALLAH will cause those who believe and do good works to enter Gardens underneath which rivers flow; while those who disbelieve take their comfort in this life and eat even as the cattle eat, and the Fire is their habitation.

GOD admits those who believe and lead a righteous life into gardens with flowing streams. As for those who disbelieve, they live and eat like the animals eat, then end up in the hellfire.

God will admit the righteously striving believers into the gardens wherein streams flow. However, the disbelievers who enjoyed themselves and ate like cattle will have for their dwelling hell fire.

Surely ALLAH will make those who believe and do good enter Gardens beneath which rivers flow; and those who disbelieve enjoy themselves and eat as the beasts eat, and the fire is their abode.

Verily, ALLAH will cause those who believe and do good works to enter the Gardens underneath which streams flow; While those who disbelieve enjoy themselves and eat even as the cattle eat, and the Fire will be their last resort.

Verily ALLAH will admit those who believe and do righteous deeds, to Gardens beneath which rivers flow; while those who reject ALLAH will enjoy (this world) and eat as cattle eat; and the Fire will be their abode.
But to those who follow guidance, HE adds to their guidance, and bestows on them righteousness suited to their condition.

As for those who are guided, HE augments their guidance, and grants them their righteousness.

While as for those who walk aright, HE addeth to their guidance, and giveth them their protection (against evil).

Is it he said just then? Such are men whose hearts ALLAH hath sealed, and who follow their own lusts.

What was it that he said just now? Those are they whose hearts ALLAH hath sealed, and who follow their own lusts.

And there are those of them who seek to listen to thee (O Muhammad SAW) till, when they go out from thee, they say to those who have received knowledge: "What was it that he said just now? Those are they whose hearts ALLAH hath sealed, and who follow their own lusts.

A parable of the Garden which those guarding (against evil) are promised: Therein are rivers of water that does not alter, and rivers of milk of which the taste never changes; rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure) therein for them is every kind of fruit; and forgiveness from their Lord. (Are these) like those who abide in the Fire and who are made to drink boiling water, so it rends their bowels asunder?

The allegory of Paradise that is promised for the righteous is this: it has rivers of unpolluted water, and rivers of fresh milk, and rivers of wine - delicious to the drinkers - and rivers of strained honey. They have all kinds of fruits therein, and forgiveness from their Lord. (Are these) like those who abide in the hellfire, and drink hellish water that tears up their intestines?

The garden, which is promised to the pious, is like in one of which there are streams of unpolluted water, streams of milk of unchangeable taste, streams of delicious wine, and streams of crystal clear honey. Therein they will have all kinds of fruits and forgiveness from their Lord. On the other hand (can these people be considered like), those who will live forever in hell fire and will drink boiling water which will rip their intestines to bits?

A parable of the garden which those guarding (against evil) are promised: Therein are rivers of water that does not alter, and rivers of milk of which the taste never changes; rivers of wine, a delight to those who drink, and rivers of honey clarified and for them therein are all fruits and protection from their Lord. (Are these) like those who abide in the Fire and who are made to drink boiling water so it rends their bowels asunder.

And among them are some who listen to you (O Muhammad SAW) till, when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts ALLAH has sealed, and they follow their lusts (evil desires).

And there are those of them who seek to listen to thee, till, when they go forth from thee, they say to those who have been given knowledge: What was it that he said just now? These are the men whose hearts ALLAH has sealed and they follow their low desires.

Among them are some who give ear unto thee (Muhammad) till, when they go forth from thy presence they say unto those who have been given knowledge: What was it that he said just now? Those are the men whose hearts ALLAH hath sealed, and they follow their own lusts.

Some of them listen to you, then as soon as they leave they ask those who were enlightened, "What did he just say?" GOD thus seals their hearts and, consequently, they follow only their opinions.

(Muhammad), some of them listen to you, but when they leave you they ask those who have received knowledge, "What did he say a few moments ago?" GOD has sealed the hearts of such people who have followed their worldly desires.

And are there those of them who seek to listen to you, until when they go forth from you, they say to those who have been given the knowledge: What was it that he said just now? These are they upon whose hearts ALLAH has set a seal and they follow their low desires.

And among them are some who seem to listen to thee till, when they go forth from thy presence, they say to those who have been given knowledge, "What has he been talking about just now? These are they upon whose hearts ALLAH has set a seal, and who follow their own evil desires.

And among them are men who listen to thee, but in the end, when they go out from thee, they say to those who have received Knowledge, "What is it he said just then?" Such are men whose hearts ALLAH has sealed, and who follow their own lusts.

While as for those who accept guidance, HE increases their guidance, and bestows on them their piety.

While as for those who follow guidance, HE increases them in guidance and grants them their observance of duty.

As for those who are guided, HE augments their guidance, and grants them their righteousness.

God will increase the guidance and piety of those who seek guidance.

And (as for) those who follow the right direction, HE increases them in guidance and gives them their guarding (against evil).

But as for those who follow guidance, HE adds to their guidance, and bestows on them righteousness suited to their condition.

But to those who receive Guidance, HE increases the (light of) Guidance, and bestows on them their Piety and Restraint (from evil).
047:018 Do they then await (anything) other than the Hour, that it should come upon them suddenly? But some of its portents (indications and signs) have already come, and when it (actually) is on them, how can they benefit then by their reminder?

047:019 So know (O Muhammad SAW) that La ilaha ill- Allah (none has the right to be worshipped but Allah), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allah knows well your moving about, and your place of rest (in your homes).

047:020 Those who believe say: "Why is not a Surah (chapter of the Qur'an) sent down (for us)? But when a decisive Surah (explaining and ordering things) is sent down, and fighting (Jihad - holy fighting in Allah's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allah and to obey Him).

047:021 Obedience (to Allah) and good words (were better for them). And when the matter (preparation for Jihad) is resolved on, then if they had been true to Allah, it would have been better for them.

047:022 Those who believe say: Why is not a Chapter been revealed? But when a decisive Chapter is revealed, and fighting is mentioned therein, thou seest those in whose hearts is a disease looking to thee with the look of one fainting to death. But it was better for them (hypocrites, to listen to Allah and to obey Him).

047:023 Obedience and a civil word. Then, when the matter is determined, if they are loyal to Allah it will be well for them.

047:024 Obedience and righteous utterances are expected of them. If only they showed confidence in GOD, when mobilization was called for, it would have been better for them.

047:025 Obey me and obey Allah and the hour will you have your reminder, when it comes on them?

047:026 Since they have (pledged) Us obedience and to speak reasonably, it would be more proper for them, when it is decided (that everyone must take part in the battle), to remain true (in their pledge to God).

047:027 Obey me and obey Allah, and the Hour will you have your reminder, when it comes on them?

047:028 Their attitude should have been one of obedience and of calling people to good. And when the matter was determined upon, it was good for them if they were true to ALLAH.

047:029 Were it to obey and say what is just, and when a matter is resolved on, it were best for them if they were true to Allah.
That is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds.

This is because they followed what angered GOD and hated the things that please Him. Consequently, He has nullified their works.

But how (will it be) when the angels will cause them to die, smiting their faces and their backs?

How will it be for them when the angels put them to death? They will beat them on their faces and their rear ends.

But how will it be when the angels cause them to die, smiting their faces and their backs?

This, because they said to those who hate what Allah has revealed, "We will obey you in part of (this) matter," but Allah knows their (inner) conspiracies.

That is because they said to those who hate what ALLAH has revealed, `We will obey you in some matters, and ALLAH knows their secrets.

Those who turn back as apostates after Guidance was clearly shown to them,

Surely, those who turn their backs after the guidance has been manifest to them, Satan has made them deaf and blinded their eyes.

Verily, those who have turned back (have apostated) as disbelievers after the guidance has been manifested to them, Shaitan (Satan) has beautified for them (their false hopes), and (Allah) prolonged their term (age).

Surely those who turn back after guidance is manifest to them, the devil embellishes it for them; and lengthens false hopes for them.

Lo! those who turn back after the guidance hath been manifested unto them, Satan hath seduced them, and He giveth them the rein.

Surely (as for) those who return on their backs after the guidance has been manifested to them, Satan hath made it a light matter to them; and He gives them respite.

Surely, those who slide back, after the guidance has become manifest to them, the devil has enticed them and led them on.

Those who have reverted to disbelief after guidance has become manifest to them, have been seduced and given false hopes by satan.

Those who turn back after guidance was have been manifested to them, the Shaitan has made it a light matter to them; and He gives them respite.

This is because they said to those who hate what Allah has revealed: "We will obey you in part of the matter," but Allah knows their secrets.

This is because they said to those who hate what Allah hath revealed: We will obey you in some matters; and Allah knows their secrets.

This is because they said to those who hate what GOD has sent down, "We will obey you in certain matters." GOD fully knows their secret conspiracies.

This is because they have said to those who hate God's revelation, "We shall obey you in some matters." But God knows all their secrets.

This is because they say to those who hate what ALLAH has revealed: We will obey you in all the affairs and ALLAH knows their secrets.

This, because they said to those who hate what Allah has revealed, "We will obey you in part of (this) matter"; but Allah knows their (inner) secrets.

Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?

But how will it be when the angels cause them to die, smiting their faces and their backs?

Then how (will it be with them) when the angels gather them, smiting their faces and their backs!

How will it be for them when the angels put them to death? They will beat them on their faces and their rear ends.

How terrible it will be for them when the angels take away their souls by striking their faces and their backs.

But how will it be when the angels cause them to die smiting their backs.

But how will they fare when the angels will cause them to die, smiting their faces and their backs?

But how (will it be) when the angels take their souls at death, and smite their faces and their backs?

That is because they followed that which angered Allah, and hated that which pleased Him. So He made their deeds fruitless.

That is because they follow that which displeases Allah and are averse to His pleasure, so He makes their deeds fruitless.

That will be because they followed that which angered Allah, and hated that which pleased Him. Therefore He made their actions vain.

This is because they followed what angered GOD and hated the things that please Him. Consequently, He has nullified their works.

for their following that which had incurred God's anger, and their hatred to please God. Thus, God has made their deeds devoid of all virtue.

That is because they follow what is displeasing to Allah and are averse to His pleasure, therefore He has made null their deeds.

This because they followed that which called forth the Wrath of Allah, and they hated Allah's good pleasure; so He made their deeds of no effect.
O ye who believe! Obey Allah, and obey the messenger, and make no your works vain.

Believers, obey God and the messenger. Otherwise, all your works will be in vain.

O you who believe! Obey Allah, and obey the messenger after guidance has been made clear to them, they will not hurt Allah in the least, but He will make their deeds fruitless.

And we will, surely, try you until We have known those among you who strive hard for the cause of Allah and those who exercise patience. We will also examine your deeds.

And certainly We shall try you till We have known those among you who strive hard, and the steadfast, and manifest your record. And verily We shall try you in order to distinguish those among you who strive, and steadfastly persevere. We must expose your true qualities.

We shall certainly test you until We know those who strive hard for the cause of Allah and those who exercise patience. We will also examine your deeds.

And if We pleased, We could show them to thee so that thou shouldst know them by their marks. And thou shalt know them by the burden of their speech. And Allah knoweth your deeds.

And if We please We would have made you know them so that you would certainly have recognized them by their marks and most certainly you can recognize them by the intent of their speech; and Allah knows your deeds.

And if We pleased, We could show them unto thee (Muhammad) so that thou shouldst know them surely by their marks. And thou shalt know them by the burden of their talk. And Allah knoweth your deeds.

And if We pleased, We could show them to thee so that you can recognize them just by looking at them. However, you can recognize them by the way they talk. GOD is fully aware of all your works.

And if We please, We could show them to thee so that you can recognize them just by the tone of their speech. And Allah knows all your deeds.

And We will, surely, try you, until We make manifest those among you who strive for the cause of Allah and those who are steadfast. And WE shall certainly test you till We know those among you who strive hard, and the patient, and manifest your case.

And if We willed, We could have shown them to you, and you should have known them by their marks, but surely, you will know them by the tone of their speech! And Allah knoweth all your deeds.

And if We pleased, We could show them unto thee (Muhammad) so that thou shouldst know them surely by their marks. And thou shalt know them by the burden of their speech. And Allah knoweth your deeds.

Or do those in whose hearts is a disease (of hypocrisy), think that Allah will not bring to light all their hidden ill-wills?

Or do those in whose hearts is a disease suppose that ALLAH will not bring to light their malice?

Or do those in whose hearts is a disease that Allah will not bring forth their spite?

Or do those in whose hearts is a disease deem that Allah will not bring to light their (secret) hates?

Or do those in whose hearts is a disease that Allah will not bring forth their spite?

Or do those in whose hearts is a disease think that Allah will not bring to light their malice?
If He were to ask you for all of them, and press you, ye would covetously withhold, and He would bring out all your ill feeling.

Were HE to ask it of you and press you, you would become stingy, and your hidden evil might be exposed.

If He should ask for your possessions you (to give up) your possessions.

Verily, those who disbelieve, hinder (men) from the Path of Allah (i.e. Islam); then die while they are disbelievers, Allah will not forgive them.

Surely those who disbelieve and hinder (men) from Allah’s way, then die disbelievers, Allah will not forgive them.

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

Those who disbelieve and repel from the path of GOD, then die as disbelievers, GOD will never forgive them.

God will never forgive the disbelievers who prevent others from the way of God and who die as disbelievers.

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

Verily, those who disbelieve and hinder people from the way of ALLAH, and then die while they are disbelievers - ALLAH certainly, will not forgive them.

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

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

And be not slack so as to cry for peace -- and you are the uppermost -- and Allah is with you, and He will not bring your deeds to naught.

Do not so as to cry for peace and you have the upper hand, and Allah is with you, and He will not bring your deeds to naught.

Be not slack and sue not for peace (from the enemies of Islam), while you are having the upper hand, and Allah is with you, and will never waste your efforts.

The life of this world is but play and amusement: and if you believe and keep your duty, He will give you your reward, and He does not ask of you your wealth.

The worldly life is only idle sport and play, and, if you believe and keep your duty, He will give you your reward, and He does not ask of you your worldly wealth.

This worldly life is no more than play and vanity. But if you believe and lead a righteous life, He will reward you, without asking you for any money.

The worldly life is only a childish game. If you have faith and piety, you will receive your rewards and God will not ask you to pay for them.

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

The life of this world is but a sport and a pastime, and if ye believe and guard against evil, He will grant you your recompense, and will not ask you (to give up) your possessions.

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

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

If He should ask you for it and press you, ye would hoard it, and He will bring forth your malice.

If He asked you for money, to the extent of creating a hardship for you, you might have become stingy, and your hidden evil might be exposed.

He would make your malice become public.

If He were to ask you for all of them, and press you, ye would covetously withhold, and He would bring out all your ill-feeling.
047:038 Khan
Behold! You are those who are called to spend in the Cause of Allah, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allah is Rich (Free of all wants), and you (mankind) are poor. And if you turn away (from Islam and the obedience of Allah), He will exchange you for some other people, and they will not be your likes.

047:038 Maulana
Behold! you are those who are called to spend in Allah's way, but among you are those who are niggardly; and whoever is niggardly, is niggardly against his own soul. And Allah is Self-Sufficient and you are needy. And if you turn back He will bring in your place another people, then they will not be like you.

047:038 Pickthai
Lo! ye are those who are called to spend in the way of Allah, yet among you there are some who hoard. And as for him who hoardeth, he hoardeth only from his soul. And Allah is the Rich, and ye are the poor. And if ye turn away He will exchange you for some other folk, and they will not be the likes of you.

047:038 Rashad
You are invited to spend in the cause of God, but some of you turn stingy. The stingy are stingy towards their own souls. GOD is Rich, while you are poor. If you turn away, He will substitute other people in your place, and they will not be like you.

047:038 Sarwar
It is you who are asked to spend for the cause of God, but some of you behave in a niggardly way. Whoever behaves miserly does so against his own soul. God is Self-sufficient and you are poor. If you were to turn away from Him, He would just replace you with another people, who will not be like you.

047:038 Shakir
Behold! you are those who are called upon to spend in Allah's way, but among you are those who are niggardly, and whoever is niggardly is niggardly against his own soul; and Allah is Self-sufficient and you have need (of Him), and if you turn back He will bring in your place another people, then they will not be like you.

047:038 Sherali
You are those who are called upon to spend in the way of ALLAH; but of you there are some who are niggardly. And whoso is niggardly, is niggardly only against his own soul. And ALLAH is Self-Sufficient, and it is you who are needy. And if you turn your backs, HE will bring in your place another people; then they will not be like you.

047:038 Yusufali
Behold, ye are those invited to spend (of your substance) in the Way of Allah: But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But Allah is free of all wants, and it is ye that are needy. If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you!

048:000
Translation of the Qur'an, Chapter 48: AL FATH (VICTORY, CONQUEST), Total Verses: 29. Revealed At: MADINA

048:000 In the name of God, Most Gracious, Most Merciful

048:001 Section 1: Hudaibiyah Truce was a Victory

048:001 Khan
Verily, We have given you (O Muhammad SAW) a manifest victory.

048:001 Maulana
Surely We have granted thee a clear victory,

048:001 Pickthai
Lo! We have given thee (O Muhammad) a signal victory,

048:001 Rashad
We have bestowed upon you (O Messenger) a great victory.

048:001 Sarwar
We have granted thee to, (Muhammad), a manifest victory,

048:001 Shakir
Surely We have given you to a clear victory

048:001 Sherali
Verily, WE have given thee a clear victory,

048:001 Yusufali
Verily We have granted thee a manifest Victory:

048:002 Khan
That Allah may forgive your sins of the past and the future, and complete His Favour on you, and guide you on the Straight Path;

048:002 Maulana
That Allah may cover for thee thy (alleged) shortcomings in the past and those to come, and complete his favour to thee and guide thee on a right path,

048:002 Pickthai
That Allah may forgive thee of thy sin that which is past and that which is to come, and may perfect His favour unto thee, and may guide thee on a right path,

048:002 Rashad
Whereby GOD forgives your past sins, as well as future sins, and perfects His blessings upon you, and guides you in a straight path.

048:002 Sarwar
so that God will redeem the sins (which the pagans think you have committed against them) in the past or (you will commit) in the future. He will complete His favors to you, guide you to the right path.

048:002 Shakir
That Allah may forgive your community their past faults and those to follow and complete His favor to you and keep you on a right way,

048:002 Sherali
That ALLAH may cover up for thee thy shortcomings, past and future, and that HE may complete HIS favour upon thee on a right path;

048:002 Yusufali
That Allah may forgive thee thy faults of the past and those to follow; fulfil His favour to thee; and guide thee on the Straight Way;

048:003 Khan
And that Allah may help you with strong help.

048:003 Maulana
And that Allah might help thee with a mighty help.

048:003 Pickthai
And that Allah may help thee with strong help -

048:003 Rashad
Additionally, GOD will support you with an unwavering support.

048:003 Sarwar
and grant you a majestick triumph.

048:003 Shakir
And that Allah might help you with a mighty help.

048:003 Sherali
And that ALLAH may help thee with a mighty help.

048:003 Yusufali
And that Allah may help thee with powerful help.

048:004 Khan
He it is Who sent down As-Sakinah (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allah belong the hosts of the heavens and the earth, and Allah is Ever All-Knowing, All-Wise.

048:004 Maulana
He it is who sent down tranquillity into the hearts of the believers that they might add faith to their faith. And Allah's are the hosts of the heavens and the earth, and Allah is every Knowing, Wise --

048:004 Pickthai
He it is Who sent down peace of reassurance into the hearts of the believers that they might add faith unto their faith. Allah's are the hosts of the heavens and the earth, and Allah is ever Knowing, Wise -

048:004 Rashad
He is the One who places contentment into the hearts of believers to augment more faith, in addition to their faith. To GOD belongs all forces of the heavens and the earth. GOD is Omniscient, Most Wise

048:004 Sarwar
It is God who has given confidence to the hearts of the believers to increase and strengthen their faith. To God belongs the armies of the heavens and the earth. He is All-knowing and All-wise.

048:004 Shakir
He it is Who sent down tranquillity into the hearts of the believers that they might have more of faith added to their faith-- and Allah's are the hosts of the heavens and the earth, and Allah is Knowing, Wise--

048:004 Sherali
HE it is Who sent down tranquility into the hearts of the believers that they might add faith to their faith - and to ALLAH belong the hosts of the heavens and the earth, and ALLAH is All-Knowing, Wise

048:004 Yusufali
It is HE Who sent down tranquility into the hearts of the Believers, that they may add faith to their faith; for to Allah belong the Forces of the heavens and the earth; and Allah is Full of Knowledge and Wisdom;
048:005 Khan  That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise), to abide therein forever, and to expiate from them their sins, and that is with Allah, a supreme success.

048:005 Maulana  That He may cause the believing men and the believing women to enter Gardens wherein flow rivers to abide therein and remove from them their evil. And that is a grand achievement with Allah.

048:005 Pickthtal  That He may bring the believing men and the believing women into Gardens underneath which rivers flow, wherein they will abide, and may remit from them their evil deeds - That, in the sight of Allah, is the supreme triumph -

048:005 Rashad  He will certainly admit the believing men and women into gardens with flowing streams, wherein they abide forever. He will remit their sins. This is, in the sight of GOD, a great triumph.

048:005 Sarwar  So that He would admit the believers (both male and female) to the gardens wherein streams flow, to live therein forever. He will redeem them. This is the greatest triumph in the sight of God.

048:005 Shakir  That He may cause the believing men and the believing women to enter gardens beneath which rivers flow to abide therein and remove from them their evil; and that is a grand achievement with Allah

048:005 Sherali  That HE may cause the believing men and the believing women to enter the Gardens beneath which streams flow, wherein they will abide, and that HE may remove their evils from them - and that, in the sight of ALLAH, IS the supreme achievement;

048:005 Yusufali  That He may admit the men and women who believe, to Gardens beneath which rivers flow, to dwell therein for aye, and remove their ills from them; - and that is, in the sight of Allah, the highest achievement (for man).

048:006 Khan  And that He may punish the Munafiqun (hypocrites), men and women, and also the Mushrikun men and women, who think evil thoughts about Allah, for them is a disgraceful torment, and the Anger of Allah is upon them, and He has cursed them and prepared Hell for them, and worst indeed is that destination.

048:006 Maulana  And (that) He may chastise the hypocritical men and the hypocritical women, and the polytheistic men and their polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them; and evil is the resort.

048:006 Pickthtal  And may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who think an evil thought concerning Allah. For them is the evil turn of fortune, and Allah is wroth against them and hath cursed them, and hath made ready for them hell, a hapless journey's end.

048:006 Rashad  And He will require the hypocite men and women and the idol worshipping men and women, for they have harbored evil thoughts about GOD. Their evil will backfire against them. For GOD is angry with them, condemns them, and has prepared for them Gehenna. What a miserable destiny!

048:006 Sarwar  So that He would punish the hypocrites and the pagans who have evil suspicions about God. It is they who are surrounded by evil and have become subject to the wrath and condemnation of God. He has prepared for them hell, a terrible place to live.

048:006 Shakir  And (that) He may punish the hypocritical men and the hypocritical women, and the polytheistic men and the polytheistic women, the entertainers of evil thoughts about Allah. On them is the evil turn, and Allah is wroth with them and has cursed them and prepared hell for them, and evil is the resort.

048:006 Sherali  And that HE may punish the hypocritical men and the hypocritical women, and the idolatrous men and the idolatrous women, who entertain evil thoughts concerning ALLAH. On them shall fall an evil calamity, and the wrath of ALLAH is upon them. And HE has cursed them. And has prepared Hell for them. And that, indeed, is an evil destination.

048:006 Yusufali  And that He may punish the Hypocrites, men and women, and the Polytheists men and women, who imagine an evil opinion of Allah. On them is a round of Evil: the Wrath of Allah is on them: He has cursed them and got Hell ready for them: and evil is it for a destination.

048:007 Khan  And to Allah belong the hosts of the heavens and the earth. And Allah is Ever All-Knower, All-Wise.

048:007 Maulana  And Allah's are the hosts of the heavens and the earth; and Allah is ever Mighty, Wise.

048:007 Pickthtal  Allah's are the hosts of the heavens and the earth, and Allah is ever Mighty, Wise.

048:007 Rashad  To God belong the armies of the heavens and the earth. God is Almighty, Most Wise.

048:007 Sarwar  To God belongs all the forces in the heavens and the earth. GOD is Almighty. Most Wise.

048:007 Shakir surely to God belong the forces of the earth and the army, and God is the mighty, wise.

048:007 Sherali  And to ALLAH belong the hosts of the heavens and the earth and ALLAH is Mighty, Wise.

048:007 Yusufali  For to Allah belong the Forces of the heavens and the earth; and Allah is Exalted in Power, Full of Wisdom.

048:008 Khan  Verily, We have sent you (O Muhammad SAW) as a witness, as a bearer of glad tidings, and as a warner.

048:008 Maulana  Surely We have sent thee (O Muhammad) as a witness and a bearer of good news and as a warner,

048:008 Pickthtal  Lo! We have sent thee (O Muhammad) as a witness and a bearer of good tidings and a warner,

048:008 Rashad  We have sent you as a witness, a bearer of good news, and a warner.

048:008 Sarwar  We have sent you as a witness, a bearer of glad news, and a warner,

048:008 Shakir  Surely We have sent you as a witness and as a bearer of good news and as a warner,

048:008 Sherali  WE have sent thee as a witness and a bearer of glad tidings and a Warner,

048:008 Yusufali  We have truly sent thee as a witness, as a bringer of Glad Tidings, and as a Warner:

048:009 Khan  In order that you (O mankind) may believe in Allah and His Messenger (SAW), and that you assist and honour him (SAW), and (that you) glorify (Allah's) praises morning and afternoon.

048:009 Maulana  That you may believe in Allah and His Messenger and may aid him and revere him. And (that) you may declare His glory, morning and evening.

048:009 Pickthtal  That ye (mankind) may believe in Allah and His messenger, and may honour Him, and may revere Him, and may glorify Him at early dawn and at the close of day.

048:009 Rashad  That you people may believe in GOD and His messenger, and reverence Him, and observe Him, and glorify Him, day and night.

048:009 Sarwar  That you (people) may believe in God and His Messenger, help, and respect God and glorify Him in the morning and the evening.

048:009 Shakir  That you may believe in ALLAH and HIS Messenger, and may help him, and honour him, and that you may glorify ALLAH morning and evening.

048:009 Sherali  That should believe in ALLAH and HIS Messenger, and may help him, and honour him, and that you may glorify ALLAH morning and evening.

048:009 Yusufali  In order that ye (O men) may believe in Allah and His Messenger, that ye may assist and honour Him, and celebrate His praise morning and evening.
And whoever does not believe in Allah and His Messenger, then surely We have prepared burning fire for the unbelievers.

Those who do not believe in Allah and His Messenger, then We have prepared for them the Fire.

And whoever does not believe in Allah and His Messenger, then surely We have prepared a blazing Fire for the disbelievers.

And whoever does not believe in Allah and His Messenger, then surely We have prepared a blazing Fire for the disbelievers.

And whoever believes in Allah and His Messenger, and what has been revealed to you, and performs good deeds, We will pay him a great reward.

And whoever breaks his [prayer] and fast, then, verily, We have prepared for the disbelievers a Fire.

And whoever breaks his [prayer] and fast, then, verily, We have prepared for the disbelievers a Fire.

And whoever breaks his [prayer] and fast, then, verily, We have prepared a blazing Fire for the disbelievers.

And whoever breaks his [prayer] and fast, then, verily, We have prepared for the disbelievers a blazing Fire.

And whoever breaks his [prayer] and fast, then, verily, We have prepared for the disbelievers a blazing Fire.

And whoever breaks his [prayer] and fast, then, verily, We have prepared for the disbelievers a blazing Fire.

And whoever breaks his [prayer] and fast, then, verily, We have prepared for the disbelievers a blazing Fire.

And whoever breaks his [prayer] and fast, then, verily, We have prepared for the disbelievers a blazing Fire.

And whoever breaks his [prayer] and fast, then, verily, We have prepared for the disbelievers a blazing Fire.

And whoever breaks his [prayer] and fast, then, verily, We have prepared for the disbelievers a blazing Fire.

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And whoever breaks his [prayer] and fast, then, verily, We have prepared for the disbelievers a blazing Fire.

And whoever breaks his [prayer] and fast, then, verily, We have prepared for the disbelievers a blazing Fire.

And whoever breaks his [prayer] and fast, then, verily, We have prepared for the disbelievers a blazing Fire.

And whoever breaks his [prayer] and fast, then, verily, We have prepared for the disbelievers a blazing Fire.
048:014 Khan | And to Allah belongs the sovereignty of the heavens and the earth, He forgives whom He wills, and punishes whom He wills. And Allah is Ever Oft-Forgiving, Most Merciful.

048:014 Maulana | And Allah is the kingdom of the heavens and the earth. He forgives whom He pleases and chastises whom He pleases. And Allah is ever Forgiving, Merciful.

048:014 Pickthtal | And Allah's is the sovereignty of the heavens and the earth. He forgives whom He will, and punisheth whom He will. And Allah is ever Forgiving, Merciful.

048:014 Rashad | To GOD belongs the sovereignty of the heavens and the earth. He forgives whomever He wills, and punishes whomever He wills. GOD is Forgiven, Most Merciful.

048:014 Sarwar | To God belongs the kingdom of the heavens and the earth. He forgives or punishes whomever He wants. God is All-forgiving and All-merciful.

048:014 Shakir | And Allah's is the kingdom of the heavens and the earth; He forgives whom He pleases and punishes whom He pleases, and Allah is Forgiving, Merciful.

048:014 Sherali | And to ALLAH belongs the Kingdom of the heavens and the earth. HE forgives whom HE pleases, and punishes whom he pleases. And ALLAH is Most Forgiving, ever Merciful.

048:014 Yusufali | To Allah belongs the dominion of the heavens and the earth: He forgives whom He wills, and He punishes whom He wills: but Allah is Oft-Forgiving, Most Merciful.

048:015 Khan | Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you," They want to change Allah's Words. Say: "You shall not follow us; thus Allah has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

048:015 Maulana | Those who lagged behind will say, when you set forth to acquire gains: Allow us to follow you. They desire to change the word of Allah. Say: "You shall not follow us. Thus did Allah say before. But they will say: Nay, you are jealous of us. Nay, they understand not but a little.

048:015 Pickthtal | Those who were left behind will say, when ye set forth to capture booty: Let us go with you. They fain would change the verdict of Allah. Say (unto them, O Muhammad): Ye shall not go with us. Thus hath Allah said beforehand. Then they will say: Ye are envious of us. Nay, but they understand not, save a little.

048:015 Rashad | The sedentary who stay behind will say, when you are expected to collect spoils of war, "Let us follow you in this!" They thus wish to alter GOD's words. Say, "You will not follow us. This is GOD's decision." They will then say, "You must be envious of us (for staying behind)." Indeed, they rarely understood anything.

048:015 Sarwar | The laggardly Bedouins will say, "When you leave to collect the spoils, let us follow you." They want to alter the command of God (that only the participating believers are entitled to such benefit). Tell them, 'You can never follow us for such a purpose. God has said before and He will say again (what type of people you are). In fact, you are jealous of us.' The truth is that they understand very little.

048:015 Shakir | Those who are left behind will say when you set forth for the gaining of acquisitions: Allow us (that) we may follow you. They desire to change the world of Allah. Say: By no means shall you follow us; thus did Allah say before. But they will say: Nay! you are jealous of us. Nay! they do not understand but a little.

048:015 Sherali | Those who contrived to be left behind, will say, when you go forth to the spoils to take them, 'Let us follow you.' They seek to change the decree of ALLAH. Say, 'Ye shall not follow us. Thus has ALLAH said beforehand.' Then they will say, 'Nay, but you envy us.' That is not so; in fact they understand not except a little.

048:015 Yusufali | Those who lagged behind (will say), when ye are free to march and take booty in war: 'Permit us to follow you.' They wish to change Allah's decree: Say: 'Not thus will ye follow us: Allah has already declared (this) beforehand;' then they will say, 'But ye are jealous of us.' Nay, but little do they understand (such things).

048:016 Khan | Say (O Muhammad SAW) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allah will give you a fair reward, but if you turn away as you did turn away before, He will punish you with a painful torment."

048:016 Maulana | Say unto those of the dwellers of the desert who lagged behind: You will soon be called against a people of mighty prowess to fight against them until they submit. Then if you obey, Allah will grant you a good reward; but, if you turn back as you turned back before, He will chastise you with a painful chastisement.

048:016 Pickthtal | Say unto those of the wandering Arabs who were left behind: Ye will be called against a folk of mighty prowess, to fight them until they surrender; and if ye obey, Allah will give you a fair reward; but if ye turn away as ye did turn away before, He will punish you with a painful doom.

048:016 Rashad | Say to the sedentary Arabs who stay behind, 'You will be invited to face powerful people and to fight them, unless they submit. If you obey, GOD will reward you with a generous recompense. But if you turn away again, as you did in the past, He will requite you with a painful retribution.'

048:016 Sarwar | Tell the laggardly Bedouins. "You will be called to face strong people whom you will fight right to the end or who will submit to you. If you obey the Messenger, God will give you a good reward. But if you turn away as you did before, God will make you suffer a painful torment.

048:016 Shakir | Say to those of the dwellers of the desert who were left behind: You shall soon be invited (to fight) against a people possessing mighty prowess; you will fight against them until they submit; then if you obey, Allah will grant you a good reward; and if you turn back as you turned back before, He will punish you with a painful punishment.

048:016 Sherali | Say to the desert Arabs who contrived to be left behind, 'You shall be called to fight against a people of mighty valour; you shall fight them until they surrender. Then, if you obey, ALLAH will give you a good reward; but if you turn your backs, as you turned your backs before, HE will punish you with a painful punishment.'

048:016 Yusufali | Say to the desert Arabs who lagged behind: "Ye shall be summoned (to fight) against a people given to vehement war: then shall ye fight, or they shall submit. Then if ye show obedience, Allah will grant you a goodly reward, but if ye turn back as ye did before, He will punish you with a grievous Penalty."
048:017 Yusufali

No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not forth to war). And whosoever obeys Allah and His Messenger (Muhammad SAW), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

048:017 Maulana

There is no blame on the blind, nor is there blame on the lame, nor is there blame on the sick. And whoever obeys Allah and His Messenger, He will cause him to enter Gardens wherein flow rivers. And whoever turns back, He will chastise him with a painful chastisement.

048:017 Pickthal

There is no blame on the blind, nor is there blame on the lame, nor is there blame on the sick (that they go not forth to war). And whoso obeys Allah and His messenger, He will make him enter Gardens wherein flow rivers; and whose turneth back, him will He punish with a painful doom.

048:017 Rashad

The blind is not to be blamed, the crippled is not to be blamed, and the sick is not to be blamed. Those who obey GOD and His messenger, He will admit them into gardens with flowing streams. As for those who turn away, He will requite them with a painful retribution.

048:017 Sarwar

It is not an offense for the blind, the lame, or the sick not to take part in the battle. Whoever obeys God and His messenger will be admitted to the gardens wherein streams flow. God will make whoever turns away suffer a painful torment.

048:017 Shakir

There is no harm in the blind, nor is there any harm in the lame, nor is there any harm in the sick (if they do not go forth); and whoever obeys Allah and His Messenger, He will cause him to enter gardens beneath which rivers flow, and whoever turns back, He will punish him with a painful punishment.

048:017 Sherali

There is no blame on the blind, nor is there blame on the lame, nor is there blame on the sick, if they go not forth to fight. And whoso obeys ALLAH and HIS Messenger, HE will cause them to enter the Gardens beneath which streams flow; but whose turns his back, him will HE punish with a grievous punishment.

048:017 Yusufali

No blame is there on the blind, nor is there blame on the lame, nor on one ill (if he joins not the war): But he that obeys Allah and his Messenger,- (Allah) will admit him to Gardens beneath which rivers flow; and he who turns back, (Allah) will punish him with a grievous Penalty.

048:018

Section 3: More Victories for Islam

048:018 Khan

Indeed, Allah was pleased with the believers when they gave their Bai’a (pledge) to you (O Muhammad SAW) under the tree, He knew what was in their hearts, and He sent down As-Sakinah (calmness and tranquillity) upon them, and He rewarded them with a near victory.

048:018 Maulana

Allah indeed was well pleased with the believers, when they swore allegiance to thee under the tree, and He knew what was in their hearts, so He sent down tranquillity on them and rewarded them with a near victory.

048:018 Pickthal

Allah was well pleased with the believers when they swore allegiance unto thee beneath the tree, and He knew what was in their hearts, and He sent down peace of reassurance on them, and hath rewarded them with a near victory;

048:018 Rashad

GOD is pleased with the believers who pledged allegiance to you under the tree. He knew what was in their hearts and, consequently, He blessed them with contentment, and rewarded them with an immediate victory.

048:018 Sarwar

God is pleased with the believers for their pledge of obedience to you under the tree. He knew whatever was in their hearts, thus, He granted them confidence and rewarded them with an immediate victory.

048:018 Shakir

Certainly Allah was well pleased with the believers when they swore allegiance to you under the tree, and He knew what was in their hearts, so He sent down tranquillity on them and rewarded them with a near victory,

048:018 Sherali

Surely, ALLAH was well-pleased with the believers when they were swearing allegiance to thee under the Tree, and HE knew what was in their hearts, and HE sent down tranquillity on them, and HE rewarded them with a victory at hand.

048:018 Yusufali

Allah's Good Pleasure was on the Believers when they swore Fealty to thee under the Tree: He knew what was in their hearts, and He sent down Tranquillity to them; and He rewarded them with a speedy Victory;

048:019

048:019 Khan

And abundant spoils that they will capture. And Allah is Ever All-Mighty, All-Wise.

048:019 Maulana

And many gains which they will acquire. And Allah is ever Mighty, Wise.

048:019 Pickthal

And much booty that they will capture. Allah is ever Mighty, Wise.

048:019 Rashad

Additionally, they gained many spoils. GOD is Almighty, Most Wise.

048:019 Sarwar

And the booty which they received from it (the Battle). God is Majestic and All-wise.

048:019 Shakir

And many acquisitions which they will take; and Allah is Mighty, Wise.

048:019 Sherali

And great spoils that they will take. ALLAH is Mighty, Wise.

048:019 Yusufali

And many gains will they acquire (besides): and Allah is Exalted in Power, Full of Wisdom.

048:020

048:020 Khan

Allah has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you, that it may be a sign for the believers, and that He may guide you to a Straight Path.

048:020 Maulana

Allah promised you many gains which you will acquire, then He hastened this on for you, and held back the hands of men from you; and that it may be a sign for the believers and that He may guide you on a right path.

048:020 Pickthal

Allah promised you much booty that ye will capture, and hath given you this in advance, and hath withheld men's hands from you, that it may be a token for the believers, and that He may guide you on a right path.

048:020 Rashad

GOD has promised you many spoils that you will gain. He thus advanced some benefits for you in this life, and He has withheld the people's hands of aggression against you, and has rendered this a sign for the believers. He thus guides you in a straight path.

048:020 Sarwar

God has promised that you will receive much booty. He has enabled you to receive this at this time and has protected you from enemies to make it an evidence (of the Truth) for the believers. He will guide you to the right path.

048:020 Shakir

Allah promised you many acquisitions which you will take, then He hastened on this one for you and held back the hands of men from you, and that it may be a sign for the believers and that He may guide you on a right path.

048:020 Sherali

ALLAH has promised you great spoils that you will take and HE has given you this in advance, and has restrained the hands of men from you, that it may be a Sign for the believers, and that HE may guide you on a Straight Path;

048:020 Yusufali

Allah has promised you many gains that ye shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a Sign for the Believers, and that HE may guide you to a Straight Path;
And it is He Who has restrained their hands from you and your hands from them in the valley of Mecca after He had given you victory over them; and Allah is Ever the All-Powerful, the Almighty.

And Allah is Ever the All-Powerful, the Almighty, and Allah is Ever the All-Wise, the All-Knowing.

And Allah is Ever the All-Wise, the All-Knowing, and Allah is Ever the All-Powerful, the Almighty.

And Allah is Ever the All-Powerful, the Almighty, and Allah is Ever the All-Wise, the All-Knowing.

And Allah is Ever the All-Wise, the All-Knowing, and Allah is Ever the All-Powerful, the Almighty.

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And Allah is Ever the All-Wise, the All-Knowing, and Allah is Ever the All-Powerful, the Almighty.

And Allah is Ever the All-Powerful, the Almighty, and Allah is Ever the All-Wise, the All-Knowing.

And Allah is Ever the All-Wise, the All-Knowing, and Allah is Ever the All-Powerful, the Almighty.

And Allah is Ever the All-Powerful, the Almighty, and Allah is Ever the All-Wise, the All-Knowing.

And Allah is Ever the All-Wise, the All-Knowing, and Allah is Ever the All-Powerful, the Almighty.

And Allah is Ever the All-Powerful, the Almighty, and Allah is Ever the All-Wise, the All-Knowing.
They are the ones who disbelieved (in the Oneness of Allah Islamic Monotheism), and hindered you from Al-Masjid-al-Haram (the sacred mosque of Makkah) and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom ye did not know, that you may kill them, and on whose account a sin would have been committed by you (your) knowledge, that Allah might bring into His Mercy whom He will, if they (the believers and the disbelievers) should have been apart, We verily had punished those of them who disbelieved, with painful torment.

It is they who disbelieved and barred you from the Sacred Mosque -- and the offering withheld from reaching its goal. And were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge -- so that Allah may admit to his mercy whom He pleases. Had they been apart, We would surely have chastised those who disbelieved from among them with a painful chastisement.

These it was who disbelieved and barred you from the Inviolable Place of Worship, and barred the offering from reaching its goal. And if it had not been for believing men and believing women, whom ye knew not - lest ye should tread them under foot and thus incur guilt for them unknowingly; that Allah might bring into His mercy whom He will - If (the believers and the disbelievers) had been clearly separated We verily had punished those of them who disbelieved with painful punishment.

It is they who disbelieved and barred you from the Sacred Masjid, and even prevented your offerings from reaching their destination. There were believing men and women (within the enemy camp) whom you did not know, and you were about to hurt them, unknowingly. GOD thus admits into His mercy whomever He wills. If they persist, He will require those among them who disbelieve with a painful retribution.

When those who disbelieved harbored disdain in their hearts the disdain of the days of ignorance, but Allah sent down his tranquillity on His Messenger and the Believers with peaceful contentment, and directed them to uphold the word of righteousness. This is what they well deserved. GOD is fully aware of all things.

It was the disbelievers who kept you from the Sacred Mosque and prevented your sacrificial offering from reaching its proper place. God would not have kept you from fighting the disbelievers, had there not been believing men and women (among them) whom you did not know and whom you might have unknowingly harmed. God did this because He grants mercy to whomsoever He wants. Had they been distinguishable from the believers, We would certainly have punished them with a painful torment.

It is they who disbelieved and turned you away from the Sacred Mosque and (turned off) the offering withheld from arriving at its destined place; and were it not for the believing men and the believing women, whom, not having known, you might have trodden down, and thus something hateful might have afflicted you on their account without knowledge-- so that Allah may cause to enter into His mercy whom He please; had they been widely separated one from another, We would surely have punished those who disbelieved from among them with a grievous punishment.

It is they who disbelieved and barred you from the Sacred Mosque and also prevented the dedicated offerings from reaching their place of sacrifice. And had it not been for some believing men and believing women who were then in Mecca and whom, not having known, you might have trampled down, and thus might have, on their account, incurred an unwitting guilt, HE would have permitted you to fight, but HE withheld you that HE might admit into HIS mercy whom HE will. If they had been clearly separated from the disbelievers, WE would have, surely, punished those of them who disbelieved with a grievous punishment.

They are the ones who denied Revelation and hindered you from the Sacred Mosque and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom ye did not know that ye were trampling down and on whose account a crime would have accrued to you without (your) knowledge, (Allah would have allowed you to force your way, but He held back your hands) that He may admit into HIS mercy whom HE will. If they had been apart, We should certainly have punished the Unbelievers among them with a grievous Punishment.

When those who disbelieved had put in their hearts pride and haughtiness the pride and haughtiness of the time of ignorance, then Allah sent down His Sakinah (calmness and tranquillity) upon His Messenger ( SAW) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allah), and they were well entitled to it and worthy of it. And Allah is the All-Knower of everything.

When those who disbelieved harboured disdain in their hearts the disdain of Ignorance, but Allah sent down his tranquillity on His Messenger and on the believers and made them keep the word of observance of duty, and they were entitled to it and worthy of it. And Allah is ever Knower of all things.

When those who disbelieved had set up in their hearts zealotry, the zealotry of the Age of Ignorance, then Allah sent down His peace of reassurance upon His messenger and upon the believers and imposed on them the word of self-restraint, for they were worthy of it and meet for it. And Allah is Aware of all things.

While those who disbelieved were enraged, and their hearts were filled with the pride of the days of ignorance, GOD blessed His messenger and the believers with peaceful contentment, and directed them to uphold the word of righteousness. This is what they well deserved. GOD is fully aware of all things.

Since the disbelievers held zealous ignorance in their hearts, like that of the pre-Islamic age of darkness, God gave confidence to His Messenger and to the believers, binding them to the principle of piety which they deserve. God has the knowledge of all things.

When those who disbelieved harbored in their hearts (feelings of) disdain, the disdain of (the days of) ignorance, but Allah sent down His tranquillity on His Messenger and on the believers, and made them keep the word of guarding (against evil), and they were entitled to it and worthy of it; and Allah is Cognizant of all things.

When those who disbelieved harboured in their hearts prideful indignation - indignation of the Days of Ignorance, ALLAH sent down HIS tranquillity on HIS Messenger and on the believers, and made them adhere firmly to the principle of righteousness, and they were better entitled to it and more worthy of it. And ALLAH knows everything well.

While the Unbelievers got up in their hearts heat and cant - the heat and cant of ignorance, - Allah sent down His Tranquillity to his Messenger and to the Believers, and made them stick close to the command of self-restraint; and well were they entitled to it and worthy of it. And Allah has full knowledge of all things.
048:027 Khan

Indeed Allah shall fulfil the true vision which He showed to His Messenger (SAW) [i.e. the Prophet SAW saw a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al-Masjid-al-Haram; if Allah wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory.

048:027 Maulana

Allah indeed fulfilled the vision for His Messenger with truth. You shall certainly enter the Sacred Mosque, if Allah please, in security, your heads shaved and hair cut short, not fearing. But He knows what you know not, so He has ordained a near victory before that.

048:027 Pickthale

GOD has fulfilled His messenger's truthful vision: "You will enter the Sacred Masjid, GOD willing, perfectly secure, and you will cut your hair or shorten it (as you fulfill the pilgrimage rituals) there. You will not have any fear. Since He knew what you did not know, He has coupled this with an immediate victory."

048:027 Rashad

GOD has fulfilled His messenger's truthful vision: "You will enter the Sacred Masjid, GOD willing, perfectly secure, and you will cut your hair or shorten it (as you fulfill the pilgrimage rituals) there. You will not have any fear. Since He knew what you did not know, He has coupled this with an immediate victory."

048:027 Sarwar

Certainly Allah had shown to His Messenger the vision with truth: you shall most certainly enter the Sacred Mosque, if Allah pleases, in security, (some) having their heads shaved and (others) having their hair cut short, you will not fear, but He knows what you do not know, so He brought about a near victory before that.

048:027 Sherali

ALLAH, indeed, fulfilled for HIS Messenger the Vision: You shall certainly enter the Sacred Mosque, if ALLAH will, in security, some of you having their heads shaven and others having their hair cut short, you will have no fear. But HE knew what you knew not. HE has, in fact, ordained for you, besides that, a victory near at hand.

048:027 Yusufali

Truly did Allah fulfil the vision for His Messenger: ye shall enter the Sacred Mosque, if Allah wills, with minds secure, heads shaved, hair cut short, and without fear. For He knew what ye knew not, and He granted, besides this, a speedy victory.

048:028 Khan

He it is Who has sent His Messenger (Muhammad SAW) with guidance and the religion of truth (Islam), that He may make it (Islam) superior over all religions. And All-Sufficient is Allah as a Witness.

048:028 Maulana

He it is Who has sent his Messenger with the guidance and the religion of Truth that He may cause it to prevail over all religions. And Allah is enough for a witness.

048:028 Pickthale

He it is Who hath sent His messenger with the guidance and the religion of truth, that He may cause it to prevail over all religion. And Allah sufficeth as a witness.

048:028 Rashad

He is the One who sent His messenger with the guidance and the religion of truth, to make it prevail over all other religions. GOD suffices as a witness.

048:028 Sarwar

It is He who has sent His Messenger with guidance and the true religion to make it prevail over all other religions. God is a Sufficient witness to this Truth."

048:028 Shakir

He it is Who sent His Messenger with the guidance and the true religion that He may make it prevail over all the religions; and Allah is enough for a witness.

048:028 Sherali

HE it is Who has sent HIS Messenger with guidance and the true Religion, That HE may cause it to prevail over all other religions. And sufficient is ALLAH as a Witness.

048:028 Yusufali

It is He Who has sent His Messenger with Guidance and the Religion of Truth, to proclaim it over all religion: and enough is Allah for a Witness.
048:029 Muhammad (SAW) is the Messenger of Allah, and those who are with him are stern to the disbelievers yet kind among themselves. Thou seest them bowing and prostrating themselves, seeking Allah's grace and pleasure. Their marks are on their faces because of the effect of their frequent prostrations. That is their description in the Torah and in the Gospel they are mentioned as the seed which sends forth its shoot, then makes it strong, it then becomes stout and stands firmly on its stem, delighting the sowers that He may enrage the disbelievers with them. Allah has promised those among them who believe, and lead a righteous life, forgiveness and a great reward.

048:029 The Messenger of Allah; and those with him are hard against the disbelievers but tender among themselves. You see them bowing and prostrating, as they seek GOD's blessings and approval. Their marks are on their faces, because of the effect of prostrating. This is the same example as in the Torah. Their example in the Gospel is like plants that grow taller and stronger, and please the farmers. He thus enrages the disbelievers, GOD promises those among them who believe, and lead a righteous life, forgiveness and a great recompense.

048:029 Muhammad is the Messenger of God and those with him are stern to the disbelievers yet kind among themselves. You can see them bowing and prostrating before God, seeking His favors and pleasure. Their faces (foreheads) are marked due to the effect of their frequent prostrations. That is their description in the Torah and in the Gospel they are mentioned as the seed which shoots out its stalk then becomes stronger, harder and stands firm on its stumps, attracting the farmers. Thus, God has described the believers to enrage the disbelievers. God has promised forgiveness and a great reward to the righteously striving believers.

048:029 Muhammad is the Messenger of Allah, and those who are with him are heart against the unbelievers, compassionate among themselves: you will see them bowing down, prostrating themselves, seeking grace from Allah and pleasure; their marks are in their faces because of the effect of prostrations. This is their description in the Torah. And their description in the Gospel is like unto a seed-produce that sends forth its sprout, then makes it strong; it then becomes stout, and stands firm on its stem, pleasing the sowers that HE may cause the disbelievers to boil with rage at the sight of them. ALLAH has promised, unto such of them as believe and do good works, forgiveness and immense reward.

048:029 Muhammad is the messenger of GOD - and those with him are harsh and stern against the disbelievers, but kind and compassionate amongst themselves. You see them bowing and prostrating, as they seek GOD's blessings and approval. Their marks are on their faces, because of the effect of prostrating. That is their likeness in the Torah and their likeness in the Gospel - like as sown corn that sends forth its shoot and strengtheneth it and riseth firm upon its stalk, delighting the sowers - that HE may enrage the disbelievers with (the sight of) them. Allah hath promised, unto such of them as believe and do good works, forgiveness and immense reward.

048:029 O you who believe! Do not put (yourselves) forward before Allah and His Messenger (SAW), and fear Allah. Verily! Allah is All-Hearing, All-Knowing.

048:029 O ye who believe! Be not forward in the presence of Allah and His messenger, and keep your duty to Allah. Surely Allah is Hearing, Knowing.

048:029 O ye who believe! Be not forward in the presence of Allah and His messenger, and keep your duty to Allah. Lo! Allah is Hearer, Knower.

048:029 Believers, do not be presumptuous with the Messenger of God (in your deeds and in your words). Have fear of God; He is All-hearing and All-knowing.

048:029 O you who believe! Do not put (yourselves) forward before Allah and His Messenger; but fear Allah: for Allah is He Who hears and knows all things.
O ye who believe! Raise not your voices above the voice of the Prophet (SAW), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds become vain while you perceive not.

O ye who believe, do not raise your voices above the voice of the prophet, nor shall you shout at him as you shout at each other, lest your works become null while you do not perceive.

Believers, do not raise your voices above the voice of the Prophet, do not be too loud in speaking to him (as you may have been to one another), lest your deeds will be made devoid of all virtue without your realizing it.

O ye who believe! Do not raise your voices above the voice of the Prophet, and do not speak loud to him as you speak loud to one another, lest your deeds became null while you do not perceive.

O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not.

O ye who believe! If an evil doer comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become sorry and remorseful for what you have done.

And if they had waited patiently until thou camest out to them, it would have been better for them. But ALLAH is Most Forgiving, Merciful.

Verily, those who lower their voices in the presence of the Messenger of ALLAH - those are they whose hearts ALLAH has purified for righteousness. For them is forgiveness and immense reward.

Surely those who lower their voices before Allah's Messenger are the ones whose hearts Allah has proved for piety. For them is forgiveness and a great reward.

Those who call out to thee from outside the walls, most of them do not understand.

Lo! those who call thee from behind the private apartments, most of them lack understanding.

Surely those who call on you from outside the walls, most of them do not understand.

Lo! they who subdue their voices in the presence of Allah's Messenger are they whose hearts Allah hath proven unto righteousness. Theirs will be forgiveness and immense reward.

Most of those who call you from behind the private chambers do not have any understanding.

Lo! they who subdue their voices at the messenger of GOD are the ones whose hearts are prepared by GOD to become righteous. They have deserved forgiveness and a great recompense.

Verily, those who lower their voices before Allah's Messenger (SAW), they are the ones whose hearts Allah has tested for piety: for them is Forgiveness and a great Reward.

Surely, those who lower their voices in the presence of the Messenger of GOD are the ones whose hearts GOD has tested for piety. For them is forgiveness and a great reward.

Surely those who lower their voices before Allah's Messenger are they whose hearts Allah has proved for guarding (against evil); they shall have forgiveness and a great reward.

Those who lower their voices in the presence of Allah's Messenger (SAW) - those those are they whose hearts ALLAH has purified for righteousness. For them is forgiveness and immense reward.

And if they had waited patiently until thou couldst come out to them, it would be best for them: but Allah is Oft-Forgiving, Most Merciful.

And had they exercised patience until you had come out, it would have been better for them. God is All-forgiving and All-merciful.

And if they waited patiently until you came out to them, it would certainly be better for them, and Allah is Forgiving, Merciful.

And if they had waited patiently until thou camest out to them, it would be better for them. But ALLAH is Most Forgiving, Merciful.

And if they had waited patiently until thou camest out to them, it would be the best for them: but Allah is Oft-Forgiving, Most Merciful.

And if they had patience till you could come out to them, it would have been better for them. And Allah is Oft-Forgiving. Most Merciful.

And if they had patience till thou came out to them, it would be better for them. And Allah is Forgiving, Merciful.

And had they been patient until you came out to them, it would have been better for them. GOD is Forgiver, Most Merciful.

And had they exercised patience until you had come out, it would have been better for them. God is All-forgiving and All-merciful.

And if they wait patiently until you come out to them, it would certainly be better for them, and Allah is Forgiving, Merciful.

And if they had waited patiently until thou camest out to them, it would be better for them. But ALLAH is Most Forgiving, Merciful.

And if they had waited patiently until thou camest out to them, it would be the best for them: but Allah is Oft-Forgiving, Most Merciful.

O ye who believe! If an evil person comes to you with a news, verify it, lest you harm people in ignorance, and afterwards you become regretful to what you have done.

O ye who believe, if an unrighteous man brings you news, look carefully into it, lest you harm a people in ignorance, then be sorry for what you did.

O ye who believe! If an unrighteous man brings you news, look carefully into it, lest you harm a people in ignorance, then be sorry for what you did.

O ye who believe! If an evil-liver bring you tidings, verify it, lest ye smite some folk in ignorance and afterward repent of what ye did.

O ye who believe! If an evil-liver bring you tidings, verify it, lest ye smite some folk in ignorance and afterward repent of what ye did.

Believers, do not raise your voices above the voice of the Prophet, do not be too loud in speaking to him (as you may have been to one another), lest your deeds will be made devoid of all virtue without your realizing it.

O ye who believe! If an evil doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.

O ye who believe! If an evil doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.

O ye who believe! If an evil doer comes to you with a report, look carefully into it, lest you harm a people in ignorance, then be sorry for what you have done.

O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done.
And know that, among you there is the Messenger of Allah (SAW). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble, but Allah has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allah and His Messenger SAW) hateful to you. These! They are the rightly guided ones.

049:009 Maulana
And know that among you is Allah's Messenger; should he obey you in many a matter, you would surely fall into distress, but Allah has endeared the faith to you and has made it seemly in your hearts, and He has made hateful to you disbelief and transgression and disobedience; these it is that are the followers of a right way.

049:009 Sherali
And know that among you is the Messenger of ALLAH; if he were to follow your wishes in many matters, you would, surely, come to trouble; but ALLAH has endeared the faith to you and has made it look beautiful to your hearts, and HE has made hateful to you unbelief and transgression and disobedience; these is that which doeth wrong till it return to Allah. Then, if it return, make peace between them justly, and act equitably. Lo! Allah loveth the equitable.

049:009 Yusufali
And know that among you is Allah's Messenger: were he, in many matters, to follow your (wishes), ye would certainly fall into misfortune: But Allah has endeared the Faith to you, and has made it beautiful in your hearts, and He has made hateful to you Unbelief, wickedness, and rebellion: such indeed are those who walk in righteousness:--

049:009 Khan
And if two parties or groups among the believers fall to fighting, then make peace between them both, but if one of them rebels against the other, then fight you (all) against that one which rebel until it returns to the command of Allah; then if it complies, then make reconciliation between them justly, and be equitable. Verily! Allah loves those who are equitable.

049:009 Maulana
And if two parties of the believers quarrel, make peace between them. Then if one of them does wrong to the other, fight that which does wrong, till it return to Allah's command. Then, if it returns, make peace between them with justice and act equitably. Surely Allah loves the equitable.

049:009 Pickthal
And if two parties of believers fall to fighting, then make peace between them. And if one party of them doeth wrong to the other, fight that which doeth wrong till it return unto the ordinance of Allah; then, if it return, make peace between them justly, and act equitably. Lo! Allah loveth the equitable.

049:009 Rashad
If two groups of believers fought with each other, you shall reconcile them. If one group aggresses against the other, you shall fight the aggressing group until they submit to GOD's command. Once they submit, you shall reconcile the two groups equitably. You shall maintain justice; GOD loves those who are just.

049:009 Sarwar
If two parties among the believers start to fight against each other, restore peace among them. If one party rebels against the other, fight against the rebellious one until he surrenders to the command of GOD. When he does so, restore peace among them with justice and equality; GOD loves those who maintain justice.

049:009 Shakir
And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongly towards the other, fight that which acts wrongly until it returns to Allah's command; then if it returns, make peace between them with justice and act equitably; surely Allah loves those who act equitably.

049:009 Sherali
And if two parties of believers fight each other, make peace between them; then if after that, one of them transgresses against the other, the party that transgress until it returns to the command of ALLAH. Then if it returns, make peace between them with equity, and act justly. Verily, ALLAH loves the just.

049:009 Yusufali
If two parties among the Believers fall into a quarrel, make ye peace between them: but if one of them transgresses beyond bounds against the other, then fight ye (all) against the one that transgresses until it complies with the command of Allah; but if it complies, then make peace between them with justice, and be fair: for Allah loves those who are fair (and just).

049:010 Khan
The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers, and fear Allah, that you may receive mercy.

049:010 Maulana
The believers are brethren so make peace between your brethren, and keep your duty to Allah that mercy may be had on you.

049:010 Pickthal
The believers are naught else than brothers. Therefore make peace between your brethren and observe your duty to Allah that haply ye may obtain mercy.

049:010 Rashad
The believers are members of one family; you shall keep the peace within your family and reverence GOD, that you may attain mercy.

049:010 Sarwar
The believers are each other's brothers. Restore peace among your brothers. Have fear of God so that perhaps you will receive mercy.

049:010 Shakir
The believers are but brethren, therefore make peace between your brethren and be careful of (your duty to) Allah that mercy may be had on you.

049:010 Sherali
Surely, all believers are brothers. So make peace between your brothers, and fear ALLAH that mercy may be shown to you.

049:010 Yusufali
The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear ALLAH, that ye may receive Mercy.
O ye who believe! Let not a group scoff at another group, it may be that the latter are better than the former; nor let (some) women scoff at other women, it may be that the latter are better than the former, nor defame one another, nor insult one another by nick-names. How bad is it, to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked", etc.]. And whosoever does not repent, then such are indeed Zalimun (wrong-doers, etc.).

O you who believe, let not people laugh at people, perchance they may be better than they; nor let women (laugh) at women, perchance they may be better than they. Neither find fault with your own people, nor call one another by nick-names. Evil is a bad name after faith; and whoso turns not, these is that the iniquitous.

O ye who believe! Let not a folk deride a folk who may be better than they (are), nor let women (deride) women who may be better than they are; neither defame one another, nor insult one another by nick-names. Bad is the name of lewdness after faith. And whoso turneth not in repentance, such are evil-doers.

O you who believe, no people shall ridicule other people, for they may be better than they. Nor shall any women ridicule other women, for they may be better than they. Nor shall you mock one another, or make fun of your names. Evil indeed is the reversion to wickedness after attaining faith. Anyone who does not repent after this, these are the transgressors.

O you who believe! Let not a group of you mock another. Perhaps they are better than you. Let not women mock each other; perhaps one is better than the other. Let not one of you find faults in another nor let anyone of you defame another. How terrible is the defamation after having true faith. Those who do not repent are certainly unjust.

O you who believe! Let not (one) people laugh at (another) people perchance they may be better than they, nor let women (laugh) at (other) women; perchance they may be better than they; and do not find fault with your own people nor call one another by nick-names; evil is a bad name after faith, and whoever does not turn, these is that the unjust.

O ye who believe ! let not one people deride another people, haply they may be better than they, nor let one group of women deride other women, haply they may be better than they. And do not defame your people nor call one another by nick-names. It is an evil thing to be called by bad name after having believed; and those who repent not, such are the wrongdoers.

O ye who believe ! Let not some men among you laugh at others; It may be that the (latter) are better than the (former); Nor let some women laugh at others; It may be that the (latter) are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong.

O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful.

O you who believe, avoid most of suspicion, for surely suspicion in some cases is sin; and spy not let some of you backbite others. Does one of you like to eat the flesh of his dead brother? You abhor it! And keep your duty to Allah, surely Allah is Oft-returning (to mercy), Merciful.

O ye who believe! Shun much suspicion; for lo! some suspicion is a crime. And spy not, neither backbite one another. Would one of you love to eat the flesh of his dead brother? Ye abhor that (so abhor the other)! And keep your duty (to Allah). Lo! Allah is Relenting, Merciful.

O you who believe, you shall avoid any suspicion, for even a little bit of suspicion is sinful. You shall not spy on one another, nor shall you backbite one another; this is as abominable as eating the flesh of your dead brother. You certainly abhor this. You shall observe Allah. God is Oft-Returner, Most Merciful.

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa (i.e. one of the Muttaqun (pious - see V.2:2). Verily, Allah is All-Knowing, All-Aware.

O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the noblest of you with Allah is the most dutiful of you. Allah is All-Knowing, Aware.

O you who believe! Use not base terms among yourselves, nor call each other by nick-names. It is an evil thing to be called by bad name after attaining Faith. Anyone who does not repent after this, these are the transgressors.

O ye who believe ! avoid suspicion, indeed suspicion in some cases is a sin, and spy not let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful.

O ye who believe! Let not one people deride another people, haply they may be better than they, nor let one group of women deride other women, haply they may be better than they. And do not defame your people nor call one another by nick-names. It is an evil thing to be called by bad name after having believed; and those who repent not, such are the wrongdoers.

O ye who believe! Let not some men among you laugh at others; It may be that the (latter) are better than the (former); Nor let some women laugh at others; It may be that the (latter) are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong.

O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful.

O you who believe! Use not base terms among yourselves, nor call each other by nick-names. It is an evil thing to be called by bad name after attaining Faith. Anyone who does not repent after this, these are the transgressors.

O you who believe! Avoid much suspicions, indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who accepts repentance, Most Merciful.
049:014 Khan
The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islam),' for faith has not yet entered your hearts. But if you obey Allah and His Messenger (SAW), He will not decree anything in reward for your deeds. Verily, Allah is Oft-Forgiving, Most Merciful."

049:014 Maulana
The dwellers of the desert say: We believe. Say: You believe not, but say, We submit; and faith has not yet entered into your hearts. And if you obey Allah and His Messenger, He will not diminish aught of your deeds. Surely Allah is Forgiving, Merciful.

049:014 Pickthal
The wandering Arabs say: We believe. Say (unto them, O Muhammad): Ye believe not, but rather say "We submit," for the faith hath not yet entered into your hearts. Yet, if ye obey Allah and His messenger, He will not withhold from you aught of (the reward of) your deeds. Lo! Allah is Forgiving, Most Merciful.

049:014 Rashad
"The Arabs said, "We are Mu'mens (believers)." Say, 'You have not believed; what you should say is, 'We are Muslims (submitters),' until belief is established in your hearts.' If you obey GOD and His messenger, He will not put any of your works to waste. GOD is Forgiver, Most Merciful.

049:014 Sarwar
The bedouin Arabs have said, "We are believers." Tell them, "You are not believers, but you should say that you are Muslims. In fact, belief has not yet entered your hearts. If you obey God and His Messenger, nothing will be reduced from your deeds. God is All-forgiving and All-merciful.

049:014 Shakir
The dwellers of the desert say: We believe. Say: You do not believe but say, We submit; and faith has not yet entered into your hearts; and if you obey Allah and His Messenger, He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful.

049:014 Sherali
The Arabs of the desert say, 'We believe.' Say, 'You have not truly believed yet, but rather say, 'We have submitted, for true faith has not yet entered into your hearts.' But if you obey ALLAH and HIS messenger, HE will not detract anything from your deeds. Surely, ALLAH is Most Forgiving, Merciful.

049:014 Yusufali
The desert Arabs say, "We believe." Say, 'Ye have no faith; but ye (only)say, 'We have submitted our wills to Allah,' For not yet has Faith entered your hearts. But if ye obey Allah and His Messenger, He will not belittle aught of your deeds: for Allah is Oft-Forgiving, Most Merciful.'

049:015
Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful.

049:015 Maulana
The believers are those only who believe in Allah and His Messenger, then they doubt not, and struggle hard with their wealth and their lives in the way of Allah. Such are the truthful ones.

049:015 Pickthal
The (true) believers are those only who believe in Allah and His messenger and afterward doubt not, but strive with their wealth and their lives for the cause of Allah. Such are the sincere.

049:015 Rashad
Mu'mens (believers) are those who believe in GOD and His messenger, then attain the status of having no doubt whatsoever, and strive with their money and their lives in the cause of GOD. These are the truthful ones.

049:015 Sarwar
The believers are those who believe in God and His Messenger, who do not change their belief into doubt and who strive hard for the cause of God with their property and persons. They are the truthful ones.

049:015 Shakir
The believers are only those who believe in Allah and His Messenger then they doubt not and struggle hard with their wealth and their lives in the way of Allah; they are the truthful ones.

049:015 Sherali
The believers are only those who truly believe in ALLAH and HIS Messenger, and then doubt not, but strive with their possessions and their persons in the cause of ALLAH. It is who they are truthful.

049:015 Yusufali
Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of ALLAH: Such are the sincere ones.

049:016
Say: 'Will you inform Allah about your religion? While Allah knows all that is in the heavens and all that is in the earth, and Allah is All-Aware of everything.

049:016 Maulana
Say: Would you apprise Allah of your religion? and Allah knows what is in the heavens and what is in the earth. And Allah is Knower of all things.

049:016 Pickthal
Say (unto them, O Muhammad): Would ye teach Allah your religion, when Allah knoweth all that is in the heavens and all that is in the earth, and Allah is Aware of all things?

049:016 Rashad
Say, "Are you informing GOD about your religion? GOD knows everything in the heavens and the earth. GOD is Omniscient."

049:016 Sarwar
(Muhammad), say, 'Do you teach God about your religion? God knows whatever is in the heavens and the earth. He has the knowledge of all things'.

049:016 Shakir
Say: Do you apprise Allah of your religion, and Allah knows what is in the heavens and what is in the earth; and Allah is Cognizant of all things.

049:016 Sherali
Say, 'Would you acquaint ALLAH with your faith, while ALLAH knows whatever is in the heavens and whatever is in the earth, and ALLAH knows all things full well?'

049:016 Yusufali
Say: 'What! Will ye instruct Allah about your religion? But Allah knows all that is in the heavens and on earth: He has full knowledge of all things.

049:017
They regard as favour upon you (O Muhammad SAW) that they have embraced Islam. Say: 'Count not your Islam as a favour upon me. Nay, but Allah has conferred a favour upon you, that He has guided you to the Faith, if you have indeed are true.

049:017 Maulana
They presume to lay thee under an obligation by becoming Muslims. Say: Lay me not under an obligation by your Islam; rather Allah lays you under an obligation by guiding you to the faith, if you are truthful.

049:017 Pickthal
They make it a favour unto thee (Muhammad) that they have surrendered (unto Him). Say: Deem not your Surrender a favour unto me; but Allah doth confer a favour on you, inasmuch as He hath led you to the Faith, if ye are earnest.

049:017 Rashad
They act as if they are doing you a favor by embracing Submission! Say, 'You are not doing me any favors by embracing Submission. GOD is the One who is doing you a great favor by guiding you to the faith, if you are sincere.'

049:017 Sarwar
(The bedouins tell you that) you owe them (a great deal) for their embracing Islam. Tell them, "You are not doing me any favors by embracing Submission. GOD is the One who is doing you a great favor by guiding you to the faith, if you are sincere.'

049:017 Shakir
The dwellers of the desert say: We believe. Say: You do not believe but say, We submit; and faith has not yet entered into your hearts; and if you obey Allah and His Messenger, He will not diminish aught of your deeds; surely Allah is Forgiving, Merciful.

049:017 Sherali
They impressed on thee as a favour that they have embraced Islam. Say, 'Deem not your embracing Islam as a favour unto me. On the contrary, ALLAH has bestowed a favour upon you in that HE has guided you to the true Faith, if you are truthful.'

049:017 Yusufali
They regard as favour upon you (O Muhammad SAW) that they have embraced Islam. Say: 'Count not your Islam as a favour upon me. Nay, but Allah has conferred a favour upon you that He has guided you to the faith, if ye be true and sincere.
049:018
Verily, Allah knows the unseen of the heavens and the earth. And Allah is the All-Seer of what you do.

049:018
Surely Allah knows the unseen of the heavens and the earth. And Allah is Seer of what ye do.

049:018
Lo! Allah knoweth the Unseen of the heavens and the earth. And Allah is Seer of what ye do.

049:018
GOD knows all the secrets in the heavens and the earth; GOD is Seer of everything you do.

049:018
God knows whatever is unseen in the heavens and in the earth. He is Well Aware of what you do”.

049:018
Surely Allah knows the unseen things of the heavens and the earth; and Allah sees what you do.

049:018
Verily, ALLAH knows the secrets of the heavens and the earth. And ALLAH sees all what you do.

049:018
“Verily Allah knows the secrets of the heavens and the earth: and Allah Sees well all that ye do.”

050:000
Translations of the Qur'an, Chapter 50: QAF (THE LETTER QAF). Total Verses: 45. Revealed At: MAKKA

050:000
In the name of God, Most Gracious, Most Merciful

050:001
Section 1: The Resurrection

050:001
Qaf. [These letters (Qaf, etc.) are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. By the Glorious Qur'an.

050:001
Almighty (God)! By the glorious Qur'an!

050:001
Qaf. By the Glorious Qur'an.

050:001
Q., and the glorious Quran.

050:001
By Qaf and the glorious Quran, (you are the Messenger of God).

050:001
Qaf. I swear by the glorious Quran (that Muhammad is the Messenger of Allah)

050:001
Qaf. WE cite the glorious Qur'an (as a proof that the great Resurrection is sure to take place).

050:001
Qaf. By the Glorious Qur'an (Thou art Allah's Messenger).

050:002
Nay, they wonder that there has come to them a warner (Muhammad SAW) from among themselves. So the disbelievers say: “This is a strange thing!

050:002
Nay, they wonder that there has come to them a warner from among themselves; so the disbelievers say: This is a wonderful thing!

050:002
They found it strange that a warner from among them came to them! The disbelievers said, "This is really strange.

050:002
In fact, it seems odd (to the pagans) that a warner from their own people has come to them. The disbelievers have said, "It is very strange

050:002
Nay! they wonder that there has come to them a warner from among themselves, so the unbelievers say: This is a wonderful thing:

050:002
But they wonder that there has come to them a Warner from among themselves. And the disbelievers say, "This is a strange thing.

050:002
But they wonder that there has come to them a Warner from among themselves. So the Unbelievers say: “This is a wonderful thing!

050:003
"When we are dead and have become dust (shall we be resurrected?) That is a far return.”

050:003
When we die and become dust -- that is a far return.

050:003
Nay, they wonder that a warner has come to them from among themselves; so the disbelievers say: This is a wonderful thing!

050:003
"After we die and become dust, this is impossible.”

050:003
They rejected the truth when it came unto them, therefore they are now in troubled case.

050:003
"What! when we are dead and become dust, we shall be raised up again? That is a return far from possible.

050:003
"What! when we are dead and have become dust, shall we be raised up again? That is a return far from possible.

050:003
"What! when we die and become dust, (shall we live again?) That is a (sort of) return far (from our understanding)."

050:004
We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees).

050:004
We know indeed what the earth diminishes of them and with Us is a book that preserves.

050:004
We know that which the earth taketh of them, and with Us is a recording Book.

050:004
We are fully aware of anyone of them who gets consumed by the earth; we have an accurate record.

050:004
(They will be told,) "Throw into hell every persistent disbelievers,

050:004
We already know how much of them (of their bodies) the earth will consume. With Us there is a Book that contains all records.

050:004
We know indeed what the earth diminishes of them, and with Us is a writing that preserves.

050:004
WE know how much the earth diminishes of them and how much it adds to them, and with Us is a Book that preserves everything.

050:004
We already know how much of them the earth takes away: With Us is a record guarding (the full account).

050:005
Nay, but they have denied the truth (this Qur’an) when it has come to them, so they are in a confused state (can not differentiate between right and wrong).

050:005
Nay, they reject the Truth when it comes to them, so they are in a state of confusion.

050:005
Nay, they have denied the truth when it came unto them, therefor they are now in troubled case.

050:005
They rejected the truth when it came to them; they are utterly confused.

050:005
In fact, they have rejected the truth that has come to them, thus, they live in confusion.

050:005
Nay, they rejected the truth when it came to them, so they are (now) in a state of confusion.

050:005
Nay, they rejected the truth when it came to them, and so they are in a state of confusion.

050:005
But they deny the Truth when it comes to them: so they are in a confused state.

050:006
Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?

050:006
Do they not look at the sky above them? -- how We have made it and adorned it and it has no gaps.

050:006
Have they not then observed the sky above them, how We have constructed it and beautified it, and how there are no rifts therein?

050:006
Have they not looked at the sky above them, and how we constructed it and adorned it, without a flaw?

050:006
Have they not then up to heaven above them how We have made it and adorned it and it has no gaps?

050:006
Do they not look at the sky above them, how WE have made it and adorned it, and there are no flaws in it?

050:006
Do they not look at the sky above them?: How We have made it and adorned it, and there are no flaws in it?
And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants).

And the earth, We have spread it out, and cast therein mountains, and We have made to grow therein every beautiful kind --

And the earth have We spread out, and have flung firm hills therein, and have caused of every lovely kind to grow thereon,

And we created the earth, and scattered on it mountains, and grew in it all kinds of beautiful plants.

And (Have they not seen) how We have spread out the earth, placed on it firm mountains and have made all kinds of flourishing pairs of plants grow?

And the earth, We have made it plain and cast in it mountains and We have made to grow therein all beautiful kinds,

And the earth - We have spread it out, and placed therein firm mountains; and WE have made to grow therein every kind of beautiful species,

And the earth- We have spread it out, and set thereon mountains standing firm, and produced therein every kind of beautiful growth (in pairs)-

An insight and a Reminder for every slave turning to Allah (i.e. the one who believes in Allah and performs deeds of His obedience, and always begs His pardon).

To give sight and as a reminder to every servant who turns (to Allah).

A vision and a reminder for every penitent slave.

This is an enlightenment, and a reminder for every pious worshiper.

This is a reminder and it sharpens the insight of every servant of God who turns to Him in repentance.

As a means of enlightenment and as a reminder to every servant that turns to US.

To be observed and commemorated by every devoutee turning (to Allah).

And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.

And We send down from the clouds water which is full of blessings, and WE produce therewith gardens and crops,

And We send down from the sky blessed water whereby We give growth unto gardens and the grain of crops,

And We send down from the sky blessed water from the sky to grow gardens, harvestable crops

And We send down from the cloud water abounding in good, then We cause to grow thereby gardens and the grain that is reaped,

And WE send down from the clouds water which is full of blessings, and WE produce therewith gardens and crops,

And We send down from the sky rain charted with blessing, and We produce therewith gardens and Grain for harvests;

And tall palm

And the tall palm

And lofty date

And the tall palm

And We send down from the clouds water abounding in good, then We cause to grow thereby gardens and the grain that is reaped,

And We send down from the sky blessed water whereby We give growth unto gardens and the grain of crops,

And and the dwellers of Ar

As sustenance for (Allah's) slaves. And We give life therewith to a dead land. Thus will be the rising (of the dead).

A sustenance for the servants, and We give life thereby to a dead land. Thus is the rising.

 Provision (made) for men; and therewith We quicken a dead land. Even so will be the resurrection of the dead.

Provisions for the people. And we revive with it dead lands; you are similarly resurrected.

As sustenance for My servants. With this We have brought the dead land back to life. Thus, will also be your resurrection.

As a sustenance for the servants, and We give life thereby to a dead land; thus is the rising.

As a provision for Our servants; and WE quicken thereby a dead land. Even so shall be the Resurrection.

As sustenance for (Allah's) Servants; and We give (new) life therewith to land that is dead: Thus will be the Resurrection.

Denied before them (i.e. these pagans of Makkah who denied you, O Muhammad SAW) the people of Nuh (Noah), and the dwellers of Rass, and the Thamud,

Before them the people of Noah rejected (the Truth) and (so did) the dwellers of Al-Rads and Thamud

The folk of Noah denied (the truth) before them, and (so did) the dwellers at Ar-Rass and (the tribe of) Thamud,

Disbelieving before them were the people of Noah, the dwellers of Russ, and Thamoud.

The people of Noah, dwellers of the Ra's, Thamud.

The people of Nuh and the dwellers of Rass, and Thamoud.

The people of Nuh (Noah), and the dwellers of Rass, and Thamoud.

This is a reminder and it sharpens the insight of every servant of God who turns to Him in repentance.

And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants).
050:014
And the dwellers of the Wood, and the people of Tubba'; everyone of them denied (their) Messengers, so My Threat took effect.

050:014 Maulana
And the dwellers of the grove and the people of Tubba. They all rejected the messengers, so My threat came to pass.

050:014 Pickthall
And the dwellers in the wood, and the folk of Tubba'a: every one denied their messengers, therefore My threat took effect.

050:014 Rashad
And the dwellers of the woods, and the people of Tubba'. All of them disbelieved the messengers and, consequently, My retribution befell them.

050:014 Sarwar
dwellers of the forest, and the people of Tubba' had all rejected the Prophets. Thus, they became subject to Our torment.

050:014 Shakir
And the dwellers of the wood and the people of Tubba. All of them rejected the Messengers with the result that My threatened punishment befell them.

050:014 Yusufali
The Companions of the Wood, and the People of Tubba'; each one of them) rejected the messengers, and My warning was duly fulfilled (in them).

050:015
Were We then tired with the first creation? Nay, They are in confused doubt about a new creation (i.e. Resurrection)?

050:015 Maulana
Were We then fatigued with the first creation? Yet they are in doubt about a new creation.

050:015 Pickthall
Were We then worn out by the first creation? Yet they are in doubt about a new creation.

050:015 Rashad
Were we too burdened by the first creation? Is this why they doubt resurrection?

050:015 Sarwar
Did We fail to accomplish the first creation? Of course, We did not; We have all power over all things. Yet they are confused about a new creation.

050:015 Shakir
Were We then fatigued with the first creation? Yet are they in doubt with regard to a new creation.

050:015 Sherali
Were WE then wearied by the first creation? Nay, but they are in confusion about the new creation.

050:015 Yusufali
Were We then weary with the first Creation, that they should be in confused doubt about a new Creation?

050:016
Section 2: The Resurrection

050:016 Khan
And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).

050:016 Maulana
And certainly We created man, and We know what his mind suggests to him -- and We are nearer to him than his life-vein.

050:016 Pickthall
Verily We created man and We know what his soul whispers to him, and We are nearer to him than his jugular vein.

050:016 Rashad
We created the human, and we know what he whispers to himself. We are closer to him than his jugular vein.

050:016 Sarwar
We swear that We have created the human being and We know what his soul whispers to him. We are closer to him than even his jugular vein.

050:016 Shakir
And certainly We created man, and We know what his mind suggests to him, and We are nearer to him than his life-vein.

050:016 Sherali
And assuredly, WE have created man and WE know what his mind whispers to him, and WE are nearer to him than even his jugular vein.

050:016 Yusufali
It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein.

050:017
( Remember!) that the two receivers (recording angels) receive (each human being after he or she has attained the age of puberty), one sitting on the right and one on the left (to note his or her actions).

050:017 Maulana
When the two receivers receive, sitting on the right and on the left,

050:017 Pickthall
When the two Receivers receive (him), seated on the right hand and on the left,

050:017 Rashad
Two recording (angels), at right and at left, are constantly recording.

050:017 Sarwar
Since the two scribes are sitting on each of his shoulders, he does not utter a word which is not recorded immediately by the watchful scribes.

050:017 Shakir
When the two receivers receive, sitting on the right and on the left.

050:017 Sherali
When the two Recording angels record everything, sitting on his right and on his left;

050:017 Yusufali
Behold, two (guardian angels) appointed to learn (his doings) learn (and noted them), one sitting on the right and one on the left.

050:018
Not a word does he (or she) utter, but there is a watcher by him ready (to record it).

050:018 Maulana
He utters not a word but there is by him a watcher at hand.

050:018 Pickthall
He uttereth no word but there is with him an observer ready.

050:018 Rashad
Not an utterance does he utter without an alert witness.

050:018 Sarwar
The human being will certainly experience the agony of death

050:018 Shakir
He utters not a word but there is by him a watcher at hand.

050:018 Sherali
He utters not a word but there is by him a guardian angel ready to record it.

050:018 Yusufali
Not a word does he utter but there is a sentinel by him, ready (to note it).

050:019
And the stupor of death will come in truth. "This is what you have been avoiding!"

050:019 Maulana
And the stupor of death comes in truth; that is what thou wouldst shun.

050:019 Pickthall
And the agony of death cometh in truth. (And it is said unto him): This is that which thou wast wont to shun.

050:019 Rashad
Finally, the inevitable coma of death comes; this is what you tried to evade.

050:019 Sarwar
and (the human being will be told), "This is what you had been trying to run away from".

050:019 Shakir
And the stupor of death will come in truth; that is what you were trying to escape.

050:019 Sherali
And the stupor of death, certainly comes. "this is what thou wast striving to run from.'

050:019 Yusufali
And the stupor of death will bring Truth (before his eyes): "This was the thing which thou wast trying to escape!"

050:020
And the Trumpet will be blown, that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection).

050:020 Maulana
And the trumpet is blown. That is the day of threatening.

050:020 Pickthall
And the trumpet is blown. This is the threatened Day.

050:020 Rashad
The horn is blown; this is the promised day.

050:020 Sarwar
The trumpet will certainly be sounded. This will be the day (about which you) were threatened.

050:020 Shakir
And the trumpet shall be blown; that is the day of the threatening.

050:020 Sherali
And the trumpet shall be blown. That will be the Day of Promise;

050:020 Yusufali
And the Trumpet shall be blown: that will be the Day whereof Warning (had been given).
And every person will come forth along with an angel to drive him, and an angel to bear witness.

And every soul comes, with it a driver and a witness.

Every soul will be accompanied by an angel behind him and another as a witness.

And every soul shall come, with it a driver and a witness.

And there will come forth every soul: with each will be an angel to drive, and an angel to bear witness.

(Will it be said to the sinners): "Indeed you were heedless of this, now We have removed your covering, and sharp is your sight this Day!"

Thou wast indeed heedless of this, but now We have removed from thee thy veil, so thy sight is sharp this day.

(And unto the evil-doer it is said): Thou wast in heedlessness of this. Now We have removed from thee thy covering, and piercing is thy sight this day.

You used to be oblivious to this. We now remove your veil; today, your vision is (as strong as) steel.

(He will be told), "You were completely warned, and we have removed the veil from your eyes and your vision will now be sharp and strong.

Certainly you were heedless of it, but now We have removed from you your veil, so your sight today is sharp.

Then We shall say, 'Thou wast heedless of this; now WE have removed from thee thy veil, and keen is thy sight this day.'

(It will be said): "Thou wast heedless of this; now have We removed thy veil, and sharp is thy sight this Day!"

And his companion will say: "Here is (this Record) ready with me!"

And his companion will say: This is what is ready with me.

The companion said, "Here is my formidable testimony."

His (angelic) companion will say, "(Lord), the record of his deeds is with me and is all ready".

His companion shall say: This is what is ready with me.

And his companion will say, 'This is what I have ready of his record.'

And his Companion will say: 'Here is (his Record) ready with me!'

"Hinderer of good, transgressor, doubter,"

Forbidder of good, exceeder of limits, doubter,

Forbidder of good, exceeder of limits, doubter,

Hinderer of good, transgressor, doubter,

"Who set up another god beside Allah, so do, ye twain, cast him into the severe torment.'

"Who sets up another god with Allah, then (both of you) cast him in the severe torment."

"Hinderer of good, transgressor, doubter,"

Who forbade what was good, transgressed all bounds, cast doubts and suspicions;

"Who set up another ilah (god) with Allah, then (both of you) cast him into the severe torment."

Who sets up another god beside ALLAH, so do, ye twain, cast him into the severe torment."

"Who set up another god beside Allah, so do, ye twain, cast him into the severe torment."

"Who set up another god beside Allah: Throw him into severe retribution.

"Who set up another god with Allah, so do cast him into severe retribution."

"Who forbade what was good, transgressed all bounds, cast doubts and suspicions;"

"Who set up another ilah (god) with Allah, then (both of you) cast him in the severe torment."

Who sets up another god with Allah, so do cast him into severe chastisement.

"Who set up another god beside ALLAH, so do, ye twain, cast him into the severe torment.'

"Who set up another ilah (god) with Allah, then (both of you) cast him in the severe torment."

Who sets up another god beside ALLAH, so do, ye twain, cast him into the severe torment."

"Who set up another god beside Allah: Throw him into severe retribution."

He will say: "Dispute not in front of Me, I had already, in advance, sent you the threat.

He will say: "Dispute not in My presence, and indeed I gave you warning beforehand.

He said, 'Do not feud in front of Me; I have sufficiently warned you.

The Lord will say, 'Do not argue in My presence: I had certainly sent you a warning.

He will say: Do not quarrel in My presence, and indeed I gave you the threatening beforehand:

ALLAH will say, 'Quarrel not in MY presence; I gave you the warning beforehand, and kept you an advance warning.

He will say: 'Dispute not with each other in My Presence: I had already in advance sent you Warning.
050:029 Khan  The Sentence that comes from Me cannot be changed, and I am not unjust (to the least) to the slaves.
050:029 Maulana  My sentence cannot be changed, nor am I in the least unjust to the servants.
050:029 Pickthal  The sentence that cometh from Me cannot be changed, and I am in no wise a tyrant unto the slaves.
050:029 Rashad "Nothing can be changed now. I am never unjust towards the people."
050:029 Sarwar  No word is to be exchanged in My presence. I am not unjust to My servants."
050:029 Shakir  My word shall not be changed, nor am I in the least unjust to the servants.
050:029 Sherali  'The sentenced passed by ME cannot be changed, and I am not in the least unjust to MY servants.'
050:029 Yusufali  "The Word changes not before Me, and I do not the least injustice to My Servants."
050:030  
050:030 Section 3: The Resurrection
050:030 Khan  On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?"
050:030 Maulana  On the day when We say to hell: Art thou filled up? And it will say: Are there any more? 
050:030 Pickthal  On the day when We say unto hell: Art thou filled? and it saith: Can there be more to come?
050:030 Rashad  That is the day when we ask Hell, "Have you had enough?" It will say, "Give me more."
050:030 Sarwar  On that day We shall ask hell, 'Are you full?' It will say, 'Are there any more?'
050:030 Shakir  On the day that We will say to hell: Are you filled up? And it will say: Are there any more?
050:030 Sherali  On that day WE will say to Hell, 'Art thou filled up?' And it will answer, 'Are there any more?'
050:030 Yusufali  One Day We will ask Hell, 'Art thou filled to the full?' It will say, 'Are there any more (to come)??'
050:031  
050:031 Khan  And Paradise will be brought near to the Mutaqun (pious - see V.2:2) not far off.
050:031 Maulana  And the Garden is brought near for those who guard against evil -- (it is) not distant.
050:031 Pickthal  And the Garden is brought nigh for those who kept from evil, no longer distant.
050:031 Rashad  Paradise will be offered to the righteous, readily.
050:031 Sarwar  Paradise will be brought near for the pious ones
050:031 Shakir  And the garden shall be brought near to those who guard (against evil), not far off:
050:031 Sherali  And Heaven will be brought near to the righteous, no longer remote.
050:031 Yusufali  And the Garden will be brought nigh to the Righteous,- no more a thing distant.
050:032  
050:032 Khan  (It will be said): 'This is what you were promised, - (it is) for those oft-returning (to Allah) in sincere repentance, and those who preserve their covenant with Allah (by obeying Him in all what He has ordered, and worship none but Allah Alone, i.e. follow Allah's Religion, Islamic Monotheism).
050:032 Maulana  This is what you are promised -- for every one turning (to Allah), keeping (the limits) --
050:032 Pickthal  (And it is said): This is that which ye were promised. (It is) for every penitent and heedful one,
050:032 Rashad  This is what was promised to every repenter, steadfast.
050:032 Sarwar  (and they will be told), 'This is what you were promised. It is for everyone who turned in repentance to God, keeps his promise,
050:032 Shakir  This is what you were promised, (it is) for every one who turns frequently (to Allah), keeps (His limits);
050:032 Sherali  And it will be said, 'This is what was promised to you-- to every one who constantly turned to God and was watchful of his actions,
050:032 Yusufali  (A voice will say): 'This is what was promised for you-- for every one who turned (to Allah) in sincere repentance, who kept (His Law),
050:033  
050:033 Khan  "Who feared the Most Beneficent (Allah) in the Ghaib (unseen): (i.e. in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him - and absolutely free from each and every kind of polytheism),
050:033 Maulana  Who fears the Beneficent in secret, and comes with a penitent heart:
050:033 Pickthal  Who feareth the Beneficent in secret and cometh with a contrite heart.
050:033 Rashad  They reverenced the Most Gracious, in their privacy, and came wholeheartedly.
050:033 Sarwar  feared the Beneficent God in secret, and turned to Him with a repenting heart".
050:033 Shakir  Who fears the Beneficent Allah in secret and comes with a repentant heart:
050:033 Sherali  'Who feared the Gracious God in private and came to HIM with a penitent heart.
050:033 Yusufali  "Who feared (Allah) Most Gracious Unseen, and brought a heart turned in devotion (to Him):
050:034  
050:034 Khan  "Enter you therein in peace and security; this is a Day of eternal life!"
050:034 Maulana  Enter it in peace. That is the day of abiding.
050:034 Pickthal  Enter it in peace. This is the day of immortality.
050:034 Rashad  Enter it in peace; this is the Day of Eternity.
050:034 Sarwar  (They will be told), "Enter Paradise in peace and, therein, you will live forever".
050:034 Shakir  Enter it in peace, that is the day of abiding.
050:034 Sherali  'Enter ye therein in peace. This is the Day of Eternity.'
050:034 Yusufali  "Enter ye therein in Peace and Security; this is a Day of Eternal Life!"
050:035  
050:035 Khan  There they will have all that they desire, and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic swt ).
050:035 Maulana  For them therein is all they wish, and with Us is yet more.
050:035 Pickthal  There they have all that they desire, and there is more with Us.
050:035 Rashad  They get anything they wish therein, and we have even more.
050:035 Sarwar  They will have therein whatever they want and will receive from Us more rewards
050:035 Shakir  They have therein what they wish and with Us is more yet.
050:035 Sherali  They will have therein whatever they desire, and with US is a good deal more.
050:035 Yusufali  There will be for them therein all that they wish, - and more besides in Our Presence.
50:036 Khan  And how many a generation We have destroyed before them, who were stronger in power than them, and (when Our Torment came) they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)?

50:036 Maulana  And how many a generation We destroyed before them who were mightier in prowess than they! so they went about in the lands. Is there a place of refuge?

50:036 Pickthtal  And how many a generation We destroyed before them, who were mightier than these in prowess so that they overran the lands! Had they any place of refuge (when the judgment came)?

50:036 Rashad  Many a generation before them, who were more powerful, we annihilated. They searched the land, did they find an escape?

50:036 Sarwar  How many an ancient town who were much stronger than them (unbelievers) did We destroy. (In vain), they wandered through the land in search of a place of refuge from Our torment.

50:036 Shakir  And how many a generation did We destroy before them who were mightier in prowess than they, so they went about and about in the lands. Is there a place of refuge?

50:036 Sherali  And how many a generation, who were mightier than they in prowess, have WE destroyed before them! But when the punishment came, they went about in the lands, devising plans to escape it. But was there any place of refuge for them?

50:036 Yusufali  But how many generations before them did We destroy (for their sins)- stronger in power than they? Then did they wander through the land: was there any place of escape (for them)?

50:037 Khan  Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.

50:037 Maulana  Surely there is a reminder in this for him who has a heart or he gives ear and is a witness.

50:037 Pickthtal  Lo! therein verily is a reminder for him who hath a heart, or giveth ear with full intelligence.

50:037 Rashad  This should be a lesson for everyone who possesses a mind, or is able to hear and witness.

50:037 Sarwar  This is a reminder for everyone who understands, listens, and sees.

50:037 Shakir  Most surely there is a reminder in this for him who has a heart or he gives ear and is a witness.

50:037 Sherali  Therein, verily, is a reminder for him who has an understanding heart, or, who gives ear and is attentive.

50:037 Yusufali  Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth).

50:038 Khan  And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

50:038 Maulana  And certainly We created the heavens and the earth and what is between them in six periods, and no fatigue touched Us.

50:038 Pickthtal  And verily We created the heavens and the earth, and all that is between them, in six Days, and naught of weariness touched Us.

50:038 Rashad  We have created the heavens and the earth, and everything between them in six days, and no fatigue touched us.

50:038 Sarwar  We created the heavens, the earth, and all that is between them in six days without experiencing any fatigue.

50:038 Shakir  And certainly We created the heavens and the earth and what is between them in six periods and there touched Us not any fatigue.

50:038 Sherali  And, verily, WE created the heavens and the earth and all that is between them in six periods and no weariness touched US.

50:038 Yusufali  We created the heavens and the earth and all between them in Six Days, nor did any sense of weariness touch Us.

50:039 Khan  So bear with patience (O Muhammad SAW) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the Fajr, Zuhur, and 'Asr prayers).

50:039 Maulana  So bear with what they say, and celebrate the praise of thy Lord before the rising of the sun and before the setting.

50:039 Pickthtal  Therefore (O Muhammad) bear with what they say, and hymn the praise of thy Lord before the rising and before the setting of the sun;

50:039 Rashad  Therefore, be patient in the face of their utterances, and praise and glorify your Lord before sunrise, and before sunset.

50:039 Sarwar  (Muhammad), exercise patience against what they say. Glorify your Lord with His praise before sunrise and sunset.

50:039 Shakir  Therefore be patient of what they say, and sing the praise of your Lord before the rising of the sun and before the setting.

50:039 Sherali  So bear with patience what they say, and celebrate the praises of thy Lord, before the rising of the sun and before its setting;

50:039 Yusufali  Bear, then, with patience, all that they say, and celebrate the praises of thy Lord, before the rising of the sun and before (its) setting.

50:040 Khan  And during a part of the night (also), glorify His praises (i.e. Maghrib and 'Isha prayers), and (so likewise) after the prayers [As-Sunnah, Nawafil optional and additional prayers, and also glorify, praise and magnify Allah - Subhan Allah, Alhamdu lillah, Allahu Akbar].

50:040 Maulana  And glorify Him in the night and after prostration.

50:040 Pickthtal  And in the night-time hymn His praise, and after the (prescribed) prostrations.

50:040 Rashad  During the night you shall meditate on His name, and after prostrating.

50:040 Sarwar  Glorify Him during the night and also glorify Him after prostration.

50:040 Shakir  And glorify Him in the night and after the prayers.

50:040 Sherali  And in parts of the night also do thou glorify HIM, and after the prescribed prostrations.

50:040 Yusufali  And during part of the night, (also,) celebrate His praises, and (so likewise) after the postures of adoration.

50:041 Khan  And listen on the Day when the caller will call from a near place,

50:041 Maulana  And listen on the day when the crier cries from a near place --

50:041 Pickthtal  And listen on the day when the crier crieth from a near place,

50:041 Rashad  Prepare for the day when the crier calls from a place that is near.

50:041 Sarwar  Wait for the day when the trumpet will be sounded from a nearby place.

50:041 Shakir  And listen on the day when the crier shall cry from a near place

50:041 Sherali  Hearken ! On the day when the caller will call from a place nearby,

50:041 Yusufali  And listen for the Day when the Caller will call out from a place quiet near,-

50:042 Khan  The Day when they will hear As-Saihah (shout, etc.) in truth, that will be the Day of coming out (from the graves i.e. the Day of Resurrection).

50:042 Maulana  The day when they hear the cry in truth. That is the day of coming forth.

50:042 Pickthtal  The day when they will hear the (Awful) Cry in truth. That is the day of coming forth (from the graves).

50:042 Rashad  When they hear the inevitable cry; that is the day you come out.

50:042 Sarwar  On that day they will certainly hear the sound of the trumpet and that will be the Day of Resurrection.

50:042 Shakir  The day when they shall hear the cry in truth; that is the day of coming forth.

50:042 Sherali  The day when they will hear the inevitable blast; that will be the day of coming forth from the graves.

50:042 Yusufali  The Day when they will hear a (mighty) Blast in (very) truth: that will be the Day of Resurrection.
And those that distribute and apportion by Command;
Then distribute by Our command,
by the angels which distribute the affairs,
Distributing them as commanded.
And those who distribute (blessings) by command, 
And those distributing the Affair!
And those (angels)
And those that flow with ease and gentleness;
Then those (ships) that glide easily,
by the ships which smoothly sail on the oceans,
Bringing provisions.
And those running easily!
And (the ships) that float with ease and gentleness;
Then carry the load,
Then those clouds bearing the load (of minute things in space).
Bearing rain.
And those that bear the load!
And (the clouds) that bear heavy weight of water;
By the (winds) that scatter broadcast;
I swear by the wind that scatters far and wide,
The blowing winds.
By those that winnow with a winnowing
By those scattering broadcast!
We are fully aware of everything they utter, while you have no power over them.
Therefore, remind with this Quran, those who reverence My warnings.
We know best what they say and you cannot compel them. Remind, by way of the Quran, those who have fear of My warnings.
We know best what they say, and you are not one to compel them; therefore remind him by means of the Quran who fears My threat.
We know best what they say; and thou art not one to overawe them by force. So admonish with the Qur'an such as fear My warnings.
Verily, We it is Who give life and cause death; and to Us is the eventual coming —
Surely We give life and cause to die, and to Us is the final destiny.
We are the ones who control life and death; to us is the final destiny.
We give life and cause things to die. To Us all things will return.
And those that distribute and apportion by Command;
Then distribute by Our command,
by the angels which distribute the affairs,
Distributing them as commanded. This is how easy it is for Us to bring about the Day of Resurrection.
The day on which the earth shall cleave asunder under them, they will make haste; that is a gathering together easy to Us.
On the day when the earth is rent asunder, they will quickly come out of their graves. This is the Day of Resurrection.
The day will come when the earth cracks in a hurry, giving rise to them. Such summoning is easy for us to do.
On the day when the earth is rent asunder, they will quickly come out of their graves. This is how easy it is for Us to bring about the Day of Resurrection.
On the Day when the earth shall be cleft, from off them, (they will come out) hastening forth. That will be a gathering, quite easy for Us.
On the day when the earth cleaves asunder from them, hastening forth. That is a gathering easy to Us.
On the day when the earth is rent asunder from them, will quickly come out of their graves. This is how easy it is for Us to bring about the Day of Resurrection.
On the day when the earth is rent asunder, they will quickly come out of their graves. This is how easy it is for Us to bring about the Day of Resurrection.
On the day when the earth is rent asunder, they will quickly come out of their graves. This is how easy it is for Us to bring about the Day of Resurrection.
On the day when the earth is rent asunder from them, they will quickly come out of their graves. This is how easy it is for Us to bring about the Day of Resurrection.
On the day when the earth is rent asunder from them, they will quickly come out of their graves. This is how easy it is for Us to bring about the Day of Resurrection.
On the day when the earth is rent asunder from them, they will quickly come out of their graves. This is how easy it is for Us to bring about the Day of Resurrection.
On the day when the earth is rent asunder from them, they will quickly come out of their graves. This is how easy it is for Us to bring about the Day of Resurrection.
On the day when the earth is rent asunder from them, they will quickly come out of their graves. This is how easy it is for Us to bring about the Day of Resurrection.
On the day when the earth is rent asunder from them, they will quickly come out of their graves. This is how easy it is for Us to bring about the Day of Resurrection.
On the day when the earth is rent asunder from them, they will quickly come out of their graves. This is how easy it is for Us to bring about the Day of Resurrection.
On the day when the earth is rent asunder from them, they will quickly come out of their graves. This is how easy it is for Us to bring about the Day of Resurrection.
On the day when the earth is rent asunder from them, they will quickly come out of their graves. This is how easy it is for Us to bring about the Day of Resurrection.
On the day when the earth is rent asunder from them, they will quickly come out of their graves. This is how easy it is for Us to bring about the Day of Resurrection.
On the day when the earth is rent asunder from them, they will quickly come out of their graves. This is how easy it is for Us to bring about the Day of Resurrection.
On the day when the earth is rent asunder from them, they will quickly come out of their graves. This is how easy it is for Us to bring about the Day of Resurrection.
On the day when the earth is rent asunder from them, they will quickly come out of their graves. This is how easy it is for Us to bring about the Day of Resurrection.
On the day when the earth is rent asunder from them, they will quickly come out of their graves. This is how easy it is for Us to bring about the Day of Resurrection.
On the day when the earth is rent asunder from them, they will quickly come out of their graves. This is how easy it is for Us to bring about the Day of Resurrection.
We are Best Aware of what they say, and thou (O Muhammad SAW) are in no wise a compeller over them (to force them to Belief). But warn by the Quran, him who fears My threat.
We know best what they say, and you (O Muhammad SAW) are not a tyrant over them (to force them to Belief). But warn by the Quran, him who fears My threat.
We know best what they say; and thou art not one to overawe them by force. So admonish with the Qur'an such as fear My warnings.
We know best what they say; and thou art one to overawe them by means of the Qur'an him who fears My threat.
Verily, We it is Who give life and cause death; and to Us is the final Goal-
051:005 Khan  Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds, etc.) is surely true.
051:005 Maulana  What you are promised is surely true,
051:005 Pickthal  Lo! that wherewith ye are threatened is indeed true,
051:005 Rashad  What is promised to you will surely come to pass.
051:005 Sarwar  that what you are promised is certainly true
051:005 Shakir  What you are threatened with is most surely true,
051:005 Sherali  Surely, that which you are promised is true,
051:005 Yusufali  Verily that which ye are promised is true;
051:006 Khan  And verily, the Recompense is sure to happen.
051:006 Maulana  And the Judgment will surely come to pass.
051:006 Pickthal  And lo! the judgment will indeed befall.
051:006 Rashad  The Day of Judgment is inevitable.
051:006 Sarwar  and the Day of Judgment will inevitably take place.
051:006 Shakir  And the judgment must most surely come about.
051:006 Sherali  And Judgment will, surely, come to pass.
051:006 Yusufali  And verily Judgment and Justice must indeed come to pass.
051:007 Khan  By the heaven full of paths,
051:007 Maulana  By the heaven full of paths!
051:007 Pickthal  By the heaven full of paths,
051:007 Rashad  Despite the perfectly created sky.
051:007 Sarwar  By the beautiful heavens,
051:007 Shakir  I swear by the heaven full of ways.
051:007 Sherali  And by the heaven full of tracks,
051:007 Yusufali  By the Sky with (its) numerous Paths,
051:008 Khan  Certainly, you have different ideas (about Muhammad SAW and the Qur'an).
051:008 Maulana  Surely you are of warying opinion --
051:008 Pickthal  Lo! ye, forsooth, are of various opinion (concerning the truth).
051:008 Rashad  You continue to dispute the truth.
051:008 Sarwar  your ideas are confused.
051:008 Shakir  Most surely you are at variance with each other in what you say,
051:008 Sherali  Truly you at variance in what you say.
051:008 Yusufali  Truly ye are in a doctrine discordant,
051:009 Khan  Turned aside therefrom (i.e. from Muhammad SAW and the Qur'an) is he who is turned aside (by the Decree and Preordainment of Allah).
051:009 Maulana  He is turned away from it who would be turned away.
051:009 Pickthal  He is made to turn away from it who is (himself) averse.
051:009 Rashad  Deviating therefrom are the deviators.
051:009 Sarwar  Let whoever wishes, turn away from Our Quran.
051:009 Shakir  He is turned away from it who would be turned away.
051:009 Sherali  He alone is turned away from the truth who is decreed to be turned away.
051:009 Yusufali  Through which are deluded (away from the Truth) such as would be deluded.
051:010 Khan  Cursed be the liars,
051:010 Maulana  Cursed by the liars!
051:010 Pickthal  Accursed be the conjecturers
051:010 Rashad  Woe to the falsifiers.
051:010 Sarwar  Death to those whose opinions are merely baseless conjectures.
051:010 Shakir  Cursed be the liars,
051:010 Sherali  Cursed be the liars,
051:010 Yusufali  Woe to the falsehood-mongers,-
051:011 Khan  Who are under a cover of heedlessness (think not about the gravity of the Hereafter),
051:011 Maulana  Who are in an abyss, neglectful;
051:011 Pickthal  Who are careless in an abyss!
051:011 Rashad  In their blundering, they are totally heedless.
051:011 Sarwar  and who wander in the abyss of confusion.
051:011 Shakir  Who are in a gulf (of ignorance) neglectful;
051:011 Sherali  Who are heedless of truth in the depths of ignorance.
051:011 Yusufali  Those who (flounder) heedless in a flood of confusion:
051:012 Khan  They ask;"When will be the Day of Recompense?"
051:012 Maulana  They ask: When is the day of Judgment?
051:012 Pickthal  They ask: When is the Day of Judgment?
051:012 Rashad  They question the Day of Judgment.
051:012 Sarwar  They ask, "When it will be the Day of Judgment?".
051:012 Shakir  They ask: When is the day of judgment?
051:012 Sherali  They ask, when will the Day of Judgment be?'
051:012 Yusufali  They ask, "When will be the Day of Judgment and Justice?"
On the earth are signs for those who have certainty of faith,

The earth is full of signs for those who are certain.

And in the earth are portents for those whose faith is sure.

And in their wealth and possessions (was remembered) the right of the (needy,) him who asked, and him who (for some reason) was prevented

And in their property was a portion due to him who begs and to him who is denied (good).

They assigned

A portion of their money was set aside for the beggar and the needy.

And in their wealth the beggar and the outcast had due share.

And in their wealth there

Rarely did they sleep the whole night.

They used to sleep but little by night

Taking joy in the things which their Lord gives them, because, before then, they lived a good life.

Taking what their Lord will bestow upon them; for they used to do good before that;

Taking what their Lord gives them; surely they were before this Muhsinun (good-doers) - (see V.2:112).

Taking that which their Lord gives them. Surely they were before that the doers of good.

Taking that which their Lord gave them; for lo! aforetime they were doers of good;

They receive their Lord's rewards, for they used to be pious.

And in the hour of early dawn, they (were found) praying for Forgiveness;

And at dawn they prayed for divine pardon;

And in the morning they asked (Divine) protection.

And in the hours before dawn, they were (found) asking (Allah) for forgiveness,

Taking what their Lord gives them. Surely they were before that the doers of good.

As to the Righteous, they will be in the midst of Gardens and Springs,

But surely, the righteous will be in the midst of gardens and springs,

The pious ones will live amidst gardens and springs,

The righteous have deserved gardens and springs.

Surely those who guard (against evil) shall be in gardens and fountains.

Surely the dutiful are amidst Gardens and fountains,

Verily, the Muttaqun (pious - see V.2:2) will be in the midst of Gardens and Springs (in the Paradise),

Surely the dutiful are amidst Gardens and Springs,
And placed it before them, he said, "Will ye not eat?"

He placed it before them. Then he said, "Why are you not eating?"

Then he turned quickly to his household, brought out a fatted calf,

Then he went apart unto his housefolk so that they brought a fatted calf;

Then he turned to his household, so brought out a roasted calf [as the property of Ibrahim (Abraham) was mainly cows].

Then he turned quickly to his household, brought out a fattened calf,

And placed it before them, (saying): "Will you not eat?"

And placed it before them, saying: "Will ye not eat?"

And he set it before them, saying: Will ye not eat?

And he placed it before them. He said: "Will you not eat?"

And he placed it before them and said, "Will you not eat?"

And placed it before them, (saying): "Will ye not eat?"

And in heaven is your sustenance, and that which you are promised.

And in the heaven is your provision, and that which ye are promised;

And in heaven is your sustenance and that which you are threatened with.

And in heaven is your Sustenance, as (also) that which ye are promised.

Then, by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.

Then, by the Lord of the heavens and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.

So by the Lord of the heavens and the earth, it is as certain as your ability to speak.

By the Lord of the heavens and the earth, it is certainly the truth, just as it is true that you speak.

Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other.

Then, by the Lord of the heavens and the earth, it is certainly the truth, just as it is true that you speak.

Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other.

So by the Lord of the heavens and the earth, it is as true as the fact that ye speak.

And by the Lord of the heaven and the earth! it is most surely the truth, just as you do speak.

And by the Lord of the heavens and the earth, it is the truth, even as (it is true) that ye speak.

Then, by the Lord of heaven and earth, this is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.

Then, by the Lord of the heaven and earth, it is certainly the truth, just as it is true that you speak.

Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other.

Then, by the Lord of the heavens and the earth, it is the truth, even as (it is true) that ye speak.

And by the Lord of the heaven and earth! it is most surely the truth, just as you do speak.

And by the Lord of the heavens and the earth, it is the truth, even as (it is true) that ye speak.

Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other.

Then, by the Lord of the heavens and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.

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Then, by the Lord of the heavens and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.

Then, by the Lord of the heaven and earth, it is certainly the truth, just as it is true that you speak.

Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other.

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Then, by the Lord of the heavens and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.

Then, by the Lord of the heaven and earth, it is certainly the truth, just as it is true that you speak.

Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other.

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Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other.

Then, by the Lord of the heaven and earth, it is certainly the truth, just as it is true that you speak.

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Then, by the Lord of the heavens and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.

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Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other.

Then, by the Lord of the heavens and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.

Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other.

Then, by the Lord of the heavens and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.

Then, by the Lord of the heavens and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.

Then, by the Lord of heaven and earth, this is the very Truth, as much as the fact that ye can speak intelligently to each other.
Then he conceived a fear of them (when they ate not). They said: "Fear not." And they gave him glad tidings of an intelligent son, having knowledge (about Allah and His religion of True Monotheism).

So he conceived a fear of them. They said: Fear not. And they gave him the good news of a boy possessing knowledge.

Then he conceived a fear of them. They said: Fear not! and gave him tidings of (the birth of) a wise son.

He harbored fear of them. They said, "Have no fear," and they gave good news of a knowledgeable son.

He felt to be afraid. They said, "Do not be afraid," and then gave him the glad news of the birth of a knowledgeable son.

So he conceived in his mind a fear on account of them. They said: Fear not. And they gave him the good news of a boy possessing knowledge.

And he conceived a fear of them. They said, 'Fear not.' And they gave him glad tidings of the birth of a son who would be blessed with knowledge.

(When they did not eat), He conceived a fear of them. They said, "Fear not," and they gave him glad tidings of a son endowed with knowledge.

Then his wife came forward with a loud voice, she smote her face, and said: "A barren old woman!"

Then his wife came up in grief, and she smote her face and said: A barren old woman!

Then his wife came forward, making moan, and smote her face, and cried: A barren old woman!

Then his wife came up in great grief, and she struck her face and said: An old barren woman!

Then his wife came forward extremely embarrassed and smote her face and said, 'I am but a barren old woman!'

But his wife came forward (laughing) aloud: she smote her forehead and said: "A barren old woman!"

They said: "Even so says your Lord. Verily, He is the All-Wise, the All-Knower."

They said: Thus says thy Lord. Surely He is the Wise, the Knowing.

They said: Even so saith thy Lord. Lo! He is the Most Wise, the Omniscient.

They said, "This is true but your Lord has said, (that you will have a son); He is All-wise and All-knowing".

They said: Thus says your Lord: Surely He is the Wise, the Knowing.

They said, 'Even so has thy Lord said. Surely, HE is the Wise, the All-Knowing.'

They said, "Even so has thy Lord spoken: and He is full of Wisdom and Knowledge."

They said: "Even so your Lord has said, (that you will have a son); He is All-wise and All-knowing".

They said: "Even so saith thy Lord. Verily, He is the All-Wise, the All-Knower."

They said: This is true but your Lord has said, (that you will have a son); He is All-wise and All-knowing".

They said: Thus says your Lord: Surely He is the Wise, the Knowing.

They said: "Even so says your Lord: He is the Most Wise, the Omniscient."

They said: "And what, O ye Messengers, is your errand (now)?".

[Abraham] said: "And (afterward) what is your errand, O ye who have been sent (from Allah)?

He said: "What are you up to, O messengers?"

They said, "Now what is your errand, O ye who have been sent?"

(When they did not eat) We will send down upon them showers of marked lumps of clay.
And in (the tribe of) A'ad (there is a portent) when we sent the fatal wind against them. So We took him and his forces, and hurled them into the sea, while he was to be blamed.

But he turned away in arrogance, and said, “Magician, or a madman!”

But he withdrew (confiding) in his might, and said: A wizard or a madman.

But he turned away on account of his might and said: An enchanter or a madman!

But he turned away in pride of his might, and said, “A sorcerer, or a madman.”

But he turned away from Moses in pride of his might, and said, “He is either a sorcerer, or a madman.”

The Pharaoh and his forces turned away from him, saying, “He is either a magician or an insane person”.

And in Moses (too, there is a portent) when We sent him to Pharaoh with clear authority.

And We left therein a Sign for such as fear the Grievous Penalty.

And We left there a Sign (i.e. the place of the Dead Sea, well-known in Palestine) for those who fear the painful torment.

And We have left there a sign (i.e. the place of the Dead Sea, well-known in Palestine) for those who fear the painful torment.

And We left behind therein a portent for those who fear a painful doom.

And We spared nothing that it reached, but blew it into broken spreads of rotten ruins.

And We spared naught that it reached, but made it (all) as dust.

And We spared naught that it reached, but made it (all) as dust.

And We set it up as a lesson for those who fear the painful retribution.

And in Moses (there is a lesson). We sent him to Pharaoh with manifest proofs.

And We spared naught that it reached, but blew it into broken spreads of rotten ruins.

And in Moses when We sent him to Pharaoh with clear authority.

And in Moses (too, there is a portent) when We sent him to Pharaoh with clear warrant.

And We left therein evidence for those who fear the painful torment.

And We spared naught that it reached, but blew it into broken spreads of rotten ruins.

And in Moses, when We sent him to Pharaoh with clear authority.

And We spared naught that it reached, but blew it into broken spreads of rotten ruins.

And We spared naught that it reached, but blew it into broken spreads of rotten ruins.

And We spared naught that it reached, but blew it into broken spreads of rotten ruins.

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And We spared naught that it reached, but blew it into broken spreads of rotten ruins.

And We spared naught that it reached, but blew it into broken spreads of rotten ruins.
051:043 Khan  And in Thamud (there is also a sign), when they were told: "Enjoy yourselves for a while!"
051:043 Maulana  And in Thamud, when it was said to them: Enjoy yourselves for a while.
051:043 Pickthal  And in (the tribe of) Thamud (there is a portent) when it was told them: Take your ease awhile.
051:043 Rashad  In Thamoud (there is a lesson). They were told, "Enjoy temporarily."
051:043 Sarwar  There is also evidence (of the Truth) in the story of the Thamud, who were told to enjoy themselves for an appointed time.
051:043 Shakir  And in Samooud: When it was said to them: Enjoy yourselves for a while.
051:043 Sherali  And a Sign there was in the story of the tribe of Thamud when it was said to them, `Enjoy yourselves for a while.'
051:043 Yusufali  And in the Thamud (was another Sign); Behold, they were told, `Enjoy (your brief day) for a little while!'
051:044 Khan  But they insolently defied the Command of their Lord, so the Sa'iqah overtook them while they were looking.
051:044 Maulana  But they revolted against the commandment of their Lord, so the punishment overtook them, while they saw.
051:044 Pickthal  But they rebelled against their Lord's decree, and so the thunderbolt overtook them even while they gazed;
051:044 Rashad  They rebelled against the command of their Lord. Consequently, the lightning struck them as they looked.
051:044 Sarwar  They transgressed against the command of their Lord, So a blast of sound struck them and they were unable to do anything but stare.
051:044 Shakir  But they revolted against the commandment of their Lord, so the rumbling overtook them while they saw.
051:044 Sherali  But they rebelled against the command of their Lord. So the thunderbolt overtook them while they gazed;
051:044 Yusufali  But they insolently defied the Command of their Lord: So the stunning noise (of an earthquake) seized them, even while they were looking on.
051:045 Khan  Then they were unable to rise up, nor could they help themselves.
051:045 Maulana  So they were unable to rise up, nor could they defend themselves;
051:045 Pickthal  And they were unable to rise up, nor could they help themselves.
051:045 Rashad  They could never get up, nor were they helped.
051:045 Sarwar  They were unable to stand up, nor were they helped.
051:045 Shakir  So they were not able to rise up, nor could they defend themselves-
051:045 Sherali  And they were not able to rise up, nor were they able to defend themselves.
051:045 Yusufali  Then they could not even stand (on their feet), nor could they help themselves.
051:046 Khan (So were the People of Nuh (Noah) before them. Verily, they were a people who were Fasiqun (rebellious, disobedient to Allah).)
051:046 Maulana  And the people of Noah before. Surely they were a transgressing people.
051:046 Pickthal  And the folk of Noah aforetime. Lo! they were licentious folk.
051:046 Rashad  And the people of Noah before that; they were wicked people.
051:046 Sarwar  The people of Noah who lived before them were also evil doing people.
051:046 Shakir  And the people of Nuh before, surely they were a transgressing people.
051:046 Sherali  And WE destroyed the people of Noah before them; they were a disobedient people.
051:046 Yusufali  So were the People of Noah before them for they wickedly transgressed.
051:047 Khan  Section 3: Judgment is sure
051:047 Maulana  And the heaven, We raised it high with power, and We are Makers of the vast extent.
051:047 Pickthal  We have built the heavens with Our own hands, and, verily, We are the makers of things ample.
051:047 Rashad  We have made the heavens with Our own hands and We expanded it.
051:047 Sarwar  We have made the heavens with Our own hands, and, verily, WE have vast powers.
051:047 Shakir  With power and skill did We construct the Firmament: for it is We Who create the vastness of pace.
051:047 Sherali  And We have built the heaven with might, and We it is Who make the vastness of space thereof.
051:047 Yusufali  And We have built the heavens with Our own hands, and how excellently do WE spread it out.
051:048 Khan  And We have spread out the earth, how Excellent Spreader (thereof) are We!
051:048 Maulana  And the earth, We have spread it out. How well We prepared it!
051:048 Pickthal  And the earth have We laid out, how gracious is the Spreader (thereof)!
051:048 Rashad  And we made the earth habitable; a perfect design.
051:048 Sarwar  We have spread out the earth and how brilliantly it is spread!
051:048 Shakir  And the earth, We have made it a wide extent; how well have We then spread (it) out.
051:048 Sherali  And the earth WE have spread out, and how excellently do WE spread it out !
051:048 Yusufali  And We have spread out the (spacious) earth: How excellently We do spread out!
051:049 Khan  And of everything We have created pairs, that you may remember (the Grace of Allah). 
051:049 Maulana  And of everything We have created pairs that you may be mindful.
051:049 Pickthal  And all things We have created by pairs, that haply ye may reflect.
051:049 Rashad  We created a pair (male and female) of everything, that you may take heed.
051:049 Sarwar  We have created everything in pairs so that perhaps you may take heed.
051:049 Shakir  And of everything We have created pairs that you may be mindful.
051:049 Sherali  And of everything have WE created pairs that you may reflect.
051:049 Yusufali  And of every thing We have created pairs: That ye may receive instruction.
051:050 Khan  So flee to Allah (from His Torment to His Mercy Islamic Monotheism), verily, I (Muhammad SAW) am a plain warner to you from Him.
051:050 Maulana  So flee to Allah. Surely I am a plain warner to you from Him,
051:050 Pickthal  Thereforflee unto Allah; lo! I am a plain warner unto you from him.
051:050 Rashad  You shall escape to GOD. I am sent by Him to you as a manifest Warner.
051:050 Sarwar  (Muhammad), tell them,"Seek refuge in God. I have been sent from Him to plainly warn you.
051:050 Shakir  Therefore fly to Allah, surely I am a plain warner to you from Him.
051:050 Sherali  Flee ye, therefore, unto ALLAH. Surely, I am a plain Warner unto you from Him.
051:050 Yusufali  Hasten ye then (at once) to Allah: I am from Him a Warner to you, clear and open!
51:051 And set not up (or worship) any other ilah (god) along with Allah [Glorified be He (Alone), Exalted above all that they associate as partners with Him], Verily, I (Muhammad SAW) am a plain warner to you from Him.
51:052 Likewise, no Messenger came to those before them, but they said: "A sorcerer or a madman!"
51:053 And make not another an object of worship with Allah: I am from Him a warner to you, clear and open!
51:054 And I have only created Jinns and men, that they may serve Me.
51:055 And continue to remind, for surely the reminder profits the believers.
51:056 And I (Allah) created not the jinns and humans except they should worship Me (Alone).
51:057 Do not set up beside GOD any other god. I am sent by Him to you as a manifest warner.
51:058 Verily, Allah is the All-Provider, Owner of Power, the Most Strong.
051:059 Khan  And verily, for those who do wrong, there is a portion of torment like to the evil portion of torment (which came for) their likes (of old), so let them not ask Me to hasten on!

051:059 Maulana  Surely the lot of the wrongdoers is as was the lot of their companions, so let them not ask Me to hasten on.

051:059 Pickthall  And lo! for those who (now) do wrong there is an evil day like unto the evil day (which came for) their likes (of old); so let them not ask Me to hasten on (that day).

051:059 Rashad  The transgressors have incurred the same fate as their previous counterparts; they should not challenge.

051:059 Sarwar  The unjust will bear a burden like that of their unjust predecessors. Let them not make Me bring immediate punishment upon them.

051:059 Shakir  So surely those who do wrong shall, surely, be like the fate of their fellows of old; so let them not challenge ME to hasten on the punishment.

051:059 Yusufali  For the Wrong-doers, their portion is like unto the portion of their companions, therefore let them not ask Me to hasten (that portion)!

051:060 Khan  Then, woe to those who disbelieve (in Allah and His Oneness Islamic Monotheism) from (that) their Day which they have been promised (for their punishment).

051:060 Maulana  Woe, then, to those who disbelieve because of that day of theirs which they are promised!

051:060 Pickthall  And woe to those who disbelieved from the day that is awaiting them.

051:060 Sarwar  Woe to the disbelievers when the day with which they have been threatened comes!

051:060 Shakir  Woe, then, to those who disbelieve, because of that day of theirs which they have been promised.

051:060 Yusufali  Woe, then, to the Unbelievers, on account of that Day of theirs which they have been promised!

052:001 Khan  By the Mount;

052:001 Maulana  And a Book written

052:001 Pickthall  By the Mount,

052:001 Rashad  Mt. Sinai.

052:001 Sarwar  by the book (Torah) written

052:001 Shakir  I swear by the Mountain,

052:001 Sherali  By the Mount;

052:001 Yusufali  By the Mount (of Revelation);

052:002 Khan  And by the Book Inscribed.

052:002 Maulana  And a Book written

052:002 Pickthall  And a Scripture inscribed

052:002 Rashad  The recorded scripture.

052:002 Sarwar  by the book (Torah) written

052:002 Shakir  And the Book written

052:002 Sherali  And by the Book inscribed

052:002 Yusufali  By a Decree inscribed

052:003 Khan  In parchment unrolled.

052:003 Maulana  On unfolded vellum!

052:003 Pickthall  On fine parchment unrolled,

052:003 Rashad  Published in books.

052:003 Sarwar  on parchment for distribution,

052:003 Shakir  In an outstretched fine parchment,

052:003 Sherali  On parchment unfolded;

052:003 Yusufali  In a Scroll unfolded;

052:004 Khan  And by the Bait-ul-Ma'mur (the house over the heavens parable to the Ka'bah at Makkah, continuously visited by the angels);

052:004 Maulana  And the frequented House,

052:004 Pickthall  And the House frequented,

052:004 Rashad  The frequented Shrine.

052:004 Sarwar  by the established House (Mecca),

052:004 Shakir  And the House (Ka'ba) that is visited.

052:004 Sherali  And by the ever Frequented House;

052:004 Yusufali  By the much-frequented Fane;

052:005 Khan  And by the roof raised high (i.e. the heaven).

052:005 Maulana  And the elevated canopy,

052:005 Pickthall  And the roof exalted,

052:005 Rashad  The exalted ceiling.

052:005 Sarwar  by the high ceiling (heaven),

052:005 Shakir  And the elevated canopy

052:005 Sherali  And by the Elevated Roof;

052:005 Yusufali  By the Canopy Raised High;
052:006 And by the sea kept filled (or it will be fire kindled on the Day of Resurrection).

052:006 And the swollen sea!  

052:006 The sea that is set aflame.  

052:006 And by the swelling ocean,  

052:006 And the swollen sea  

052:006 And by the Swollen Sea;  

052:006 And by the Ocean filled with Swell;  

052:007 Verily, the Torment of your Lord will surely come to pass,

052:007 The chastisement of thy Lord will surely come to pass  

052:007 Lo! the doom of thy Lord will surely come to pass;  

052:007 Your Lord's requital is unavoidable.  

052:007 the torment of your Lord will inevitably take place  

052:007 Most surely the punishment of your Lord will come to pass;  

052:007 The punishment of thy Lord shall, certainly, come to pass.  

052:007 Verily, the Doom of thy Lord will indeed come to pass;  

052:008 There is none that can avert it;

052:008 There is none to avert it;  

052:008 No force in the universe can stop it.  

052:008 and no one will be able to prevent it.  

052:008 There shall be none to avert it;  

052:008 There is none to avert it.  

052:008 There is none can avert it;

052:009 On the Day when the heaven will shake with a dreadful shaking,

052:009 On the day when the heaven will be in a state of commotion,  

052:009 On the day when the heaven will heave with (awful) heaving,  

052:009 The day will come when the sky will violently thunder.  

052:009 On the day when the heavens will swiftly fly  

052:009 On the day when the heaven shall move from side to side  

052:009 On the day when the heaven will be in a state of terrific commotion,  

052:009 On the Day when the firmament will be in dreadful commotion.  

052:010 And the mountains will move away with a (horrible) movement.

052:010 And the mountains will pass away, fleeing.  

052:010 The mountains will be wiped out.  

052:010 and the mountains quickly move.  

052:010 And the mountains shall pass away passing away (altogether).  

052:010 And the mountains shall move fast,  

052:010 And the mountains will fly hither and thither.  

052:011 Then woe that Day to the beliers;

052:011 Woe on that day to the deniers,  

052:011 Then woe that day unto the deniers  

052:011 Woe on that day to the disbelievers -  

052:011 Woe will be to those who rejected the Truth  

052:011 So woe on that day to those who reject (the truth),  

052:011 Then woe that day to those who reject the Truth,  

052:011 Then woe that Day to those that treat (Truth) as Falsehood;-  

052:012 Who are playing in falsehood.

052:012 Who amuse themselves by vain talk.  

052:012 Who play in talk of grave matters;  

052:012 who are in their blundering, heedless.  

052:012 and who indulged in false disputes against (God's revelations).  

052:012 Those who sport entering into vain discourses.  

052:012 Who sportingly indulge in idle talk;  

052:012 That play (and paddle) in shallow trifles.  

052:013 The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing.

052:013 The day when they are driven to hell-fire with violence  

052:013 They will be herded into Gehenna, forcibly.  

052:013 On that day they will be violently pushed into the fire  

052:013 The day on which they shall be driven away to the fire of hell with violence.  

052:013 The day when they shall be trust into the fire of Hell with a violent trust.  

052:013 That Day shall they be thrust down to the Fire of Hell, irresistibly.
052:014 Khan  This is the Fire which you used to belie.
052:014 Maulana  This is the Fire, which you gave the lie to.
052:014 Pickthel (And it is said unto them): This is the Fire which ye were wont to deny.
052:014 Rashad  This is the Fire in which you used to disbelieve.
052:014 Sarwar  and they will be told, "This is the fire which you called a lie.
052:014 Shakir  This is the fire which you used to give the lie to.
052:014 Sherali  And they will be told: 'This is the Fire which you denied as a lie,
052:014 Yusufali  'This., it will be said, 'Is the Fire,- which ye were wont to deny!
052:015 Khan  Is this magic, or do you not see?
052:015 Maulana  Is it magic or do you not see?
052:015 Pickthel  Is this magic, or do ye not see?
052:015 Rashad  Is this magic, or do you not see?
052:015 Sarwar  Is it magic or do you not still see?,
052:015 Shakir  Is it magic then or do you not see?
052:015 Sherali  'Is this then magic, or do you still not see?
052:015 Yusufali  "Is this then a fake, or is it ye that do not see?
052:016 Khan  Taste you therein its heat, and whether you are patient of it or impatient of it, it is all the same. You are only being requited for what you used to do.
052:016 Maulana  Burn in it, then bear (it) patiently, or bear (it) not, it is the same to you. You are requited only for what you did.
052:016 Pickthel  Endure the heat thereof, and whether ye are patient of it or impatient of it is all one for you. Ye are only being paid for what ye used to do.
052:016 Rashad  Suffer the burning. Whether you are patient or impatient, it will be the same for you. This is the just requital for what you did.
052:016 Sarwar  Burn in its heat. It is all the same for you whether you exercise patience or not; This is the recompense for your deeds".
052:016 Shakir  Enter into it, then bear (it) patiently, or do not bear (it) patiently, it is the same to you; you shall be requited only (for) what you did.
052:016 Sherali  'Burn ye therein; and whether you show patience or you show it not, it will be the same for you. You are requited only for what you used to do.'
052:016 Yusufali  "Burn ye therein: the same is it to you whether ye bear it with patience, or not: Ye but receive the recompense of your (own) deeds."
052:017 Khan  Verily, the Muttaqun (pious - see V.2:2) will be in Gardens (Paradise), and Delight.
052:017 Maulana  The dutiful will be surely in Gardens and bliss,
052:017 Pickthel  Lo! those who kept their duty dwell in gardens and delight,
052:017 Rashad  The righteous have deserved gardens and bliss.
052:017 Sarwar  The pious will live in bountiful Paradise,
052:017 Shakir  Surely those who guard (against evil) shall be in gardens and bliss
052:017 Sherali  Verily, the righteous will, surely, be in Gardens and in bliss,
052:017 Yusufali  As to the Righteous, they will be in Gardens, and in Happiness,-
052:018 Khan  Enjoying in that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.
052:018 Maulana  Rejoicing because of what their Lord has given them; and their Lord saved them from the chastisement of the burning Fire.
052:018 Pickthel  Happy because of what their Lord hath given them, and (because) their Lord hath warded off from them the torment of hell-fire.
052:018 Rashad  They enjoy what their Lord has reserved for them; their Lord has spared them the retribution of Hell.
052:018 Sarwar  talking of what they have received from their Lord and of how their Lord has saved them from the torment of hell.
052:018 Shakir  Rejoicing because of what their Lord gave them, and their Lord saved them from the punishment of the burning fire.
052:018 Sherali  Rejoicing in what their Lord will have bestowed on them; and their Lord will save them from the torment of the Fire.
052:018 Yusufali  Enjoying the (Bliss) which their Lord hath bestowed on them, and their Lord shall deliver them from the Penalty of the Fire.
052:019 Khan  "Eat and drink with happiness because of what you used to do."
052:019 Maulana  Eat and drink with pleasure for what you did,
052:019 Pickthel  (And it is said unto them): Eat and drink in health (as a reward) for what ye used to do,
052:019 Rashad  Eat and drink happily, in return for your works.
052:019 Sarwar  They will be told, "Eat and drink to your heart's delight for what you have done".
052:019 Shakir  Eat and drink pleasantly for what you did.
052:019 Sherali  And HE will say to them, 'Eat and drink with happy enjoyment because of what you used to do.'
052:019 Yusufali  (To them will be said:) 'Eat and drink ye, with profit and health, because of your (good) deeds."
052:020 Khan  They will recline (with ease) on thrones arranged in ranks. And We shall marry them to Houris (female, fair ones) with wide lovely eyes.
052:020 Maulana  Reclining on thrones set in lines, and We shall join them to pure; beautiful ones.
052:020 Pickthel  Reclining on ranged couches. And we wed them unto fair ones with wide, lovely eyes.
052:020 Rashad  They relax on luxurious furnishings, and we match them with beautiful spouses.
052:020 Sarwar  They will recline on couches arranged in rows and We shall couple them with maidens with large, lovely eyes.
052:020 Shakir  Reclining on thrones set in lines, and We will unite them to large-eyed beautiful ones.
052:020 Sherali  On that day they will be reclining on couches arranged in rows. And WE shall give them as companions fair maidens, having wide, beautiful eyes.
052:020 Yusufali  They will recline (with ease) on Thrones (of dignity) arranged in ranks; and We shall join them to Companions, with beautiful big and lustrous eyes.
052:021 Khan And those who believe and whose offspring follow them in Faith, to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Everyone is a pledge for what he has earned.

052:021 Maulana And those who believe and whose offspring follow them in faith -- We unite with them their off-spring and We shall deprive them of naught of their work. Every man is pledged for what he does.

052:021 Pickthal And they who believe and whose seed follow them in faith, We cause their seed to join them (there), and We deprive them of nought of their (life's) work. Every man is a pledge for that which he hath earned.

052:021 Rashad For those who believed, and their children also followed them in belief, we will have their children join them. We never fail to reward them for any work. Every person is paid for what he did.

052:021 Sarwar The offspring of the believers will also follow them to Paradise. So shall We join their offspring to them because of their faith. We shall reduce nothing from their deeds. Everyone will be responsible for his own actions.

052:021 Shakir And (as for) those who believe and their offspring follow them in faith, We will unite with them their offspring and We will not diminish to them aught of their work; every man is responsible for what he shall have wrought.

052:021 Sherali And those who believe and whose children follow them in faith - with them will WE join their children. And WE will not diminish anything from the reward of their works. Every man stands pledged for what he has earned.

052:021 Yusufali And those who believe and whose families follow them in Faith,- to them shall We join their families: Nor shall We deprive them (of the fruit) of aught of their works: (Yet) is each individual in pledge for his deeds.

052:022 Khan And We shall provide them with fruit and meat, such as they desire.

052:022 Maulana And We shall aid them with fruit and flesh, as they desire.

052:022 Pickthal And We provide them with fruit and meat such as they desire.

052:022 Rashad We will supply them with fruits and meats that they love.

052:022 Sarwar We shall provide them with fruits and the meat of the kind which they desire.

052:022 Shakir And We will aid them with fruit and flesh such as they desire.

052:022 Sherali And WE shall bestow upon them every kind of fruit and meat such as they will wish for.

052:022 Yusufali And We shall bestow on them, of fruit and meat, anything they shall desire.

052:023 Khan There they shall pass from hand to hand a (wine) cup, free from any Laghw (dirty, false, evil vague talk between them), and free from sin (because it will be legal for them to drink).

052:023 Maulana There they pass therein from one to another a cup, wherein is neither vanity, nor sin.

052:023 Pickthal There they pass from hand to hand a cup wherein is neither vanity nor cause of sin.

052:023 Rashad They will enjoy drinks that are never polluted, and never sinful to drink.

052:023 Sarwar They will pass cups of un-intoxicating and unsinful wine to one another.

052:023 Shakir They shall pass therein from one to another a cup wherein there shall be nothing vain nor any sin.

052:023 Sherali There they will pass from one to another a cup wherein is neither levity nor sin.

052:023 Yusufali They shall there exchange, one with another, a (loving) cup free of frivolity, free of all taint of ill.

052:024 Khan And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

052:024 Maulana And round them go boys of their own, as if they were hidden pearls.

052:024 Pickthal And there go round, waiting on them manservants of their own, as they were hidden pearls.

052:024 Rashad Served them will be servants like protected pearls.

052:024 Sarwar They will be served by youths who will be as beautiful as pearls.

052:024 Shakir And round them shall go boys of theirs as if they were hidden pearls.

052:024 Sherali And there will wait upon them youths of their own, pure as though they were pearls well preserved.

052:024 Yusufali Round about them will serve, (devoted) to them, young male servants (handsome) as Pearls well-guarded.

052:025 Khan And some of them draw near to others, questioning.

052:025 Maulana And they will advance to each other, questioning --

052:025 Pickthal And some of them draw near unto others, questioning.

052:025 Rashad They will meet each other and reminisce among themselves.

052:025 Sarwar They will turn to one another ask questions,

052:025 Shakir And some of them shall advance towards others questioning each other.

052:025 Sherali And they will turn one to another, asking questions.

052:025 Yusufali They will advance to each other, engaging in mutual enquiry.

052:026 Khan Saying: "Aforetime, we were afraid with our families (from the punishment of Allah).

052:026 Maulana Saying: Surely we feared before on account of our families.

052:026 Pickthal Saying: Lo! of old, when we were with our families, we were ever anxious;

052:026 Rashad They will say, "We used to be kind and humble among our people.

052:026 Sarwar saying, "We were afraid while in the world.

052:026 Shakir Saying: Surely we feared before on account of our families;

052:026 Sherali They will say,' Before this, when we were among our families, we were very much afraid of ALLAH's judgment;

052:026 Yusufali They will say: "Aforetime, we were not without fear for the sake of our people.

052:027 Khan "But Allah has been gracious to us, and has saved us from the torment of the Fire.

052:027 Maulana But Allah has been gracious to us and He has saved us from the chastisement of the hot wind.

052:027 Pickthal But Allah hath been gracious unto us and hath preserved us from the torment of the breath of Fire.

052:027 Rashad GOD has blessed us, and has spared us the agony of ill winds.

052:027 Sarwar But God has granted us favors and saved us from the scorching heat of the torment.

052:027 Shakir But Allah has been gracious to us and He has saved us from the punishment of the hot wind:

052:027 Sherali "But ALLAH has been gracious unto us and has saved us from the torment of the scorching blast;

052:027 Yusufali "But Allah has been good to us, and has delivered us from the Penalty of the Scorching Wind.
Let them then produce a recital like unto it, if they speak the truth.

Then let them bring an announcement like it if they are truthful.

Let them produce a discourse like it if they are true.

Then let them produce speech the like thereof, if they are truthful.

Let them produce a discourse like it if they are true in their claim.

Let them then produce a recital like unto it, if (it be) they speak the truth!

Section 2: Opponents are doomed

Therefore, remind and preach (mankind, O Muhammad SAW of Islamic Monotheism). By the Grace of Allah, you are neither a soothsayer, nor a madman.

So remind for, by the grace of thy Lord thou art no soothsayer, nor madman.

Therefor warn (men, O Muhammad SAW of Islamic Monotheism). By the grace of your Lord, you are not a soothsayer, nor a madman.

Therefore continue to remind, for by the grace of your Lord, you are not a soothsayer, or a madman.

So keep on admonishing. By the grace of thy Lord thou art neither a soothsayer, nor a madman.

Therefore proclaim thou the praises (of thy Lord): for by the Grace of thy Lord, thou art no (vulgar) soothsayer, nor art thou one possessed.

Or do they say: "(Muhammad SAW is) a poet! We await for him some calamity by time."

Or do they say: A poet, we wait for him the evil accidents of time.

Or say they: He is only a poet and we are waiting to see him die?!

Or say they: (he is) a poet, (one) for whom we may expect the accident of time?

Or do they say: He is a poet; let us just wait until he is dead."

Or do they say, 'He is only a poet and we are waiting to see him die!!?'.

Or do they say: A poet, we wait for him the evil accidents of time.

Or do they say: He is a poet; we are waiting for some calamity which time will bring upon him?

Or do they say: "A Poet! we await for him some calamity (hatched) by Time!!"

Say thou: "Await ye! I am with you, among the waiters!"

Say, 'Go on waiting; I will wait along with you.'

Say, "Wait, I too am waiting with you."

Say: Wait, for surely I am with you among those who are waiting.

Say thou: 'Await ye! - I too will wait along with you!'

Say (unto them): "Wait! I am with you, among the waiters!"

Say: Wait, I too wait along with you.

Say (unto them): Except (your fill)! Lo! I am with you among the expectant.

Say, "Go on waiting; I will wait along with you."

Say, "Wait, I too am waiting with you."

Say: Wait, for surely I too with you am of those who wait.

Say, 'Await ye then, I am, too, with you among those who are waiting.'

Say thou: 'Await ye! - I too will wait along with you!'

Do their minds command them this [i.e. to tell a lie against you (Muhammad SAW)] or are they people exceeding the bounds (i.e. from Belief in Allah to disbelief).

Or do their understandings bid them this? Or are they an inordinate people?

Do their minds command them to do this, or are they an outrageous folk?

Is it their dreams that dictate their behavior, or are they naturally wicked?

Does their reason tell them to say this or is it because they are a rebellious people?.

Nay! do their understandings bid them this? Or are they an inordinate people?

Does their reason enjoin this upon them or are they a rebellious people?

Is it that their faculties of understanding urge them to this, or are they but a people transgressing beyond bounds?

Is it that their faculties of understanding urge them to this, or are they but a people transgressing beyond bounds?

Or do they say: "He (Muhammad SAW) has forged it (this Qur'an)"? Nay! They believe not!

Or say they: He has forged it. Nay, they have no faith.

Or say they: He hath invented it? Nay, but they will not believe!

Do they say, "He made it all up?" Instead, they are simply disbelievers.

Do they say, "He has falsely invented it (the Quran)?" In fact, they themselves have no faith.

Or do they say: He has forged it. Nay! they do not believe.

Do they say, 'He has forged it?' Nay, but they have no faith.

Or do they say, 'He fabricated the (Message)?' Nay, they have no faith!

Let them then produce a recital like unto it (the Qur'an) if they are truthful.

Then let them bring a saying like it, if they are truthful.

Then let them produce speech the like thereof, if they are truthful.

Let them produce a Hadith like this, if they are truthful.

Let them produce a discourse like it if they are true in their claim.

Then let them bring an announcement like it if they are truthful.

Let them, then produce a discourse like this, if they speak the truth.

Let them then produce a recital like unto it;- If (it be) they speak the truth!
Or that the Unseen in it their hands, an
do they possess knowledge of the unseen, so that they write it down?
Or have they the unseen so that they write (it) down?
Or do they know the future, and have it recorded?
Or possess they the Unseen so that they can write (it) down?
Or that the Ghaib (unseen) is with them, and they write it down?
Do you (Muhammad SAW) ask a wage from them (for your preaching) so that they are burdened with a load of debt?

Or do you ask them for any payment (for your preaching) which they cannot afford?.

Are you asking them for any wage, and they a

Or has He only daughters and ye have sons?

Or has He (Allah) only daughters and you have sons?

Or askest thou a reward from them so that they are over-burdened by a debt? 
Or askest thou (Muhammad) a fee from them so that they are plunged in debt?

Are you asking them for any wage, and they are burdened thereby?

Or do you (Muhammad) ask them for any payment (for your preaching) which they cannot afford?.

Or do you ask them for a reward, so that they are overburdened by a debt?

Do thou ask a reward from them, so that they are weighed down with a load of debt?

Is it that thou dost ask for a reward, so that they are burdened with a load of debt?-

Or that the Ghaib (unseen) is with them, and they write it down?

Or possess they the unseen, so that they write (it) down?

Or possess they the Unseen so that they can write (it) down?

Do they know the future, and have it recorded?

Do they have knowledge of the unseen, thus, are able to predict (the future)?.

Or have they the unseen so that they write (it) down?

Do they possess knowledge of the unseen, so that they write it down?

Or that the Unseen in it their hands, and they write it down?
Or do they intend a plot (against you O Muhammad SAW)? But those who disbelieve (in the Oneness of Allah Islamic Monotheism) are themselves in a plot!

Or do they intend a plot? But those who disbelieve will be the ensnared ones in the plot.

Or seek they to ensnare (the messenger)? But those who disbelieve, they are the ensnared!

Are they plotting and scheming? The disbelievers' schemes backfire against them.

Do they design evil plans? The disbelievers themselves will be snared by their evil plots.

Or do they desire a war? But those who disbelieve shall be the vanquished ones in war.

Do they intend to devise a plot? But the disbelievers themselves will be the victims of their plot.

Or do they intend a plot (against thee)? But those who defy Allah are themselves involved in a Plot!

Or have they an ilah (a god) other than Allah? Glorified be Allah from all that they ascribe as partners (to Him)

Or have they a god other than Allah? Glory be to Allah from what they set up (with Him)!

Or have they any god beside Allah? Glorified be Allah from all that they ascribe as partner (unto Him)!

Do they have another god beside GOD? GOD be glorified, far above having partners.

Do they have another god besides God? God is too exalted to be considered equal to the idols.

Have they a god other than ALLAH? Exalted is ALLAH above all that which they associate with HIM.

Or have they a god other than Allah? Exalted is Allah far above the things they associate with Him!

And if they were to see a piece of the sky falling down, they would say: "Clouds gathered in heaps!"

And if they were to see a portion of the heaven coming down, they would say: Piled-up clouds!

And if they were to see a fragment of the heaven falling, they would say: A heap of clouds.

Even if they were to see a part of the heavens falling down upon them, they would say, "It is only dense cloud".

And if they should see a portion of the heaven coming down, they would say: Piled up clouds.

And if they should see a fragment of the sky falling down, they would say, just clouds piled up.

Were they to see a piece of the sky falling (on them), they would (only) say: "Clouds gathered in heaps!"

So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).

Leave them then till they meet that day of theirs wherein they are smitten with punishment;

Then let them be (O Muhammad), till they meet their day, in which they will be thunder-stricken,

Disregard them until they meet the day when they are struck.

So leave them alone until they face the day when they will be stricken dead from terror

Leave them then till they meet that day of theirs wherein they shall be made to swoon (with terror):

So leave them until they meet that day of theirs, on which they will be thunder-struck;

So leave them alone until they encounter that Day of theirs, wherein they are stricken,

The Day when their plotting shall not avail them at all nor will they be helped (i.e. they will receive their torment in Hell).

The day when their struggle will avail them naught, nor will they be helped.

A day in which their guile will naught avail them, nor will they be helped.

On that day, their schemes will not protect them, nor will they be helped.

And when their evil plans will be of no benefit to them nor will they be helped.

The day on which their struggle shall not avail them aught, nor shall they be helped.

The day when their scheming shall avail them naught, nor shall they be helped.

The Day when their plotting will avail them nothing and no help shall be given them.

The Day when their plotting shall not avail them at all nor will they be helped (i.e. the torment in this world and in their graves) before this, but most of them know not.

And surely for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves) before this, but most of them know not.

And surely for those who do wrong there is a chastisement besides that; but most of them know not.

And verily, for those who do wrong, there is a punishment beyond that. But most of them know not.

Those who transgress suffer retribution here, but most of them do not know.

And surely those who are unjust shall have a punishment besides that (in the world), but most of them do not know.

And, verily, for those who do wrong, there is a punishment besides that. But most of them know not.

And verily, for those who do wrong, there is another punishment besides this: But most of them understand not.

So wait patiently (O Muhammad SAW) for the Decision of thy Lord, for verily, you are under Our Eyes, and glorify the Praises of your Lord when you get up from sleep.

And wait patiently for the judgment of thy Lord, for surely thou art before Our eyes, and celebrate the praise of thy Lord, when thou risest,

So wait patiently (O Muhammad) for thy Lord's decree, for surely thou art in Our sight; and hymn the praise of thy Lord when thou risest,

You shall steadfastly persevere in carrying out your Lord's command - you are in our eyes - and glorify and praise your Lord when you get up.

Wait patiently for the command of thy Lord. We are watching over you. Glorify your Lord when you rise during the night

And wait patiently for the judgment of thy Lord, for surely you are before Our eyes, and sing the praise of your Lord when you rise;

So wait patiently for the judgment of thy Lord; for, assuredly, thou art before Our eyes; and celebrate the praises of thy Lord when thou risest up for prayer,

Now await in patience the command of thy Lord: for verily thou art in Our eyes: and celebrate the praises of thy Lord the while thou standest forth,
And in the night-time, also glorify His Praises, and at the setting of the stars.

And in the night, give Him glory, too, and at the setting of the stars.

A

And in the night-time also hymn His praise, and at the setting of the stars.

Also during the night glorify Him, and at dawn as the stars fade away.

And for part of the night also do thou glorify HIM and at the setting of the stars.

And for part of the night also praise thou Him, and at the retreat of the stars!

In the name of God, Most Gracious, Most Merciful

Your companion (Muhammad SAW) has neither gone astray nor has erred.

Your companion errs not, nor does he deviate.

Your comrade erreth not, nor is deceived;

Your friend (Muhammad) was not astray, nor was he deceived.

your companion is not in error nor has he gone astray.

Your companion does not err, nor does he go astray;

You companion has neither erred, nor has he gone astray,

Your Companion is neither astray nor being misled.

It is only an Inspiration that is inspired.

It is naught but revelation that is revealed --

It is naught save an inspiration that is inspired,

It was divine inspiration.

It is a revelations which has been revealed to him

It is naught but revelation that is revealed,

It is nothing but pure revelation revealed by God.

It is no less than inspiration sent down to him:

He has been taught (this Qur'an) by one mighty in power [Jibrael (Gabriel)].

One Mighty in Power has taught him,

Which one of mighty powers hath taught him,

Dictated by the Most Powerful.

and taught to him

The Lord of Mighty Power has taught him,

The Lord of the Mighty Powers has taught him,

He was taught by one Mighty in Power,

Dhu Mirrah (free from any defect in body and mind), Fastawa [then he (Jibrael - Gabriel) rose and became stable].

The Lord of Strength. So he attained to perfection,

One vigorous; and he grew clear to view

Possessor of all authority. From His highest height.

by the great mighty one (Gabriel),

The Lord of Strength; so he attained completion,

The One Possessor of Powers which manifest themselves repeatedly. So HE settled Himself on the Throne.

Endued with Wisdom: for he appeared (in stately form);
Near the Lote-Tree of the utmost boundary (beyond which none can pass),

And the strong one who appeared on the uppermost horizon.

And HE revealed His Word when he was on the uppermost horizon.

While he was in the highest part of the horizon:

Then he [Jibrail (Gabriel)] approached and came closer,

Then he drew near, drew nearer yet,

Then he drew nigh and came down

He drew nearer by moving down.

He (Gabriel) then came nearer and nearer.

Then he drew near, then he bowed

And ALLAH leaned down towards him.

So did (Allah) convey the Inspiration to His servant [Muhammad SAW through Jibrail (Gabriel)].

And He revealed to His servant what He revealed.

And He revealed to God's servant whatever he wanted.

And He revealed to His servant what He revealed.

And He revealed to His servant that which HE revealed.

And was at a distance of but two bow-lengths or (even) nearer.

And ALLAH leaned down towards him.

Then he drew near, then he bowed

He (Gabriel) then came nearer and nearer.

He drew nearer by moving down.

Then he [Jibrail (Gabriel)] approached and came closer,

While he was in the highest part of the horizon:

And HE revealed His Word when he was on the uppermost horizon.

Until He became, as it were, one chord to two bows, or even less.

Then he approached and came closer,

Then ALLAH leaned down towards him.

He drew nearer by moving down.

Then he [Jibrail (Gabriel)] approached and came closer,

When he was on the uppermost horizon.

The heart lied not (in seeing) what he saw.

The (Prophet's) heart lied not (in seeing) what he (Muhammad SAW) saw.

The heart was not untrue in (making him see) what he saw.

The heart was not untrue in seeing what he saw.

So did (Allah) convey the Inspiration to His slave [Muhammad SAW through Jibrail (Gabriel)].

And it was at a distance of but two bow-lengths or (even) nearer.

And he was as close to him as the distance of two bows, or even less.

And he is in the highest part of the horizon.

And ALLAH leaned down towards him.

And was at a distance of but two bow-lengths or (even) nearer;

And ALLAH leaned down towards him.

And was at a distance of but two bow-lengths or (even) nearer;

And ALLAH leaned down towards him.

And was at a distance of but two bow-lengths or (even) nearer;

And ALLAH leaned down towards him.

And was at a distance of but two bow-lengths or (even) nearer;

And ALLAH leaned down towards him.

And was at a distance of but two bow-lengths or (even) nearer;

And ALLAH leaned down towards him.

And was at a distance of but two bow-lengths or (even) nearer;

And ALLAH leaned down towards him.

And was at a distance of but two bow-lengths or (even) nearer;

And ALLAH leaned down towards him.

And was at a distance of but two bow-lengths or (even) nearer;

And ALLAH leaned down towards him.

And was at a distance of but two bow-lengths or (even) nearer;

And ALLAH leaned down towards him.

And was at a distance of but two bow-lengths or (even) nearer;

And ALLAH leaned down towards him.

And was at a distance of but two bow-lengths or (even) nearer;

And ALLAH leaned down towards him.

And was at a distance of but two bow-lengths or (even) nearer;

And ALLAH leaned down towards him.

And was at a distance of but two bow-lengths or (even) nearer;

And ALLAH leaned down towards him.
053:015 Khan  Near it is the Paradise of Abode.
053:015 Maulana  Near it is the Garden of Abode.
053:015 Pickthal  Nigh unto which is the Garden of Abode.
053:015 Rashad  Where the eternal Paradise is located.
053:015 Sarwar  near which is Paradise.
053:015 Shakir  Near which is the Garden of Eternal abode.
053:015 Yusufali  Near it is the Garden of Abode.
053:016 Khan  When that covered the lote-tree which did cover it!
053:016 Maulana  When that which covers covered the lote-tree;
053:016 Pickthal  When that which shrouded did enshroud the lote-tree,
053:016 Rashad  The whole place was overwhelmed.
053:016 Sarwar  When the tree was covered with a covering,
053:016 Shakir  When that which covers covered the lote-tree;
053:016 Sherali  This was when that, which covers, covered the lote-tree.
053:016 Yusufali  Behold, the Lote-tree was shrouded (in mystery unspeakable!)
053:017 Khan  The sight (of Prophet Muhammad SAW) turned not aside (right or left), nor it transgressed beyond (the) limit (ordained for it).
053:017 Maulana  The eye turned not aside, nor did it exceed the limit.
053:017 Pickthal  The eye turned not aside nor yet was overbold.
053:017 Rashad  The eyes did not waver, nor go blind.
053:017 Sarwar  (Muhammad's) eyes did not deceive him, nor did they lead him to falsehood.
053:017 Shakir  The eye did not turn aside, nor did it exceed the limit.
053:017 Sherali  The eye deviated not, nor did it wander.
053:017 Yusufali  (His) sight never swerved, nor did it go wrong!
053:018 Khan  Indeed he (Muhammad SAW) did see, of the Greatest Signs, of his Lord (Allah).
053:018 Maulana  Certainly he saw of the greatest signs of his Lord.
053:018 Pickthal  Verily he saw one of the greater revelations of his Lord.
053:018 Rashad  He saw great signs of his Lord.
053:018 Sarwar  He certainly saw the greatest (signs) of the existence of his Lord.
053:018 Shakir  Certainly he saw of the greatest signs of his Lord.
053:018 Sherali  Surely, he saw the greatest of the Signs of his Lord.
053:018 Yusufali  For truly did he see, of the Signs of his Lord, the Greatest!
053:019 Khan  Have you then considered Al-Lat, and Al-'Uzza (two idols of the pagan Arabs)
053:019 Maulana  Have you then considered Lat and Uzza,
053:019 Pickthal  Have ye thought upon Al-Lat and Al-Uzza
053:019 Rashad  Compare this with the female idols Allaat and Al-'Uzzah.
053:019 Sarwar  (Can anything as such be considered true) of al-Lat, al-Uzza, 
053:019 Shakir  Have you then considered the Lat and the Uzza,
053:019 Sherali  Now tell me about Lát and Uzzú;
053:019 Yusufali  Have ye seen Lat. and 'Uzza,
053:020 Khan  And Manat (another idol of the pagan Arabs), the other third?
053:020 Maulana  And another, the third, Manat?
053:020 Pickthal  And Manat, the third, the other?
053:020 Rashad  And Manaat, the third one.
053:020 Sarwar  and your third idol al-Manat (whom you considered as God's daughters)?.
053:020 Shakir  And Manat, the third, the last?
053:020 Sherali  And Manát, the third one, another goddess.
053:020 Yusufali  And another, the third (goddess), Manat?
053:021 Khan  Is it for you the males and for Him the females?
053:021 Maulana  Are the males for you and for Him the females?
053:021 Pickthal  Are yours the males and His the females?
053:021 Rashad  Do you have sons, while He has these as daughters?
053:021 Sarwar  Do sons belong to you and daughters to God?
053:021 Shakir  'What! for you the males and for Him the females!
053:021 Sherali  'What ! for you the males and for Him the females?'
053:021 Yusufali  What! for you the male sex, and for Him, the female?
053:022 Khan  That indeed is a division most unfair!
053:022 Maulana  This indeed is an unjust division!
053:022 Pickthal  That indeed were an unfair division!
053:022 Rashad  What a disgraceful distribution!
053:022 Sarwar  This is an unfair distinction!
053:022 Shakir  This indeed is an unjust division!
053:022 Sherali  That, indeed is an unfair division.
053:022 Yusufali  Behold, such would be indeed a division most unfair!
They are not names which ye have named. And the angels, no doubt, are of males and of females. Allah is the [true] Lord of the Worlds.

They have no knowledge thereof. They follow but conjecture. And surely conjecture doth not avail against the truth.

Those who believe not in the Hereafter, name the angels with female names. They have no knowledge about it. They only follow conjecture and the desires of their souls, even though guidance has already come to them from their Lord.

The angels have no knowledge of your secret whispers or your public doubtful actions. But Allah knows all that ye do.

Yea! for Allah is the hereafter and the former. Allah is the Ever-living, and He is the Self-sufficient in reward.

But to Allah belongs the last (the hereafter) and the first (the realm of the world).

Surely those who believe not in the hereafter, name the angels with female names. They follow but conjecture and the desires of their souls, even though guidance has already come to them from their Lord.

They are not the angels in the heavens, whose intercession doth not avail save after Allah has given permission to whom He wills and chooses. Not even the angels in heaven possess authority to intercede. The only ones permitted by Allah are those who act in accordance with His will and approval.

And how many angels are in the heavens, whose intercession doth not avail save after Allah has given permission to whom He wills and chooses. Not even the angels in heaven possess authority to intercede. The only ones permitted by Allah are those who act in accordance with His will and approval.

How many angels are in the heavens whose intercession doth not avail save after Allah has given permission to whom He wills and chooses. Not even the angels in heaven possess authority to intercede. The only ones permitted by Allah are those who act in accordance with His will and approval.

And how many angels are in the heavens whose intercession doth not avail save after Allah has given permission to whom He wills and chooses. Not even the angels in heaven possess authority to intercede. The only ones permitted by Allah are those who act in accordance with His will and approval.

Lo! it is those who disbelieve in the Hereafter who name the angels with the names of females. They have no knowledge about it.

Do they say: What! A single mortal from among us! Shall we follow him? We shall then be in sure error and distress.

How many angels are in the heavens, whose intercession doth not avail save after Allah has given permission to whom He wills and chooses. Not even the angels in heaven possess authority to intercede. The only ones permitted by Allah are those who act in accordance with His will and approval.

And how many angels are in the heavens whose intercession doth not avail save after Allah has given permission to whom He wills and chooses. Not even the angels in heaven possess authority to intercede. The only ones permitted by Allah are those who act in accordance with His will and approval.

Surely those who believe not in the hereafter, name the angels with female names. They follow but conjecture and the desires of their souls, even though guidance has already come to them from their Lord.

And how many angels are in the heavens whose intercession doth not avail save after Allah has given permission to whom He wills and chooses. Not even the angels in heaven possess authority to intercede. The only ones permitted by Allah are those who act in accordance with His will and approval.

And how many angels are in the heavens whose intercession doth not avail save after Allah has given permission to whom He wills and chooses. Not even the angels in heaven possess authority to intercede. The only ones permitted by Allah are those who act in accordance with His will and approval.

But unto Allah belongeth the after (life), and the former.

But to Allah belongs the after (life), and the former.

And how many angels are in the heavens, whose intercession doth not avail save after Allah has given permission to whom He wills and chooses. Not even the angels in heaven possess authority to intercede. The only ones permitted by Allah are those who act in accordance with His will and approval.

Nay, shall man have whatever he desires? Can man have whatever he desires?
053:029
Therefore withdraw (O Muhammad SAW) from him who turns away from Our Reminder (this Qur'an) and desires nothing but the life of this world.

053:029
And to Allah belongs all that is in the heavens and whatever is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).

053:030
Those who avoid great sins and all that is in the earth, that He may requite those who do evil with that which they have done, and reward those who do good with goodness.

053:030
To GOD belongs everything in the heavens and everything on earth. He will requite those who commit evil for their works, and will reward the righteous for their righteousness.

053:031
That is the utmost limit of their knowledge. Verily, thy Lord knows best him who strayed away from His path, and He is Best Aware of him who follows guidance.

053:031
And unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth, that He may requite those who do evil, according to their deeds, and He rewards those who do good, with what is best;

053:032
Therefore withdraw (O Muhammad SAW) from him who turns his back upon Our Reminder, and desires nothing but this world's life.

053:032
And Allah's is what is in the heavens and whatever is in the earth, that He may requite those who do evil according to what they do, and (that) He may reward those who do good with goodness.

053:032
Those who avoid great sins (see the Qur'an, Verses: 6:153) and Al-Fawahish (illegal sexual intercourse, etc.) except the small faults, verify, your Lord is of vast forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So, ascribe not purity to yourselves. He knows best him who fears Allah and keep his duty to Him [i.e. those who are Al-Muttaqun (pious - see V.2:2)].

053:032
Those who avoid great sins and indecency, but the passing idea -- surely thy Lord is Liberal in Forgiving. He knows best when He brings you forth from the earth and when you are embryos in the wombs of your mothers; so ascribe not purity to yourselves. He knows him best who guards against evil.

053:032
They avoid gross sins and transgressions, except for minor offenses. Your Lord's forgiveness is immense. He has been fully aware of you since He initiated you from the earth, and while you were embryos in your mothers' bellies. Therefore, do not exalt yourselves; He is fully aware of the righteous.

053:032
Those who stay away from grave sins and indecency (should know that) for their trivial sins your Lord's forgiveness is vast. He knows best about you. When He created you from the earth and when you were embryos in your mother's womb. Do not consider yourselves very great. God knows best who is the most righteous person.

053:032
Those who avoid great sins and shameful deeds, only (falling into) small faults,- verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth, And when ye are hidden in your mothers' wombs. Therefore justify not yourselves: He knows best who it is that guards against evil.
053:033 Section 3: Allah’s Power manifested in destruction of Falsehood
053:033 Khan Did you (O Muhammad SAW) observe him who turned away (from Islam).
053:033 Maulana Seeest thou him who turns back.
053:033 Pickthal Didst thou (O Muhammad) observe him who turned away?
053:033 Rashad Have you noted the one who turned away?
053:033 Sarwar (Muhammad), have you ever seen the one who has turned away (from guidance),
053:033 Shakir Have you then seen him who turns his back?
053:033 Sherali Seeest thou him who turns away from guidance,
053:033 Yusufali Seeest thou one who turns back,
053:034 Khan And gave a little, then stopped (giving)?
053:034 Maulana And gives a little, then withholds?
053:034 Pickthal And gave a little, then was grudging?
053:034 Rashad Rarely did he give to charity, and then very little.
053:034 Sarwar and grudgingly spends very little for the cause of God?.
053:034 Shakir And gives a little and (then) withholds,
053:034 Sherali And gives a little, and does it grudgingly?
053:034 Yusufali Gives a little, then hardens (his heart)?
053:035 Khan Is with him the knowledge of the unseen so that he sees?
053:035 Maulana Has he the knowledge of the unseen so that he can see?
053:035 Pickthal Hath he knowledge of the Unseen so that he seeth?
053:035 Rashad Did he possess knowledge of the future? Could he see it?
053:035 Sarwar Does he possess the knowledge of the unseen, thus, he sees (all things)?
053:035 Shakir Has he the knowledge of the unseen so that he can see?
053:035 Sherali Has he the knowledge of the unseen, so that he can see his own end?
053:035 Yusufali What! Has he knowledge of the Unseen so that he can see?
053:036 Khan Or is he not informed with what is in the Pages (Scripture) of Musa (Moses),
053:036 Maulana Or has he not been informed of what is in the scriptures of Moses,
053:036 Pickthal Or hath he not had news of what is in the books of Moses
053:036 Rashad Was he not informed of the teachings in the scripture of Moses?
053:036 Sarwar Has not he been informed of the contents of the Book of Moses
053:036 Shakir Or, has he not been informed of what is in the scriptures of Musa?
053:036 Sherali Has he not been informed of what is in the Scriptures of Moses,
053:036 Yusufali Nay, is he not acquainted with what is in the Books of Moses-
053:037 Khan And of Ibrahim (Abraham) who fulfilled (or conveyed) all that (what Allah ordered him to do or convey),
053:037 Maulana And (of) Abraham who fulfilled (commandments)?
053:037 Pickthal And Abraham who paid his debt:
053:037 Rashad And Abraham who fulfilled?
053:037 Sarwar and about Abraham who fulfilled his duty (to God)?
053:037 Shakir And (of) Ibrahim who fulfilled (the commandments):
053:037 Sherali And of Abraham who fulfilled the divine commandments?
053:037 Yusufali And of Abraham who fulfilled his engagements?-
053:038 Khan That no burdened person (with sins) shall bear the burden (sins) of another,
053:038 Maulana That no bearer of a burden bears another's burden:
053:038 Pickthal That no laden one shall bear another's load,
053:038 Rashad No soul bears the sins of another soul,
053:038 Sarwar Certainly no one will bear the responsibility of the sins of another,
053:038 Shakir That no bearer of burden shall bear the burden of another-
053:038 Sherali That no bearer of burden shall bear the burden of another,
053:038 Yusufali Namely, that no bearer of burdens can bear the burden of another;
053:039 Khan And that man can have nothing but what he does (good or bad),
053:039 Maulana And that man can have nothing but what he strives for:
053:039 Pickthal And that man hath only that for which he maketh effort,
053:039 Rashad Every human being is responsible for his own works.
053:039 Sarwar nor can man achieve anything without hard labor.
053:039 Shakir And that man shall have nothing but what he strives for-
053:039 Sherali And that man will have nothing but what he strives for;
053:039 Yusufali That man can have nothing but what he strives for;
053:040 Khan And that his deeds will be seen,
053:040 Maulana And that his striving will soon be seen.
053:040 Pickthal And that his effort will be seen,
053:040 Rashad And everyone's works will be shown.
053:040 Sarwar He will certainly see the result of his labor
053:040 Shakir And that his striving shall soon be seen-
053:040 Sherali And that the result of his striving shall soon be known;
053:040 Yusufali That (the fruit of) his striving will soon come in sight:
053:041  Then he will be recompensed with a full and the best recompense.
053:041  And afterward he will be repaid for it with fullest payment;
053:041  Then they will be paid fully for such works.
053:041  and will be fully recompensed for his deeds.
053:041  Then shall he be rewarded for it with the fullest reward-
053:041  Then will he be rewarded for it with the fullest reward;
053:041  Then will he be rewarded with a reward complete;
053:042  Then he will be recompensed with a full and the best recompense.
053:042  Then he will be rewarded for it with the fullest reward:
053:042  And afterward he will be repaid for it with fullest payment;
053:042  Then they will be paid fully for such works.
053:042  and will be fully recompensed for his deeds.
053:042  Then shall he be rewarded for it with the fullest reward-
053:042  Then will he be rewarded for it with the fullest reward;
053:042  Then will he be rewarded with a reward complete;
053:043  Then he will be recompensed with a full and the best recompense.
053:043  Then he will be rewarded for it with the fullest reward:
053:043  And afterward he will be repaid for it with fullest payment;
053:043  Then they will be paid fully for such works.
053:043  and will be fully recompensed for his deeds.
053:043  Then shall he be rewarded for it with the fullest reward-
053:043  Then will he be rewarded for it with the fullest reward;
053:043  Then will he be rewarded with a reward complete;
This Messenger of Ours is a Warner like the Warners of Old.

This is a warner of the warners of old.

This (Muhammad SAW) is a warner (Messenger) of the (series of) warners (Messengers) of old.

Then which of the gifts of thy Lord, (O man,) wilt thou dispute about?

Which, then, O man, of the bounties of thy Lord wilt thou dispute?

Which of your Lord's benefits will you then dispute about?

About which of the bounties of your Lord can they persistently dispute?.

Which of your Lord's marvels can you deny?

Concerning which then, of the bounties of thy Lord, canst thou dispute?

Which of your Lord's marvels can you deny?

About which of the bounties of your Lord can they persistently dispute?.

Which of your Lord's benefits will you then dispute about?

Then which of the Graces of your Lord (O man!) will you doubt.

Which, then, of thy Lord's benefits wilt thou dispute?

Concerning which then, of the bounties of thy Lord, canst thou dispute?

Which of your Lord's marvels can you deny?

About which of the bounties of your Lord can they persistently dispute?.

Which of your Lord's benefits will you then dispute about?

Then which of the gifts of thy Lord, (O man,) wilt thou dispute about?

This Messenger of Ours is a Warner like the Warners of Old.

This is a Warner, of the series of Warners of Old.
053:057 Khan  The Day of Resurrection draws near,
053:057 Maulana  The near Event draw nigh.
053:057 Pickthall  The threatened Hour is nigh.
053:057 Rashad  The inevitable is imminent.
053:057 Sarwar  The Day of Judgment is drawing nearer.
053:057 Shakir  The Hour of Judgment which was to come has drawn nigh.
053:057 Yusufali  The (Judgment) ever approaching draws nigh:
053:058 Khan  None besides Allah can avert it, (or advance it, or delay it).
053:058 Maulana  There is none besides Allah to remove it.
053:058 Pickthall  None beside Allah can disclose it.
053:058 Rashad  None beside GOD can relieve it.
053:058 Sarwar  No one besides God can rescue a soul from hardship.
053:058 Shakir  There shall be none besides Allah to remove it.
053:058 Sherali  None but ALLAH can avert it.
053:058 Yusufali  No (soul) but Allah can lay it bare.
053:059 Khan  Do you then wonder at this recital (the Qur'an)?
053:059 Maulana  Wonder you then at this announcement?
053:059 Pickthall  Marvel ye then at this statement,
053:059 Rashad  Are you questioning this matter?
053:059 Sarwar  Does this statement seem strange to them
053:059 Shakir  Do you then wonder at this announcement?
053:059 Sherali  Do you, then, wonder at this announcement?
053:059 Yusufali  Do ye then wonder at this recital?
053:060 Khan  And you laugh at it and weep not,
053:060 Maulana  And do you laugh and not weep,
053:060 Pickthall  And laugh and not weep,
053:060 Rashad  Are you laughing, instead of crying?
053:060 Sarwar  and do they laugh instead of weeping,
053:060 Shakir  And will you laugh and not weep?
053:060 Sherali  And do you laugh and weep not,
053:060 Yusufali  And will ye laugh and not weep,-
053:061 Khan  Wasting your (precious) lifetime in pastime and amusements (singing, etc.).
053:061 Maulana  While you sport?
053:061 Pickthall  While ye amuse yourselves?
053:061 Rashad  Are you insisting on your ways?
053:061 Sarwar  indulging in carelessly idle games?,
053:061 Shakir  While you are indulging in varieties.
053:061 Sherali  While you make merry?
053:061 Yusufali  Wasting your time in vanities?
053:062 Khan  So fall you down in prostration to Allah, and worship Him (Alone).
053:062 Maulana  So bow down in prostration before Allah and serve (Him).
053:062 Pickthall  Rather prostrate yourselves before Allah and serve Him.
053:062 Rashad  You shall fall prostrate before GOD, and worship.
053:062 Sarwar  So prostrate yourselves before God and worship him.
053:062 Shakir  So make obeisance to Allah and serve (Him).
053:062 Sherali  So prostrate yourselves before ALLAH and worship HIM.
053:062 Yusufali  But fall ye down in prostration to Allah, and adore (Him)!
054:000 Translations of the Qur'an, Chapter 54: AL-QAMAR (THE MOON), Total Verses: 55. Revealed At: MAKKA
054:000 In the name of God, Most Gracious, Most Merciful
054:001 Section 1: Judgment to overtake opponents
054:001 Khan  The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad SAW to show them a miracle, so he showed them the splitting of the moon).
054:001 Maulana  The hour drew nigh and the moon was rent asunder.
054:001 Pickthall  The hour drew nigh and the moon was rent in twain.
054:001 Rashad  The Hour has come closer, and the moon has split.
054:001 Sarwar  The Hour of Doom is drawing near and the moon is rent asunder.
054:001 Shakir  The hour drew nigh and the moon did rend asunder.
054:001 Sherali  The Hour has drawn nigh, and the moon is rent asunder.
054:001 Yusufali  The Hour (of Judgment) is nigh, and the moon is cleft asunder.
Before them the People of Noah rejected (their messenger): they rejected Our servant, and said, "This is just a powerful magic".

The People of Nuh (Noah) denied (their Messenger) before them, they rejected Our slave and said, "He is an insane person so let us drive him away".

And if they see a Sign, they turn away and say, "This is continuous magic."

And if they see a Sign, they turn away and say: "Strong enchantment!"

And if they behold a portent they turn away and say: "Prolonged illusion."

Then they saw a miracle; but they turned away and said, "Old magic."

Whenever they see a miracle, they turn away from it and say, "This is just a powerful magic".

And if they see a miracle they turn aside and say: "Transcendental magic."

And if they see a Sign, they turn away and say, "An oft-repeated sorcery."

But if they see a Sign, they turn away, and say, "This is (but) transient magic."

They believed (the Verses of Allah, this Qur'an), and followed their own lusts. And every matter will be settled [according to the kind of deeds (for the doer of good deeds, his deeds will take him to Paradise, and similarly evil deeds will take their doers to Hell)].

They denied (the Truth) and followed their own lusts. Yet everything will come to a decision

They disbelieved, followed their opinions, and adhered to their old traditions.

They have rejected it and have followed their own desires, but all matters will be settled (by God).

And they call it (i.e., the belief in the Hereafter) a lie, and follow their low desires; and every affair has its appointed term.

They have rejected the truth and follow their own fancies. But for everything there is an appointed time.

They reject (the warning) and follow (their own) lusts but every matter has its appointed time.

And indeed there has come to them news (in this Qur'an) wherein there is (enough warning) to check (them from evil),

And certainly narratives have come to them wherein is prevention -

There have already come to them accounts of events containing warnings -

Therefore, (O Prophet,) turn away from them. The Day that the Caller will call (them) to a terrible thing,

So (O Muhammad SAW) withdraw from them. The Day that the caller will call (them) to a terrible thing,

So withdraw from them (O Muhammad) on the day when the Inviter invites them to a hard task --

Ignore them; the day will come when the Inviter will invite them to a hard task,

Therefore, turn thou away from them and await the day when the Summoner will summon them to a disagreeable thing,

Therefore, turn away from them. The Day that the caller will call (them) to a terrible thing,
054:010 Khan

And We have caused the earth to gush forth with springs. So the waters (of the heaven and the earth) met for a matter predestined.

054:012 Maulana

And indeed We have made the Qur'an easy to understand and remember: then is there any that will receive admonition?

054:012 Sherali

And indeed, We have made the Qur'an easy to understand and remember, then is there any who would take heed?

054:013 Khan

And We carried him on a (ship) made of planks and nails,

054:013 Maulana

And We bore him on that which was made of planks and nails,

054:013 Pickthall

And We carried him upon a thing of planks and nails.

054:013 Rashad

And We bore him on a watercraft made of logs and ropes.

054:013 Sarwar

And We carried him, (Noah), on a vessel built with boards fixed together with nails,

054:013 Shafir

And We bore him on that which was made of planks and nails

054:013 Sherali

And WE carried him upon that which was made of planks and nails.

054:013 Yusufali

But We bore him on an (Ark) made of broad planks and caulked with palm-fibre:

054:014 Khan

Floating under Our Eyes, a reward for him who had been rejected!

054:014 Maulana

Floating on, before Our eyes -- a reward for him who was denied.

054:014 Pickthall

That ran (upon the waters) in Our sight, as a reward for him who was rejected.

054:014 Rashad

It ran under our watchful eyes; a reward for one who was rejected.

054:014 Sarwar

which floated on the water before Our very eyes. The flood was a recompense for the deeds of the disbelievers.

054:014 Shafir

Sailing, before Our eyes, a reward for him who was denied.

054:014 Sherali

It floated on under Our eyes; a reward for him who had been denied.

054:014 Yusufali

She floats under our eyes (and care): a recompense to one who had been rejected (with scorn)!

054:015 Khan

And indeed, We have left this as a sign, then is there any that will remember (or receive admonition)?

054:015 Maulana

And certainly We left it as a sign, but is there any that will mind?

054:015 Pickthall

And verily We left it as a token; but is there any that remembereth?

054:015 Rashad

We have set it up as a lesson. Does any of you wish to learn?

054:015 Sarwar

We made (the story of Noah) as evidence of the Truth. However, is there anyone who would take heed?.

054:015 Shafir

And certainly We left it as a sign, but is there anyone who

054:015 Sherali

And WE left it as a Sign for the succeeding generations. But is there anyone who would take heed?

054:015 Yusufali

And We have left this as a Sign (for all time): then is there any that will receive admonition?

054:016 Khan

Then how (terrible) was My Torment and My Warnings?

054:016 Maulana

How terrible was then My chastisement and My warning!

054:016 Pickthall

Then see how (dreadful) was My punishment after My warnings!

054:016 Rashad

How terrible was My retribution after the warnings!

054:016 Sarwar

How terrible was My torment and the result of (their disregard) of My warning.

054:016 Shafir

How (great) was then My punishment and My warning!

054:016 Sherali

How terrible, then, was MY punishment and how true MY warning!

054:016 Yusufali

But how (terrible) was My Penalty and My Warning?

054:017 Khan

And We have indeed made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)?

054:017 Maulana

And certainly We have made the Qur'an easy to remember, but is there any one who will mind?

054:017 Pickthall

And in truth We have made the Qur'an easy to remember; but is there any that will remembereth?

054:017 Rashad

We made the Quran easy to learn. Does any of you wish to learn?

054:017 Sarwar

We have made the Quran easy to understand, but is there anyone who would pay attention?.

054:017 Shafir

And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?

054:017 Sherali

And indeed, WE have made the Qur'an easy to remember. Is there anyone who would take heed?

054:017 Yusufali

And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?
"Is it that the Reminder is sent to him [Prophet Salih (Saleh)] alone from among us? Nay, he is an insolent liar!"

"Hath the remembrance been given unto him alone among us? Nay, but he is a rash liar."

"For they said: 'A man! Alone from among us, that we are to follow? Truly, then we should be in error and distress or madness!'"

"For they said: 'It tossed the people around as if they were decayed palm tree trunks."

"Then see how (terrible) was My Torment and My Warnings?"

"Then, (God's) remedial measure will be made manifest, and (the woe) will be that of an inflammable fire."

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"For they said: 'A man! Alone from among us, that we are to follow? Truly, then we should be in error and distress or madness!'"
And We have indeed made the Quran easy to understand, but is there anyone who would take heed?

And We made the Quran easy to learn. Does any of you wish to learn?

And certainly We have made the Quran easy for remembrance; every share of the water shall be attended.

Ah! how (terrible) was My Penalty and My Warning!

Ah! how (great) was then My punishment and My warning!

Then see how (dreadful) was My punishment after My warnings!

And tell them that the water is shared between them; every share of the water shall be regulated.

For We will send the she-camel by way of trial for them. So watch them,(O Salih), and possess thyself in patience!

Verily, We are sending the she-camel as a test for them. So watch them [O Salih (Saleh)], and be patient! 

SURELY WE ARE GOING TO SEND THE SHE-CAMEL AS A TEST FOR THEM; SO WATCH THEM AND HAVE PATIENCE; 

AND WE ARE SENDING THE SHE-CAMEL TO THEM TO TEST THEM. SO WATCH THEM AND BE PATIENT.

Ah! they will know on the morrow, which is the liar, the insolent one!

Ah! how (terrible) was My Penalty and My Warning!

Ah! how (terrible) was My punishment and My warning!

And tell them that the water shall be divided among them; (the camel) shall be allowed to drink on her designated day.

And inform them that the water is to be shared between (her and) them. Every drinking time shall be attended.

And inform them that the water is shared between them; every share of the water shall be regulated.

Verily, We are sending the she-camel as a test for them. So watch them, (O Salih), and possess thyself in patience! 

Surely We are going to send the she-camel as a test for them. So watch them and have patience.

Lo! We are sending the she-camel as a test for them; so watch them and have patience; 

Surely We are going to send the she-camel as a trial for them; So watch them and they have patience.

For We will send the she-camel by way of trial for them. So watch them,(O Salih), and possess thyself in patience!

And inform them that the water is to be shared between (her and) them. Each one's right to drink being established (by turns).

Then, how (terrible) was My Torment and My Warnings?

Then see how (dreadful) was My punishment after My warnings!

And inform them that the water shall be divided among them; (the camel) shall be allowed to drink on her designated day.

And inform them that the water is shared between them; every share of the water shall be regulated.

We will send the she-camel as a test for them. So watch them, (O Salih), and possess thyself in patience!

Verily, We are sending the she-camel as a test for them. So watch them [O Salih (Saleh)], and be patient! 

Surely We are going to send the she-camel as a test for them; So watch them and have patience.

We are sending the she-camel to them to test them. So watch them and be patient.

Surely We are going to send the she-camel as a trial for them; therefore watch them and have patience.

We will send the she-camel as a trial for them. So watch them, O Salih, and have patience.

For We will send the she-camel by way of trial for them. So watch them,(O Salih), and possess thyself in patience!

And inform them that the water is to be shared between (her and) them. Each one's right to drink being established (by turns).

And inform them that the water is shared between them; every share of the water shall be attended.

And inform them that the water is to be shared between (her and) them. Every drinking will be witnessed.

Inform them that the water shall be divided among them; (the camel) shall be allowed to drink on her designated day.

Tell them that each one of them has the right to have a certain share of water".

And inform them that the water is shared between them; every share of the water shall be regulated.

And inform them that the water is shared between them; every share of the water shall be attended.

And inform them that the water is shared between them; every share of the water shall be attended.

And inform them that the water is to be shared between (her and) them. Every drinking time shall be attended.

And inform them that the water shall be divided among them; (the camel) shall be allowed to drink on her designated day.

Tell them that each one of them has the right to have a certain share of water".

And inform them that the water is shared between them; every share of the water shall be regulated.

And inform them that the water is shared between them; every share of the water shall be regulated.

Ah! how (terrible) was My Penalty and My Warning!

Ah! how (terrible) was My punishment after My warnings!

And in truth We have made the Quran easy to remember; but is there any that remembereth?

And indeed, We have made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)?

And certainly We have made the Qur'an easy to remember, but is there any one who will mind?

And certainly We have made the Quran easy to remember, but is there anyone who would take heed?,

And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?

And, indeed, WE have made the Qur'an easy to remember. But is there anyone who will take heed?

And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?

The people of Lout (Lot) belied the warnings.

The people of Lot treated the warning as a lie.

The folk of Lot rejected warnings.

The people of Lot rejected the warnings.

The people of Lot rejected Our warning.

The people of Lot treated the warning, as a lie.

Lot's people also rejected the Warners.

The people of Lut treated the warning as a lie.

The people of Lot rejected Our warning.
Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lut (Lot), whom We saved in last hour of the night,

Surely We sent upon them a stone-storm, except Lot’s followers; We saved them a little before daybreak --

Lo! We sent a storm of stones upon them (all) save the family of Lut, whom We rescued in the last watch of the night,

We showered them with rocks. Only Lot's family was saved at dawn.

We sent down upon them a violent sandstorm (which destroyed them all) except for the family of Lot, whom We saved in the early morning by Our favor.

We sent a storm of stones upon them except the family of Lut, whom WE delivered by early dawn,

We sent against them a violent Tornado with showers of stones, (which destroyed them), except Lut's household: them We delivered by early Dawn.

As a Favour from Us, thus do We reward him who gives thanks (by obeying Us).

A favour from Us. Thus do We reward him who gives thanks.

As grace from Us. Thus We reward him who giveth thanks.

We blessed him and his family; we thus reward the appreciative.

Thus do We reimburse the grateful ones.

A favor from Us; thus do We reward him who gives thanks.

As a favour from US. Thus do WE reward him who is grateful.

As a Grace from Us: thus do We reward those who give thanks.

And he [Lout (Lot)] indeed had warned them of Our Grasp, but they did doubt the warnings!

And certainly he warned them of Our violent seizure, but they disputed the warning.

And he indeed had warned them of Our blow, but they did doubt the warnings.

He warned them about Our requital, but they ridiculed the warnings.

Lot warned them against Our torment, but they persistently disputed it.

And certainly he warned them of Our violent seizure, but they obstinately disputed the warning.

And he, indeed, had warned them of Our severe punishment, but they doubted the warning.

And (Lut) did warn them of Our Punishment, but they disputed about the Warning.

And they indeed sought to shame his guest (by asking to commit sodomy with them). So We blinded their eyes, "Then taste you My Torment and My Warnings."

And certainly they endeavoured to turn him from his guests, but We blinded their eyes; so taste My chastisement and My warning.

They even asked of him his guests for an ill purpose. Then We blinded their eyes (and said): Taste now My punishment after My warnings!

They negotiated with him about his guests; we blinded them. Suffer My retribution; you have been warned.

They demanded that he turn over his guests to them.

And certainly they endeavored to turn him away from his guests, but We blinded their eyes; so taste My chastisement and My warning.

And they deceitfully sought to turn him away from his guests. So WE blinded their eyes, and said, "Taste ye now MY punishment and MY warning."

And they even sought to snatch away his guests from him, but We blinded their eyes. (They heard:) "Now taste ye My Wrath and My Warning."

And verily, an abiding torment seized them early in the morning.

And certainly a lasting chastisement overtook them in the morning.

And in truth the punishment decreed befell them early in the morning.

Early the next morning, a devastating retribution struck them.

We struck their faces, blinded them and said, "Suffer Our torment of which you were warned".

And certainly a lasting chastisement overtook them in the morning.

And there came upon them early in the morning a lasting punishment.

Early on the morrow an abiding Punishment seized them:

"Then taste you My Torment and My Warnings."

So taste My chastisement and My warning.

Now taste My punishment after My warnings!

Suffer My retribution; you have been warned.

One early morning Our torment brought upon them utter destruction. We said, "Suffer Our torment of which you were warned".

So taste My chastisement and My warning.

Now taste ye MY punishment and MY warning.'

"So taste ye My Wrath and My Warning."

And indeed, We have made the Qur'an easy to understand and remember, then is there any that will remember (or receive admonition)?

And certainly We have made the Qur'an easy to remember, but is there any one who will mind?

And in truth We have made the Qur'an easy to remember; but is there any that remembereth?

We made the Quran easy to learn. Does any of you wish to learn?

We have made the Quran easy to understand, but is there anyone who would pay attention?.

And certainly We have made the Quran easy for remembrance, but is there anyone who will mind?

And, indeed, WE have made the Qur'an easy to remember. But is there anyone who will take heed?

And We have indeed made the Qur'an easy to understand and remember: then is there any that will receive admonition?
On the day they will be dragged on their faces and it is said to them: "Feel the touch of Hell!"

The Day they will be dragged in the Fire on their faces (it will be said to them): "Taste ye the touch of Hell!"

Are your unbelievers (O Quraish!) better than these nations of Nuh (Noah), Lout (Lot), Salih (Saleh), and the people of Fir‘aun (Pharaoh), etc., who were destroyed? Or have ye an immunity in the Divine Scriptures?

Are your disbelievers better than those disbelievers? Have you been absolved through the ancient Scriptures?

Are your disbelievers better than those disbelievers? Have you an immunity in the Divine Scriptures?

Certainly, the guilty are astray, and will suffer from madness.

Surely, the Mujrimun (polytheists, disbelievers, sinners, criminals, etc.) are in error in this world and will burn in the Hell-fire in the Hereafter.

Surely the guilty are in error and distress.

Lo! the guilty are in error and madness.

Who denied Our revelations, every one. Therefore We grasped them with the grasp of the Mighty, the Powerful.

Surely, the guilty are astray, and will suffer from madness.

Nay, the Hour is their appointed time, and the Hour shall be more grievous and more bitter.

Surely, the guilty are in error and distress.

Surely, the guilty are in error and madness.

The Day they will be dragged through the Fire on their faces, they will hear: "Taste ye the touch of Hell!"
054:049
054:049 Khan Verily, We have created all things with Qadar (Divine Preordainments of all things before their creation, as written in the Book of Decrees Al-Lauh Al-Mahfuz).
054:049 Maulana Surely We have created everything according to a measure.
054:049 Pickthal Lo! We have created every thing by measure.
054:049 Rashad Everything we created is precisely measured.
054:049 Sarwar We have created everything to fulfill a certain purpose.
054:049 Shakir Surely We have created everything according to a measure.
054:049 Sherali Verily, WE have created everything in due measure.
054:049 Yusufali Verily, all things have We created in proportion and measure.
054:050
054:050 Khan And Our Commandment is but one, as the twinkling of an eye.
054:050 Maulana And Our command is but once, as the twinkling of an eye.
054:050 Pickthal And Our commandment is but one (commandment), as the twinkling of an eye.
054:050 Rashad Our commands are done within the blink of an eye.
054:050 Sarwar It takes only a single command from Us (to bring the Day of Judgment) and that can be achieved within the twinkling of an eye.
054:050 Shakir And Our command is but one, as the twinkling of an eye.
054:050 Sherali And Our command is carried out by only one Word as the twinkling of an eye.
054:050 Yusufali And Our Command is but a single (Act), like the twinkling of an eye.
054:051
054:051 Khan And indeed, We have destroyed your likes, then is there any that will remember (or receive admonition)?
054:051 Maulana And certainly We destroyed your fellows, but is there any one who will mind?
054:051 Pickthal And verily We have destroyed your fellows; but is there any that remembereth?
054:051 Rashad We annihilated your counterparts. Does any of you wish to learn?
054:051 Sarwar We destroyed many people like you (disbelievers) but is there anyone who would take heed (of Our warning)?
054:051 Shakir And certainly We have already destroyed the likes of you, but is there anyone who will mind?
054:051 Sherali And, indeed, WE have destroyed people like you before. But is there anyone who will take heed?
054:051 Yusufali And (oft) in the past, have We destroyed gangs like unto you: then is there any that will receive admonition?
054:052
054:052 Khan And each and everything they have done is noted in (their) Records (of deeds).
054:052 Maulana And everything they did is noted in the scriptures.
054:052 Pickthal And every thing they did is in the scriptures.
054:052 Rashad Everything they did is recorded in the scriptures.
054:052 Sarwar Whatever they have done has been recorded in the Books (records of the deeds).
054:052 Shakir And everything they have done is in the writings.
054:052 Sherali And everything they have done is recorded in the Books.
054:052 Yusufali All that they do is noted in (their) Books (of Deeds).
054:053
054:053 Khan And everything, small and big is written (in Al-Lauh Al-Mahfuz already beforehand i.e. before it befalls, or is done by its doer (See the Qur'an V.57:22).
054:053 Maulana And everything small and great is written down.
054:053 Pickthal And every small and great thing is recorded.
054:053 Rashad Everything, small or large, is written down.
054:053 Sarwar Every small or great deed is written down.
054:053 Shakir And everything small and great is written down.
054:053 Sherali And every matter, small and great, is written down.
054:053 Yusufali Every matter, small and great, is on record.
054:054
054:054 Khan Verily, The Muttaqun (pious), will be in the midst of Gardens and Rivers (Paradise).
054:054 Maulana Surely the dutiful will be among Gardens and rivers,
054:054 Pickthal Lo! the righteous will dwell among gardens and rivers,
054:054 Rashad Surely, the righteous have deserved gardens and rivers.
054:054 Sarwar The pious ones will live in Paradise wherein streams flow,
054:054 Shakir Surely those who guard (against evil) shall be in gardens and rivers,
054:054 Sherali Verily, the righteous will be in the midst of Gardens and streams,
054:054 Yusufali As to the Righteous, they will be in the midst of Gardens and Rivers,
054:055
054:055 Khan In a seat of truth (i.e. Paradise), near the Omnipotent King (Allah, the All-Blessed, the Most High, the Owner of Majesty and Honour).
054:055 Maulana In the seat of truth, with a most Powerful King.
054:055 Pickthal Firmly established in the favour of a Mighty King.
054:055 Rashad In a position of honor, at an Omnipotent King.
054:055 Sarwar honorably seated in the presence of the All-dominant King.
054:055 Shakir In the seat of honor with a most Powerful King.
054:055 Sherali In an internal and honoured abode in the presence of the Omnipotent King.
054:055 Yusufali In an Assembly of Truth, in the Presence of a Sovereign Omnipotent.
055:000
055:000 In the name of God, Most Gracious, Most Merciful
055:001
055:001 Section 1: Divine Beneficence
055:001 Khan The Most Beneficent (Allah)!
055:001 Maulana The Beneficent
055:001 Pickthal The Beneficent
055:001 Rashad The Most Gracious.
055:001 Sarwar The Beneficent(God)
055:001 Shakir The Beneficent Allah,
055:001 Sherali The Gracious God.
055:001 Yusufali (Allah) Most Gracious!
055:002
055:002 Khan Has taught (you mankind) the Qur'an (by His Mercy).
055:002 Maulana Taught the Qur'an.
055:002 Pickthal Hath made known the Qur'an.
055:002 Rashad Teacher of the Quran.
055:002 Sarwar has taught the Quran to (Muhammad).
055:002 Shakir Taught the Quran.
055:002 Sherali HE taught the Qur'an.
055:002 Yusufali It is He Who has taught the Qur'an.
055:003
055:003 Khan He created man.
055:003 Maulana He created man,
055:003 Pickthal He hath created man.
055:003 Rashad Creator of the human beings.
055:003 Sarwar He created the human being
055:003 Shakir He created man,
055:003 Sherali HE created man,
055:003 Yusufali He has created man:
055:004
055:004 Khan He taught him eloquent speech.
055:004 Maulana Taught him expression.
055:004 Pickthal He hath taught him utterance.
055:004 Rashad He taught them how to distinguish.
055:004 Sarwar and has taught him intelligible speech.
055:004 Shakir Taught him the mode of expression.
055:004 Sherali And taught him plain speech.
055:004 Yusufali He has taught him speech (and intelligence).
055:005
055:005 Khan The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning, etc.).
055:005 Maulana The sun and the moon follow a reckoning,
055:005 Pickthal The sun and the moon are made punctual.
055:005 Rashad The sun and moon rotate in a predestined orbit.
055:005 Sarwar The sun and moon follow a reckoning.
055:005 Sherali The sun and the moon run their courses according to a fixed reckoning.
055:005 Yusufali The sun and the moon follow courses (exactly) computed;
055:006
055:006 Khan And the herbs (or stars) and the trees both prostrate.
055:006 Maulana And the herbs and the trees adore (Him).
055:006 Pickthal The stars and the trees prostrate.
055:006 Rashad The stars and the trees prostrate.
055:006 Sarwar The plants and trees prostrate before Him.
055:006 Shakir And the herbs and the trees do prostrate (to Him).
055:006 Sherali And the stemless plants and the trees humbly submit to HIS Will.
055:006 Yusufali And the herbs and the trees - both (alike) prostrate in adoration.
055:007
055:007 Khan And the heaven He has raised high, and He has set up the Balance.
055:007 Maulana And the heaven, He raised it high, and He set up the measure,
055:007 Pickthal And the sky He hath uplifted; and He hath set the measure,
055:007 Rashad He constructed the sky and established the law.
055:007 Sarwar He raised the heavens and set up everything in balance,
055:007 Shakir And the heaven, He raised it high, and He made the balance
055:007 Sherali And the heaven HE has raised high and set up the measure,
055:007 Yusufali And the Firmament has He raised high, and He has set up the Balance (of Justice),
And He created Jinns from fire free of smoke:

And the jinn He created of a flame of fire.

And He created the jinn of a flame of fire.

And created the jinns from blazing fire.

And the jinn did He create of smokeless flame of fire.

He created man from sounding clay like unto pottery,

He created man of dry clay like earthen vessels,

He created man of clay like the potter's,

He created man from dry clay like earthen vessels.

He created man from dry clay like earthen vessels.

He created man from dry clay which is like baked pottery.

He created man from dry ringing clay which is like baked pottery.

He created man from sounding clay like unto pottery.

And the jinns did He create from a smokeless flame of fire.

And the jinn did He create from smokeless fire.

And the jinn did He create from blazing fire.

And jinn from the many colored flames of fire.

And He created the jinn of a flame of fire.

And the jinn He created of the flame of Fire.

And He created Jinn from fire free of smoke.
Then which of the favours of your Lord will ye deny?

Which then of the bounties of your Lord will you deny?

Which of your Lord's marvels can you deny?

Which is it, of the favours of your Lord, that ye deny?

Out of them both you get pearls and coral.

They meet.

There come forth from them both, pearls large and small.

Between them is a barrier which none of them can transgress.

He has made the two seas to flow freely — they meet:

Between them is a barrier which they cannot pass.

There is a barrier between them. They encroach not (one upon the other).

A barrier is placed between them, to prevent them from transgressing.

But has created a barrier between them so that they will not merge totally.

Between them is a barrier which they cannot pass.

Between them there is at present a barrier; they cannot encroach one upon the other.

Between them is a Barrier which they do not transgress:

Out of them both come forth pearl and coral.

There come forth from them both, pearls large and small.

There come forth from both of them the pearl and coral-stone.

Out of both of them you get pearls and coral.

There come out from both of them pearls and coral.

Out of them come Pearls and Coral:

Then which of the favours of your Lord will ye both (jinns and men) deny?

Then which of the favours of your Lord will ye deny?

Then which of the bounties of your Lord will you deny?

Which is it, of the favours of your Lord, that ye deny?

Which of your Lord's marvels can you deny?

Which is it, of the favours of your Lord do you then deny?.

Which then of the bounties of your Lord will you deny?

Which of your Lord's marvels can you deny?

Which then of the bounties of your Lord will you deny?

Which of your Lord's marvels can you deny?

Which then of the bounties of your Lord will you deny?

Which is it, of the favours of your Lord, that ye deny?

Between them is a barrier which they cannot pass.

Between them is a barrier which they do not transgress.

Between them is a barrier which none of them can transgress.

Between them is a barrier which they cannot pass.

Between them is a barrier which they cannot pass.

Between them there is at present a barrier; they cannot encroach one upon the other.

Between them is a Barrier which they do not transgress:
Soon shall We settle your affairs, O both ye worlds!

Soon shall WE attend to you, O ye two big groups!

Soon will We apply Ourselves to you, O you two armies.

We will call you to account, O humans and jinns.

We shall dispose of you, O ye two dependents (man and jinn).

Soon shall We apply Ourselves to you, O you two armies.

We shall attend to you, O you two classes

Then which of the favours of your Lord will ye deny?

Which, then, of the favours of your Lord will ye deny?

Which, then of the favours of your Lord will ye twain, deny?

Which is it, of the favours of your Lord, that ye deny?

Which then of the bounties of your Lord will you deny?

Then which of the favours of your Lord will ye deny?

Then which of the favours of your Lord will ye deny?

Then which of the favours of your Lord will ye deny?

Then which of the favours of your Lord will ye deny?

Then which of the favours of your Lord will ye deny?

Then which of the favours of your Lord will ye deny?

Then which of the favours of your Lord will ye deny?

Then which of the favours of your Lord will ye deny?

Then which of the bounties of your Lord will you deny?

Which is it, of the favours of your Lord, that ye deny?

Which then of the bounties of your Lord will you deny?

Then which of the Blessings of your Lord will you both (jinns and men) deny?

Which of your Lord's marvels can you deny?

Which then of the bounties of your Lord will you deny?

Then which of the favours of your Lord will ye deny?

Which, then, of the favours of your Lord will ye deny?

Which then of the bounties of your Lord will you deny?

Then which of the Blessings of your Lord will you both (jinns and men) deny?

Which, then, of the favours of your Lord will you deny?

Which then of the bounties of your Lord will you deny?

Then which of the favours of your Lord will ye deny?

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Then which of the favours of your Lord will ye deny?
Then which of the Blessings of your Lord will you both (jinns and men) deny?

Then which of the bounties of your Lord will you deny?

Which, then, of the favours of your Lord will ye deny?

Which of your Lord's marvels can you deny?

Which is it, of the favours of your Lord, that ye deny?

Which then of the bounties of your Lord will you deny?

When the sky is rent asunder, and it becomes red like ointment:

When the sky is rent asunder, a flowery color and flow like oil.

And when the heaven is rent asunder, and it becomes rosy like red hide.

Then when the heaven is rent asunder, a flowery color and flow like oil.

The flames of fire and molten brass will be sent upon you, then you will not be able to defend yourselves.

The flames of fire and molten brass will be sent against you and you shall not be able to defend yourselves.

The flames of fire and molten brass will be released against you and you will not be able to protect yourselves.

There shall be sent against you a flame of fire and molten copper; and you shall not be able to help yourselves.

O company of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass (them)! But you will never be able to pass them, except with authority (from Allah)!

O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass!

Then which of the favours of your Lord do you then deny?

Which, then, of the favours of your Lord do you then deny?

Which then of the bounties of your Lord will you deny?

Then which of the Blessings of your Lord will you both (jinns and men) deny?

When the sky is rent asunder, and it becomes red like ointment:

Then which of the favours of your Lord will ye deny?

Which, then, of the favours of your Lord will ye twain, deny?

Which then of the bounties of your Lord will you deny?

There shall be sent against you a flame of fire, and molten copper; and you shall not be able to help yourselves.

The flames of fire and molten brass will be released against you and you will not be able to defend yourselves.

O company of jinn and men, if you have power to penetrate (all) regions of the heavens and the earth, then penetrate (them)! Ye will never penetrate them save with (Our) sanction.

O jinns and humans, if you can penetrate the outer limits of the heavens and the earth, go ahead and penetrate. You cannot penetrate without authorization.

Jinn and mankind, if you can penetrate the diameters of the heavens and the earth, do so, but you cannot do so without power and authority.

O assembly of the jinn and the men! If you are able to pass through the regions of the heavens and the earth, then pass through: you cannot pass through but with authority.

O assembly of the jinn and men! If you have power to break through the confines of the heavens and the earth, then break through them. But you cannot break through save with authority.

O ye assembly of Jinns and men! If it be ye can pass beyond the zones of the heavens and the earth, pass ye! not without authority shall ye be able to pass!

Then which of the favours of your Lord will ye deny?

Which, then, of the favours of your Lord will ye twain, deny?

Which then of the bounties of your Lord will you deny?

Then which of the blessings of your Lord will you both (jinns and men) deny?

Then which of the favours of your Lord, that ye deny?

Which is it, of the favours of your Lord, that ye deny?

Which then of the favours of your Lord will you deny?
Then which of the favours of your Lord will ye deny?

Which then of the bounties of your Lord will you deny?

Which of your Lord's marvels can you deny?

Which is it, of the favours of your Lord, that ye deny?

Then which of the Blessings of your Lord will you both (jinns and men) deny?

Then which of the favours of your Lord will you both (jinns and men) deny?

Then which of the bounties of your Lord do you deny?

Which is it, of the favours of your Lord, that ye deny?

Then which of the favours of your Lord do you deny?

Then which of the favours of your Lord will ye deny?

Then which of the favours of your Lord will ye deny?

Then which of the favours of your Lord will ye deny?

Then which of the favours of your Lord will ye deny?

Then which of the favours of your Lord will ye both (jinns and men) deny?

Then which of the favours of your Lord will ye both (jinns and men) deny?

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Then which of the favours of your Lord will ye deny?

Then which of the favours of your Lord will ye deny?

Then which of the favours of your Lord will ye deny?
055:046 Khan  
But for him who [the true believer of Islamic Monotheism who performs all the duties ordained by Allah and His Messenger Muhammad SAW, and keeps away (abstain) from all kinds of sin and evil deeds prohibited in Islam and] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).

055:046 Maulana  
And for him who fears to stand before his Lord are two Gardens.

055:046 Pickthal  
But for him who feareth the standing before his Lord there are two gardens.

055:046 Rashad  
For those who reverence the majesty of their Lord, two gardens (one for the jinns and one for the humans).

055:046 Sarwar  
Those who fear their Lord will have two gardens.

055:046 Shafir  
And for him who fears to stand before his Lord are two gardens.

055:046 Yusufali  
And for him who fears to stand before his Lord there are two gardens.

055:047 Khan  
Then which of the Blessings of your Lord will you both (jinns and men) deny?

055:047 Maulana  
Which then of the bounties of your Lord will you deny?

055:047 Pickthal  
Which is it, of the favours of your Lord, that ye deny?

055:047 Sarwar  
Which of your Lord's marvels can you deny?

055:047 Shakir  
Which then of the bounties of your Lord will you deny?

055:047 Yusufali  
Then which of the favours of your Lord will ye deny?-.

055:048 Khan  
With spreading branches;

055:048 Maulana  
Full of varieties.

055:048 Pickthal  
Of spreading branches.

055:048 Rashad  
Full of provisions.

055:048 Sarwar  
I full of various trees.

055:048 Shafir  
Having in them various kinds.

055:048 Yusufali  
Having many varieties of trees.

055:048 Yusufali  
Containing all kinds (of trees and delights):-

055:049 Khan  
Then which of the Blessings of your Lord will you both (jinns and men) deny?

055:049 Maulana  
Which then of the bounties of your Lord will you deny?

055:049 Pickthal  
Which is it, of the favours of your Lord, that ye deny?

055:049 Rashad  
Which of your Lord's marvels can you deny?

055:049 Sarwar  
Which then of the bounties of your Lord will you deny?

055:049 Shakir  
Which then of the bounties of your Lord will you deny?

055:049 Yusufali  
Then which of the favours of your Lord will ye deny?-.

055:050 Khan  
In them (both) will be two springs flowing (free)

055:050 Maulana  
Therein are two fountains flowing.

055:050 Pickthal  
Wherein are two fountains flowing.

055:050 Rashad  
Two springs are in them, flowing.

055:050 Sarwar  
In the two gardens there will be two flowing springs.

055:050 Shakir  
In both of them are two fountains flowing.

055:050 Shafir  
In each of them there are two fountains flowing freely.

055:050 Yusufali  
In them (each) will be two Springs flowing (free);

055:051 Khan  
Then which of the Blessings of your Lord will you both (jinns and men) deny?

055:051 Maulana  
Which then of the bounties of your Lord will you deny?

055:051 Pickthal  
Which is it, of the favours of your Lord, that ye deny?

055:051 Rashad  
Which of your Lord's marvels can you deny?

055:051 Sarwar  
Which then of the bounties of your Lord will you deny?

055:051 Shakir  
Which then of the bounties of your Lord will you deny?

055:051 Shafir  
Which, then, of the favours of your Lord will ye twain, deny?

055:051 Yusufali  
Then which of the favours of your Lord will ye deny?-.

055:052 Khan  
In them (both) will be every kind of fruit in pairs.

055:052 Maulana  
Therein are pairs of every fruit.

055:052 Pickthal  
Wherein is every kind of fruit in pairs.

055:052 Rashad  
Of every fruit in them, two kinds.

055:052 Sarwar  
In them there are pairs of each kind of fruit.

055:052 Shakir  
In both of them are two pairs of every fruit.

055:052 Shafir  
Therein will be every kind of fruit in pairs.

055:052 Yusufali  
In them will be Fruits of every kind, two and two.

055:053 Khan  
Then which of the Blessings of your Lord will you both (jinns and men) deny?

055:053 Maulana  
Which then of the bounties of your Lord will you deny?

055:053 Pickthal  
Which is it, of the favours of your Lord, that ye deny?

055:053 Rashad  
Which of your Lord's marvels can you deny?

055:053 Sarwar  
Which then of the bounties of your Lord will you deny?

055:053 Shakir  
Which, then, of the favours of your Lord will ye twain, deny?

055:053 Yusufali  
Then which of the favours of your Lord will ye deny?
Then which of the favours of your Lord will ye deny?

Which, then, of the favours of your Lord will ye deny?

Which then of the bounties of your Lord will you deny?

Then which of the Blessings of your Lord will you both (jinns and men) deny?

Which then of the bounties of your Lord will you deny?

Then which of the Bounties of your Lord will you both (jinns and men) deny?

Is there any Reward for Good - other than Good?

Is the reward of goodness anything but goodness?

Is the reward of goodness aught save goodness?

Then which of the Bounties of your Lord will you both (jinns and men) deny?

Then which of the favours of your Lord will ye deny?

Then which of the favours of your Lord will ye deny?

Then which of the Bounties of your Lord will you both (jinns and men) deny?

Then which of the favours of your Lord will ye deny?

Then which of the Bounties of your Lord will you both (jinns and men) deny?

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Then which of the Bounties of your Lord will you both (jinns and men) deny?

Then which of the Bounties of your Lord will you both (jinns and men) deny?

Then which of the Bounties of your Lord will you both (jinns and men) deny?
055:062 Khan  And besides these two, there are two other Gardens (i.e. in Paradise).
055:062 Maulana  And besides those are two (other) Gardens.
055:062 Pickthål  And beside them are two other gardens,
055:062 Rashad  Below them are two gardens (one for the jinns and one for the humans).
055:062 Sarwar  Besides this, there will be two other gardens.
055:062 Shakir  And besides these two are two (other) gardens:
055:062 Sherali  And besides these two, there are two other gardens -
055:062 Yusufali  And besides these two, there are two other Gardens,-

055:063 Khan  Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:063 Maulana  Which then of the bounties of your Lord will you deny?
055:063 Pickthål  Which is it, of the favours of your Lord, that ye deny?
055:063 Rashad  Which of your Lord's marvels can you deny?
055:063 Sarwar  - jinn and mankind - which of the favors of your Lord would you then deny
055:063 Shakir  Which then of the bounties of your Lord will you deny?
055:063 Sherali  Which, then, of the favours of your Lord will ye twain, deny?
055:063 Yusufali  Then which of the favours of your Lord will ye deny?-

055:064 Khan  Dark green (in colour).
055:064 Maulana  Inclining into blackness.
055:064 Pickthål  Dark green with foliage.
055:064 Rashad  Side by side.
055:064 Sarwar  - dark green in color.
055:064 Shakir  Both inclining to blackness.
055:064 Sherali  Dark green with foliage -
055:064 Yusufali  Dark-green in colour (from plentiful watering).

055:065 Khan  Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:065 Maulana  Which then of the bounties of your Lord will you deny?
055:065 Pickthål  Which is it, of the favours of your Lord, that ye deny?
055:065 Rashad  Which of your Lord's marvels can you deny?
055:065 Sarwar  (Jinn and mankind) - which of the favors of your Lord would you then deny?.
055:065 Shakir  Which then of the bounties of your Lord will you deny?
055:065 Sherali  Which, then, of the favours of your Lord will ye twain, deny?
055:065 Yusufali  Then which of the favours of your Lord will ye deny?

055:066 Khan  In them (both) will be two springs gushing forth water.
055:066 Maulana  Therein are two springs gushing forth.
055:066 Pickthål  Wherein are two abundant springs.
055:066 Rashad  In them, wells to be pumped.
055:066 Sarwar  In these there will also be two springs gushing forth.
055:066 Shakir  In both of them are two springs gushing forth.
055:066 Sherali  Therein also will be two springs, gushing forth with water.
055:066 Yusufali  In them (each) will be two Springs pouring forth water in continuous abundance:

055:067 Khan  Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:067 Maulana  Which then of the bounties of your Lord will you deny?
055:067 Pickthål  Which is it, of the favours of your Lord, that ye deny?
055:067 Rashad  Which of your Lord's marvels can you deny?
055:067 Sarwar  (Jinn and mankind) - which of the favors of your Lord would you then deny?.
055:067 Shakir  Which then of the bounties of your Lord will you deny?
055:067 Sherali  Which, then, of the favours of your Lord will ye twain, deny?
055:067 Yusufali  Then which of the favours of your Lord will ye deny?

055:068 Khan  In them (both) will be fruits, and date- palms and pomegranates.
055:068 Maulana  Therein are fruits and palms and pomegranates.
055:068 Pickthål  Wherein is fruit, the date-palm and pomegranate.
055:068 Rashad  In them are fruits, date palms, and pomegranate.
055:068 Sarwar  In both gardens there will be fruits, palm-trees, and pomegranates
055:068 Shakir  In both are fruits and palms and pomegranates.
055:068 Sherali  In both of them there will be all kinds of fruit, and dates and pomegranates.
055:068 Yusufali  In them will be Fruits, and dates and pomegranates:

055:069 Khan  Then which of the Blessings of your Lord will you both (jinns and men) deny?
055:069 Maulana  Which then of the bounties of your Lord will you deny?
055:069 Pickthål  Which is it, of the favours of your Lord, that ye deny?
055:069 Rashad  Which of your Lord's marvels can you deny?
055:069 Sarwar  (Jinn and mankind) - which of the favors of your Lord would you then deny?.
055:069 Shakir  Which then of the bounties of your Lord will you deny?
055:069 Sherali  Which, then, of the favours of your Lord will ye twain, deny?
055:069 Yusufali  Then which of the favours of your Lord will ye deny?
Then which of the favours of your Lord will ye deny?

Which is it, of the favours of your Lord, that ye deny?

Which then of the bounties of your Lord will you deny?

Then which of the Blessings of your Lord will you both (jinns and men) deny?

Companions restrained (as to their glances), in (goodly) pavilions;

Fair maidens with lovely black eyes, guarded in pavilions.

Therein will be maidens, good and beautiful.

In them are beautiful mates.

There are will be well-disciplined, beautiful maidens.

In them are beautiful mates.

Therein will be maidens, good and beautiful.

In them are good things, beautiful ones.

Therein will be maidens, good and beautiful.

In them will be fair (Companions), good, beautiful;

Reclining on green cushions and rich beautiful mattresses.

Reclining on green cushions and beautiful carpets.

Reclining on green cushions and beautiful carpets.

Reclining on green cushions and rich beautiful mattresses.

Reclining on green cushions and beautiful carpets.

Reclining on green cushions and rich beautiful mattresses.

Reclining on green cushions and beautiful carpets.

Reclining on green cushions and rich beautiful mattresses.

Reclining on green cushions and beautiful carpets.

Reclining on green cushions and rich beautiful mattresses.

Reclining on green cushions and beautiful carpets.

Reclining on green cushions and rich beautiful mattresses.

Reclining on green cushions and beautiful carpets.

Reclining on green cushions and rich beautiful mattresses.

Reclining on green cushions and beautiful carpets.
055:078 Khan  Blessed be the Name of your Lord (Allah), the Owner of Majesty and Honour.
055:078 Maulana  Blessed be the name of thy Lord, the Lord of Glory and Honour!
055:078 Pickthal  Blessed be the name of thy Lord, Mighty and glorious!
055:078 Rashad  Most exalted is the name of your Lord, Possessor of Majesty and Honor.
055:078 Sarwar  Blessed is the name of your Lord, the Lord of Glory and Grace.
055:078 Shakir  Blessed be the name of your Lord, the Lord of Glory and Honor!
055:078 Sherali  Blessed is the name of thy Lord, Master of Glory and Honour.
055:078 Yusufali  Blessed be the name of thy Lord, full of Majesty, Bounty and Honour.

056:000 Translations of the Qur'an, Chapter 56: AL-WAQIA (THE EVENT, THE INEVITABLE). Total Verses: 96. Revealed At: MAKKA
056:000 In the name of God, Most Gracious, Most Merciful

056:001 Section 1: Three Classes of Men
056:001 Khan  When the Event (i.e. the Day of Resurrection) befalls.
056:001 Maulana  When the Event comes to pass --
056:001 Pickthal  When the event befalleth -
056:001 Rashad  When the inevitable comes to pass.
056:001 Sarwar  When the inevitable event comes,
056:001 Shakir  When the great event comes to pass,
056:001 Sherali  When the Inevitable event comes to pass -
056:001 Yusufali  When the Event inevitable cometh to pass,

056:002 Khan  And there can be no denying of it befalling.
056:002 Maulana  There is no belying its coming to pass --
056:002 Pickthal  There is no denying that it will befall -
056:002 Rashad  Nothing can stop it from happening.
056:002 Sarwar  no soul will deny its coming.
056:002 Shakir  There is no belying its coming to pass--
056:002 Sherali  There is no denying its coming to pass -
056:002 Yusufali  Then will no (soul) entertain falsehood concerning its coming.

056:003 Khan  It will bring low (some); (and others) it will exalt;
056:003 Maulana  Abasing (some), exalting (others) --
056:003 Pickthal  Abasing (some), exalting (others);
056:003 Rashad  It will lower some, and raise others.
056:003 Sarwar  It will abase some and exalt others.
056:003 Shakir  Abasing (one party), exalting (the other),
056:003 Sherali  Some it will bring low, others it will exalt.
056:003 Yusufali  (Many) will it bring low; (many) will it exalt;

056:004 Khan  When the earth will be shaken with a terrible shake.
056:004 Maulana  When the earth is shaken with a (severe) shaking,
056:004 Pickthal  When the earth is shaken with a shock
056:004 Rashad  The earth will be shaken up.
056:004 Sarwar  When the earth is violently shaken
056:004 Shakir  When the earth shall be shaken with a (severe) shaking,
056:004 Sherali  When the earth will be shaken with a terrible shaking;
056:004 Yusufali  When the earth shall be shaken to its depths,

056:005 Khan  And the mountains will be powdered to dust.
056:005 Maulana  And the mountains are crumbled to pieces,
056:005 Pickthal  And the hills are ground to powder
056:005 Rashad  The mountains will be wiped out.
056:005 Sarwar  and the mountains crumbled,
056:005 Shakir  And the mountains shall be made to crumble with (an awful) crumbling,
056:005 Sherali  And mountains will be scattered - a complete scattering.
056:005 Yusufali  And the mountains shall be crumbled to atoms,

056:006 Khan  So that they will become floating dust particles.
056:006 Maulana  So they are as scattered dust,
056:006 Pickthal  So that they become a scattered dust,
056:006 Rashad  As if they never existed.
056:006 Sarwar  they will become like dust scattered around.
056:006 Shakir  So that they shall be as scattered dust.
056:006 Sherali  They shall all become like dust particles scattered about.
056:006 Yusufali  Becoming dust scattered abroad,
And you (all) will be in three kinds (i.e. separate groups).

And you are three sorts.

And ye will be three kinds:

You will be stratified into three kinds.

On that day, you (mankind) will be divided into three groups:

And you shall be three sorts.

And you shall be divided into three groups:

And ye shall be sorted out into three classes.

So those on the Right Hand (i.e. those who will be given their Records in their right hands), Who will be those on the Right Hand? (As a respect for them, because they will enter Paradise).

So those on the right hand; how (happy) are those on the right-hand!

(First) those on the right hand; what of those on the right hand?

Those who deserved bliss will be in bliss.

The people of the right hand - those whose books of records will be placed in their right hands. How happy they will be!

Then (to) the companions of the right hand: how happy are the companions of the right hand!

Those on the right hand - how lucky are those on the right hand!

Then (there will be) the Companions of the Right Hand; What will be the Companions of the Right Hand?

And those on the Left Hand (i.e. those who will be given their Record in their left hands), Who will be those on the Left Hand? (As a disgrace for them, because they will enter Hell).

And those on the left; how (wretched) are those on the left!

And (then) those on the left hand; what of those on the left hand?

Those who deserved misery will be in misery.

The people of the left hand - those whose books of records will be placed in their left hands. How miserable they will be!

And (as to) the companions of the left hand; how wretched are the companions of the left hand!

And those on the left hand - how unlucky are those on the left hand!

And the Companions of the Left Hand; what will be the Companions of the Left Hand?

And those foremost (in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islam,) will be foremost (in Paradise).

And the foremost are the foremost --

And the foremost in the race, the foremost in the race:

Then there is the elite of the elite.

The foremost ones (in faith and virtue) - the foremost ones in receiving their reward.

And the foremost are the foremost,

And they are truly the foremost;

And those Foremost (in Faith) will be Foremost (in the Hereafter).

These will be those nearest to Allah.

These are drawn nigh (to Allah).

Those are they who will be brought nigh

They are those who will be closest (to God).

(The foremost ones) will be the nearest ones to God

These are they who are drawn nigh (to Allah),

They will be those near to God;

These will be those Nearest to Allah:

In the Gardens of delight (Paradise).

In Gardens of bliss

In gardens of delight;

In the gardens of bliss.

In the beautiful Paradise.

In the gardens of bliss.

And will be in the Gardens of Bliss -

In Gardens of Bliss:

A multitude of those (foremost) will be from the first generations (who embraced Islam).

A multitude from among the first,

A multitude of those of old

Many from the first generations.

Many of them will be from the ancient people

A numerous company from among the first,

A large party from among the first believers,

A number of people from those of old,

And a few of those (foremost) will be from the later time (generations).

And a few from among those of later times,

And a few of those of later time.

Few from the later generations.

and only a few of them from the later generations.

And a few from among the latter.

And a few from among the later ones,

And a few from those of later times,
056:015 Khan  (They will be) on thrones woven with gold and precious stones, 056:015 Maulana On thrones inwrought, 056:015 Pickthal On lined couches, 056:015 Rashad On luxurious furnishings. 056:015 Sarwar They will recline on jewelled couches 056:015 Shakir On thrones decorated, 056:015 Sherali Seated on couches inwrought with gold and jewels, 056:015 Yusufali (They will be) on Thrones encrusted (with gold and precious stones),

056:016 Khan  Reclining thereon, face to face. 056:016 Maulana Reclining on them, facing each other. 056:016 Pickthal Reclining therein face to face. 056:016 Rashad Enjoying everything, they will be neighbors. 056:016 Sarwar facing one another. 056:016 Shakir Reclining on them, facing one another. 056:016 Sherali Reclining thereon, facing each other. 056:016 Yusufali Reclining on them, facing each other.

056:017 Khan  They will be served by immortal boys, 056:017 Maulana Round about them will go youths never altering in age, 056:017 Pickthal There wait on them immortal youths 056:017 Rashad Serving them will be immortal servants. 056:017 Sarwar Immortal youths will serve them 056:017 Shakir Round about them shall go youths never altering in age, 056:017 Sherali There will wait on them youths who will not age, 056:017 Yusufali Round about them will (serve) youths of perpetual (freshness),

056:018 KhanWith cups, and jugs, and a glass from the flowing wine, 056:018 Maulana With goblets and ewers, and a cup of pure drink -- 056:018 Pickthal With bowls and ewers and a cup from a pure spring 056:018 Rashad With cups, pitchers and pure drinks. 056:018 Sarwar with goblets, jugs and cups of crystal clear wine 056:018 Shakir With goblets and ewers and a cup of pure drink; 056:018 Sherali Carrying goblets and ewers and cups filled out of a flowing spring - 056:018 Yusufali With goblets, (shining) beakers, and cups (filled) out of clear-flowing fountains:

056:019 Khan Wherefrom they will get neither any aching of the head, nor any intoxication. 056:019 Maulana They are not affected with headache thereby, nor are they intoxicated, 056:019 Pickthal Wherefrom they get no aching of the head nor any madness, 056:019 Rashad They never run out, nor do they get bored. 056:019 Sarwar which will not cause them any intoxication or illness. 056:019 Shakir They shall not be affected with headache thereby, nor shall they get exhausted, 056:019 Sherali No headache will they get therefrom, nor will they be intoxicated - 056:019 Yusufali No after-ache will they receive therefrom, nor will they suffer intoxication:

056:020 Khan And fruit; that they may choose. 056:020 Maulana And fruits that they choose, 056:020 Pickthal And fruit that they prefer 056:020 Rashad Fruits of their choice. 056:020 Sarwar Also, they will be served with the fruits of their choice 056:020 Shakir And fruits such as they choose,. 056:020 Sherali And carrying such fruits as they choose, 056:020 Yusufali And with fruits, any that they may select:

056:021 Khan And the flesh of fowls that they desire. 056:021 Maulana And flesh of fowl that they desire, 056:021 Pickthal And flesh of fowls that they desire. 056:021 Rashad Meat of birds that they desire. 056:021 Sarwar and the flesh of birds, as they desire. 056:021 Shakir And the flesh of fowl such as they desire. 056:021 Sherali And flesh of birds as they may desire. 056:021 Yusufali And the flesh of fowls, any that they may desire.

056:022 Khan And (there will be) Houris (fair females) with wide, lovely eyes (as wives for the pious), 056:022 Maulana And pure, beautiful ones, 056:022 Pickthal And (there are) fair ones with wide, lovely eyes, 056:022 Rashad Beautiful mates. 056:022 Sarwar They will have maidens with large, lovely black and white eyes, 056:022 Shakir And pure, beautiful ones, 056:022 Sherali And there will be fair maidens with wide, lovely eyes, 056:022 Yusufali And (there will be) Companions with beautiful, big, and lustrous eyes,
056:023 Khan Like unto preserved pearls.
056:023 Maulana Like to hidden pearls.
056:023 Pickthal Like unto hidden pearls,
056:023 Rashad Like protected pearls.
056:023 Sarwar like pearls preserved in their shells,
056:023 Shakir The like of the hidden pearls:
056:023 Sherali Like pearls well-preserved,
056:023 Yusufali Like unto Pearls well-guarded.
056:024 Khan A reward for what they used to do.
056:024 Maulana A reward for what they did.
056:024 Pickthal Reward for what they used to do.
056:024 Rashad Rewards for their works.
056:024 Sarwar as reward for their deeds.
056:024 Shakir As a reward for what they did.
056:024 Sherali A Reward for the deeds of their past (life).
056:025 Khan No Laghw (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting, etc.).
056:025 Maulana They hear therein no vain or sinful talk --
056:025 Pickthal There hear they no vain speaking nor recrimination
056:025 Rashad They never hear any nonsense therein, nor sinful utterances.
056:025 Sarwar They will not hear any unnecessary or sinful talk,
056:025 Shakir They shall not hear therein vain or sinful discourse,
056:025 Sherali They will not hear therein any vain or sinful talk,
056:025 Yusufali Not frivolity will they hear therein, nor any taint of ill,-
056:026 Khan But only the saying of: Salam!, Salam! (greetings with peace) !
056:026 Maulana But only the saying, Peace! Peace!
056:026 Pickthal (Naught) but the saying: Peace, (and again) Peace.
056:026 Rashad Only the utterance: "Peace, peace."
056:026 Sarwar except each other's greetings of, "Peace be with you".
056:026 Shakir Except the word peace, peace.
056:026 Sherali Except only the word of salutation - 'Peace, peace.’
056:026 Yusufali Only the saying, "Peace! Peace".
056:027 Khan And those on the Right Hand, - Who will be those on the Right Hand?
056:027 Maulana And those on the right hand; how (happy) are those on the right hand!
056:027 Pickthal And those on the right hand; what of those on the right hand?
056:027 Rashad Those of the right side, will be on the right side.
056:027 Sarwar As for the people of the right hand, how happy they will be!
056:027 Shakir And the companions of the right hand; how happy are the companions of the right hand!
056:027 Sherali Those on the right hand - how lucky are those on the right hand ! -
056:027 Yusufali The Companions of the Right Hand, - what will be the Companions of the Right Hand?
056:028 Khan (They will be) among thornless lote-trees,
056:028 Maulana Amid thornless lote-trees,
056:028 Pickthal Among thornless lote-trees
056:028 Rashad In lush orchards.
056:028 Sarwar They will live amid the thornless lot trees
056:028 Shakir Amid thornless lote-trees,
056:028 Sherali They will be amidst thornless lote-trees,
056:028 Yusufali (They will be) among Lote-trees without thorns,
056:029 Khan Among Talh (banana-trees) with fruits piled one above another,
056:029 Maulana And clustered banana-trees,
056:029 Pickthal And clustered plantains,
056:029 Rashad Fragrant fruits.
056:029 Sarwar and banana trees.
056:029 Shakir And banana-trees (with fruits), one above another.
056:029 Sherali And clustered bananas,
056:029 Yusufali Among Talh trees with flowers (or fruits) piled one above another,-
056:030 Khan In shade long-extended,
056:030 Maulana And extensive shade,
056:030 Pickthal And spreading shade,
056:030 Rashad Extended shade.
056:030 Sarwar with fruits piled up one on the other,
056:030 Shakir And extended shade,
056:030 Sherali And extended shade,
056:030 Yusufali In shade long-extended,
056:031 Khan  By water flowing constantly,
056:031 Maulana And water gushing,
056:031 Pickthai And water gushing,
056:031 Rashad Abundant water.
056:031 Sarwar and amid the extended shade
056:031 Shakir And water flowing constantly,
056:031 Sherali And flowing water,
056:031 Yusufali By water flowing constantly,
056:032 Khan And fruit in plenty,
056:032 Maulana And abundant fruit,
056:032 Pickthai And fruit in plenty
056:032 Rashad Many fruits.
056:032 Sarwar near to flowing water
056:032 Shakir And abundant fruit,
056:032 Sherali And abundant fruit,
056:032 Yusufali And fruit in abundance.
056:033 Khan Whose season is not limited, and their supply will not be cut off,
056:033 Maulana Neither intercepted, nor forbidden,
056:033 Pickthai Neither out of reach nor yet forbidden,
056:033 Rashad Never ending; never forbidden.
056:033 Sarwar and abundant fruits,
056:033 Shakir Neither intercepted nor forbidden,
056:033 Sherali Neither failing, nor forbidden.
056:033 Yusufali Whose season is not limited, nor (supply) forbidden,
056:034 Khan And on couches or thrones, raised high.
056:034 Maulana And exalted couches.
056:034 Pickthai And raised couches;
056:034 Rashad Luxurious furnishings.
056:034 Sarwar undiminished and never denied
056:034 Shakir And exalted thrones.
056:034 Sherali And they will have noble spouses.
056:034 Yusufali And on Thrones (of Dignity), raised high.
056:035 Khan Verily, We have created them (maidens) of special creation.
056:035 Maulana Surely We have created them a (new) creation.
056:035 Pickthai Lo! We have created them a (new) creation
056:035 Rashad We create for them mates.
056:035 Sarwar and the noble maidens
056:035 Shakir Surely We have made them to grow into a (new) growth,
056:035 Sherali Verily, WE have created them a good creation,
056:035 Yusufali We have created (their Companions) of special creation.
056:036 Khan And made them virgins.
056:036 Maulana So We have made them virgins,
056:036 Pickthai And made them virgins,
056:036 Rashad Never previously touched.
056:036 Sarwar that We have created (for the people of the right hand).
056:036 Shakir Then We have made them virgins,
056:036 Sherali And made them virgins,
056:036 Yusufali And made them virgin - pure (and undefiled), -
056:037 Khan Loving (their husbands only), equal in age.
056:037 Maulana Loving, equals in age,
056:037 Pickthai Lovers, friends,
056:037 Rashad Perfectly matched.
056:037 Sarwar We have made them virgins,
056:037 Shakir Loving, equals in age,
056:037 Sherali Loving, of equal age;
056:037 Yusufali Beloved (by nature), equal in age,-
056:038 Khan For those on the Right Hand.
056:038 Maulana For those on the right hand.
056:038 Pickthai For those on the right hand;
056:038 Rashad For those on the right side.
056:038 Sarwar loving and of equal age.
056:038 Shakir For the sake of the companions of the right hand.
056:038 Sherali For those on the right hand.
056:038 Yusufali For the Companions of the Right Hand.
056:039 Khan  A multitude of those on the Right Hand will be from the first generation (who embraced Islam).
056:039 Maulana  A multitude from among the first,
056:039 Pickthtal  A multitude of those of old
056:039 Rashad  Many from the early generations.
056:039 Sarwar  These (people of the right hand) consist of many from the ancient
056:039 Shakir  A numerous company from among the first,
056:039 Sherali  A large party from among the first believers.
056:039 Yusufali  A (goodly) number from those of old,
056:040 Khan  And a multitude of those on the Right Hand will be from the later times (generations).
056:040 Maulana  And a multitude from among those of later time.
056:040 Pickthtal  And a multitude of those of later time.
056:040 Rashad  Many from the later generations.
056:040 Sarwar  and many from the later generations.
056:040 Shakir  And a numerous company from among the last.
056:040 Sherali  And a large party from among the later ones.
056:040 Yusufali  And a (goodly) number from those of later times.
056:041 Khan  And those on the Left Hand Who will be those on the Left Hand?
056:041 Maulana  And those on the left hand; how (wretched) are those on the left hand!
056:041 Pickthtal  And those on the left hand: What of those on the left hand?
056:041 Rashad  Those of the left, will be on the left.
056:041 Sarwar  As for the people on the left hand, how miserable they will be!
056:041 Shakir  And those of the left hand, how wretched are those of the left hand!
056:041 Sherali  And those on the left hand - how unlucky are those on the left hand ! -
056:041 Yusufali  The Companions of the Left Hand,- what will be the Companions of the Left Hand?
056:042 Khan  In fierce hot wind and boiling water,
056:042 Maulana  In hot wind and boiling water,
056:042 Pickthtal  In scorching wind and scalding water
056:042 Rashad  In misery and inferno.
056:042 Sarwar  They will live amid the scorching,
056:042 Shakir  In hot wind and boiling water,
056:042 Sherali  They will be in the midst of scorching winds and scalding water,
056:042 Yusufali  They will be in the midst of a Fierce Blast of Fire and in Boiling Water,
056:043 Khan  And shadow of black smoke,
056:043 Maulana  And shadow of black smoke,
056:043 Pickthtal  And shadow of black smoke,
056:043 Rashad  Even their shade is hot.
056:043 Sarwar  scalding water and under a shadow of black smoke,
056:043 Shakir  And the shade of black smoke,
056:043 Sherali  And under the shadow of pitch-black smoke;
056:043 Yusufali  And in the shades of Black Smoke:
056:044 Khan  (That shadow) neither cool, nor (even) good,
056:044 Maulana  Neither cool nor refreshing.
056:044 Pickthtal  Neither cool nor refreshing.
056:044 Rashad  Never cool, never tolerable.
056:044 Sarwar  neither cold nor graceful in shape.
056:044 Shakir  Neither cool nor honorable.
056:044 Sherali  Neither cool nor wholesome.
056:044 Yusufali  Nothing (will there be) to refresh, nor to please:
056:045 Khan  Verily, before that, they indulged in luxury,
056:045 Maulana  Surely they lived before that in ease.
056:045 Pickthtal  Lo! heretofore they were effete with luxury
056:045 Rashad  They used to be rich.
056:045 Sarwar  They had lived in luxury before this
056:045 Shakir  Surely they were before that made to live in ease and plenty.
056:045 Sherali  Before this they lived in a life of ease and plenty,
056:045 Yusufali  For that they were wont to be indulged, before that, in wealth (and luxury),
056:046 Khan  And were persisting in great sin (joining partners in worship along with Allah, committing murders and other crimes, etc.)
056:046 Maulana  And they persisted in the great violation.
056:046 Pickthtal  And used to persist in the awful violation.
056:046 Rashad  They insisted on the great blasphemy.
056:046 Sarwar  and persisted in heinous sins.
056:046 Shakir  And they persisted in the great violation.
056:046 Sherali  And persisted in extreme sinfulness.
056:046 Yusufali  And persisted obstinately in wickedness supreme!
And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?

And they used to say: When we die and become dust and bones, shall we then indeed be raised?

And they used to say: When we are dead and have become dust and bones, shall we then, forsooth, be raised again,

And they said, "After we die and turn to dust and bones, we get resurrected?"

It was they who said, "Shall we be resurrected after we die and have tur

And they were wont to say, `What !  when we are dead and have become dust and bones, shall we, indeed, be raised again,

`And our fathers of yore too?'

"And also our forefathers?"

"And also our forefathers?"

"Does this include our forefathers?"

Will our ancient forefathers be resurrected too?.

`And our fathers of yore too?'

"(We) and our fathers of old?"

"Then moreover, verily, you the erring-ones, the deniers (of Resurrection)!

"Then will ye truly,- O ye that go wrong, and treat (Truth) as Falsehood!-"
And ye certainly know already the first creation. Why, then, do you not reflect?

And certainly you know the first growth, why do you not then mind?

You certainly knew about (your) first development. Why do you not remember?

And verily ye know the first creation. Why, then, do ye not reflect?

And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember or take heed?

From bringing in your place others like you, and from developing you into a form which you know not.

That We may transfigure you and make you grow into what you know not.

We have decreed Death to be your common lot, and We are not to be overcome,

Is it you who create it, or are WE the Creators?

Do ye then see?

Have you considered the seed?

Have you noted the semen that you produce?

Have ye seen that which ye emit?

See you that which you emit?

Then tell Me (about) the human semen that you emit.

Is it you who create it (i.e. make this semen into a perfect human being), or are WE the Creator?

We have created you. It is We who have created you. Why then did you not testify to the Truth?.

WE have ordained death for all of you; and WE cannot be hindered,

We created you, why do you not then accept?

We have created you, Will ye then admit the truth?

We have created you, if you could only believe!

It is We who have created you. Why then did you not testify to the Truth?.

Do ye create it or are WE the Creator?

Is it you that create it or are We the Creators?

Did you create it, or did we?

Did you create it or was it We who created it?.

Is it you that create it or are WE the creators?

Is it you who have created it, or are WE the Creator?

Is it ye who create it, or are We the Creators?

We have ordained death among you and We are not to be overcome,

We have ordained death for you and n

We have predetermined death for you. Nothing can stop us

We mete out death among you, and We are not to be outrun,

We have destined death for you and no one can challenge Us

WE have ordained death for all of you; and WE cannot be hindered.

We have decreed Death to be your common lot, and We are not to be frustrated

To transfigure you and create you in (forms) that you know not.

That We may change your state and make you grow into what you know not.

We have decreed Death to you all, and We are not unable,

We have ordained death among you and We are not to be overcome,

We mete out death among you, and We are not to be outrun,

We have predetermined death for you. Nothing can stop us

We have destined death for you and no one can challenge Us

WE have ordained death among you and We are not to be overcome,

WE have ordained death for all of you; and WE cannot be hindered.

We have decreed Death to be your common lot, and We are not to be frustrated

To transfigure you and create you in (forms) that you know not.

That We may change your state and make you grow into what you know not.

That We may transfigure you and make you what ye know not.

from substituting new generations in your place, and establishing what you do not know.

In order that We may bring in your place the likes of you and make you grow into what you know not.

From bringing in your place others like you, and from developing you into a form which you know not.

from changing your Forms and creating you (again) in (forms) that ye know not.

And indeed, you have already known the first form of creation (i.e. the creation of Adam), why then do you not remember or take heed?

And certainly you know the first growth, why do you not then mind?

And verily ye know the first creation. Why, then, do ye not reflect?

You know about the first creation. Do you not remember?

You certainly knew about (your) first development. Why do you not take heed?.

And certainly you know the first growth, why do you not then mind?

And you have, certainly, known the first creation. Why, then, do you not reflect?

And ye certainly know already the first form of creation: why then do ye not celebrate His praises?
056:063 Khan  Tell Me! The seed that you sow in the ground.
056:063 Maulana  See you what you sow?
056:063 Pickthal  Have ye seen that which ye cultivate?
056:063 Rashad  Have you noted the crops you reap?
056:063 Sarwar  Have you seen what you sow?
056:063 Shakir  Have you considered what you sow?
056:063 Sherali  Do you see what you sow?
056:063 Yusufali  See ye the seed that ye sow in the ground?
056:064 Khan  Is it you that make it grow, or are We the Grower?
056:064 Maulana  Is it you that cause it to grow, or are We the Causer of growth?
056:064 Pickthal  Is it ye who foster it, or are We the Fosterer?
056:064 Rashad  Have you noted the crops you reap?
056:064 Sarwar  Do you make it grow or is it We who make it grow?
056:064 Shakir  Have you considered what you sow?
056:064 Sherali  Do you see what you sow?
056:064 Yusufali  Is it ye that cause it to grow, or are We the Cause?
056:065 Khan  Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment).
056:065 Maulana  If We pleased, We would make it chaff, then would you lament:
056:065 Pickthal  If We willed, We verily could make it chaff, then would ye cease not to exclaim:
056:065 Rashad  If we will, we can turn it into hay. Then you will lament:
056:065 Sarwar  Had We wanted, We could have crushed it to bits and you would have been left to lament,
056:065 Shakir  Is it you that make it grow, or is it We who make it grow?.
056:065 Sherali  Is it you who cause it to grow, or are WE the grower?
056:065 Yusufali  Is it ye that cause it to grow, or are We the Cause?
056:066 Khan  (Saying): "We areindeed Mughramun (i.e. ruined or lost the money without any profit, or punished by the loss of all that we spend for cultivation, etc.)!
056:066 Maulana  Surely we are burdened with debt:
056:066 Pickthal  Lo! we are laden with debt!
056:066 Rashad  "We lost.
056:066 Sarwar  crying, "We have been left to suffer loss.
056:066 Shakir  Surely we are burdened with debt:
056:066 Sherali  'We are laden with debt !
056:066 Yusufali  (Saying), "We areindeed left with debts (for nothing):
056:067 Khan  "Nay, but we are deprived!"
056:067 Maulana  Nay, we are deprived.
056:067 Pickthal  Nay, but we are deprived!
056:067 Rashad  "We are deprived."
056:067 Sarwar  Surely, we have been deprived (of the benefits)".
056:067 Shakir  Nay! we are deprived.
056:067 Sherali  'Nay, we are totally deprived of everything.'
056:067 Yusufali  "Indeed we are shut out (of the fruits of our labour"
056:068 Khan  Tell Me! The water that you drink.
056:068 Maulana  See you the water which you drink?
056:068 Pickthal  Have ye observed the water which ye drink?
056:068 Rashad  Have you noted the water you drink?
056:068 Sarwar  Have you seen the water which you drink?.
056:068 Shakir  Have you considered the water which you drink?
056:068 Sherali  Have you considered the water which you drink?
056:068 Yusufali  See ye the water which ye drink?
056:069 Khan  Is it you who cause it from the rainclouds to come down, or are We the Causer of it to come down?
056:069 Maulana  Do you bring it down from the clouds, or are we the Bringer?
056:069 Pickthal  Is it ye who shed it from the raincloud, or are We the Shedder?
056:069 Rashad  Did you send it down from the clouds, or did we?
056:069 Sarwar  Is it you who sent it down from the clouds or is it We who have sent it down?.
056:069 Shakir  Is it you that send it down from the clouds, or are We the senders?
056:069 Sherali  Do you send it down from the clouds, or are WE the Sender?
056:069 Yusufali  Do ye bring it down (in rain) from the cloud or do We?
056:070 Khan  If We willed, We verily could make it salt (and undrinkable), why then do you not give thanks (to Allah)?
056:070 Maulana  If We pleased, We could make it saltish; why give you not thanks?
056:070 Pickthal  If We willed We verily could make it bitter. Why then, give ye not thanks?
056:070 Rashad  If we will, we can make it salty. You should be thankful.
056:070 Sarwar  Had We wanted, We could have made it salty. Why then do you not give thanks?.
056:070 Shakir  If We pleased, We would have made it salty; why do you not then give thanks?
056:070 Sherali  IF WE so pleased, WE could make it bitter. Why, then, do you not give thanks?
056:070 Yusufali  Were it Our Will, We could make it salt (and unpleasant); then why do ye not give thanks?
056:071 Khan
Tell Me! The fire which you kindle.

056:071 Maulana
See you the fire which you kindle?

056:071 Pickthal
Have ye observed the fire which ye strike out;

056:071 Rashad
Have you noted the fire you ignite?

056:071 Sarwar
Have you seen the fire which you kindle?.

056:071 Shakir
Have you considered the fire which you strike?

056:071 Sherali
Have you considered the fire which you kindle?

056:071 Yusufali
See ye the Fire which ye kindle?

056:072 Khan
Is it you who made the tree thereof to grow, or are We the grower?

056:072 Maulana
Is it you that produce the trees for it, or are We the Producer?

056:072 Pickthal
Was it ye who made the tree thereof to grow, or were We the grower?

056:072 Rashad
Did you initiate its tree, or did we?

056:072 Sarwar
Is it you who have produced its tree or is it We who have produced it?.

056:072 Shakir
Is it you that produce the trees for it, or are We the producers?

056:072 Sherali
Is it you who produce the tree for it, or are WE the Producer?

056:072 Yusufali
Is it ye who grow the tree which feeds the fire, or do We grow it?

056:073 Khan
We have made it a Reminder (for the Hell-fire, in the Hereafter); and an article of use for the travellers (and all the others, in this world),

056:073 Maulana
We have made it a reminder and an advantage for the wayfarers of the desert.

056:073 Pickthal
We, even We, appointed it a memorial and a comfort for the dwellers in the wilderness.

056:073 Rashad
We rendered it a reminder, and a useful tool for the users.

056:073 Sarwar
It is We who have made it as a reminder and a means of comfort for the people.

056:073 Shakir
We have made it a reminder and an advantage for the wayfarers of the desert.

056:073 Sherali
WE have made it a reminder and benefit for the wayfarers.

056:073 Yusufali
We have made it a memorial (of Our handiwork), and an article of comfort and convenience for the denizens of deserts.

056:074 Khan
Then glorify with praises the Name of thy Lord, the Most Great.

056:074 Maulana
So glorify the name of thy Lord, the Incomparably Great.

056:074 Pickthal
Therefor (O Muhammad), praise the name of thy Lord, the Tremendous.

056:074 Rashad
You shall glorify the name of your Lord, the Great.

056:074 Sarwar
(Muhammad), glorify your Lord, the Great One.

056:074 Shakir
Therefore glorify the name of your Lord, the Great.

056:074 Sherali
So glorify the name of thy Lord, the Great.

056:074 Yusufali
Then celebrate with praises the name of thy Lord, the Supreme!

056:075 Khan
Section 3: Judgment is Inevitable

056:075 Maulana
So I swear by Mawaqi (setting or the mansions, etc.) of the stars (they traverse).

056:075 Pickthal
But nay, I swear by revelation of portions (of the Qur'an)! --

056:075 Rashad
Nay, I swear by the places of the stars -

056:075 Sarwar
I do not need to swear by the setting of the stars

056:075 Shakir
But nay! I swear by the falling of stars;

056:075 Sherali
Nay, I cite as proof the shooting of the stars -

056:075 Yusufali
Furthermore I call to witness the setting of the Stars,-

056:076 Khan
And verily, that is indeed a great oath, if you but know.

056:076 Maulana
And it is a great oath indeed, if you knew --

056:076 Pickthal
And lo! that verily is a tremendous oath, if ye but knew -

056:076 Rashad
This is an oath, if you only knew, that is awesome.

056:076 Sarwar
- which is indeed a great oath if only you knew it -

056:076 Shakir
And most surely it is a very great oath if you only knew;

056:076 Sherali
And, indeed, that is a grand testimony, if you only knew -

056:076 Yusufali
And that is indeed a mighty adjuration if ye but knew,-

056:077 Khan
That (this) is indeed an honourable recital (the Noble Qur'an).

056:077 Maulana
Surely it is a bounteous Qur'an,

056:077 Pickthal
That (this) is indeed a noble Qur'an

056:077 Rashad
This is an honorable Quran.

056:077 Sarwar
this is that an honorable Quran

056:077 Shakir
Most surely it is an honored Quran,

056:077 Sherali
This is, indeed, a noble Qur'an,

056:077 Yusufali
That this is indeed a qur'an Most Honourable,

056:078 Khan
In a Book well-guarded (with Allah in the heaven i.e. Al-Lauh Al-Mahfuz).

056:078 Maulana
In a book that is protected,

056:078 Pickthal
In a Book kept hidden

056:078 Rashad
In a protected book.

056:078 Sarwar
preserved in a hidden Book which

056:078 Shakir
In a book that is protected

056:078 Sherali
In a well-preserved Book.

056:078 Yusufali
In Book well-guarded,
Then why do ye not, if you are not held under authority, if it is true that you do not owe any accounting.

Why then, if ye are not in bondage (unto Us), if you are true to your claim that there is no Day of Judgment.

And WE are nearer to him than you, but you see not, and ye the while (sit) looking on, and right before your very eyes?.

And you are at that time looking on, and ye are at that moment looking, and you will then look around.

And have ye made it your livelihood that ye should declare it false, and to give (it) the lie you make your means of subsistence. Would you reject the sustenance that you receive rather than give thanks?

And make denial thereof your livelihood? And instead (of thanking Allah) for the provision He gives you, on the contrary, you deny Him (by disbelief)!

Is it this divine discourse that you would reject, Is it this announcement that you disdain, Is it such a Message that ye would hold in light esteem?

A Revelation (this Qur'an) from the Lord of the 'Alam in mankind, jinns and all that exists.

It is a revelation from the Lord of the universe.

A Revelation (this Qur'an) from the Lord of the 'Alam in mankind, jinns and all that exists.

Which none toucheth save the purified, Which none shall touch but those who are clean.

None shall touch it save the purified ones.

None shall touch it save the purified ones.

Which none shall touch except those who are purified.

Which none can grasp it except the sincere.

Which none shall touch except those who are purified.

None shall touch save the purified ones.

Which none shall touch but those who are clean.

None shall touch save the purified ones.

Which none shall touch but those who are clean.
056:087 Khan Bring back the soul (to its body), if you are truthful?
056:087 Maulana Do you not send it back, if you are truthful?
056:087 Pickthal Do ye not force it back, if ye are truthful?
056:087 Rashad why do you not restore (your soul), if you are truthful?
056:087 Sarwar why can you not bring it (the soul) back (to life)?.
056:087 Shakir那 you send it (not) back-- if you are truthful?
056:087 Sherali You cannot bring it back if you are truthful?
056:087 Yusufali Call back the soul, if ye are true (in the claim of independence)?

056:088 Khan Then, if he (the dying person) be of the Muqarrabun (those brought near to Allah),
056:088 Maulana Then if he is one of those drawn nigh (to Allah),
056:088 Pickthal Thus if he is of those brought nigh,
056:088 Rashad If he is one of those close to Me -
056:088 Sarwar (If a dying soul) is of those near to God,
056:088 Shakir Then if he is one of those drawn nigh (to Allah),
056:088 Sherali Now if he be of those who are near to God,
056:088 Yusufali Then, then, if he be of those Nearest to Allah,

056:089 Khan (There is for him) rest and provision, and a Garden of delights (Paradise).
056:089 Maulana Then happiness and bounty and a Garden of bliss.
056:089 Pickthal Then breath of life, and plenty, and a Garden of delight.
056:089 Rashad then joy, flowers, and gardens of bliss.
056:089 Sarwar it will have rest, happiness, and a beautiful Paradise.
056:089 Shakir Then happiness and bounty and a garden of bliss,
056:089 Sherali Then for him is comfort and fragrence of happiness and Garden of bliss;
056:089 Yusufali (There is for him) Rest and Satisfaction, and a Garden of Delights.

056:090 Khan And if he (the dying person) be of those on the Right Hand,
056:090 Maulana And if he is one of those on the right hand,
056:090 Pickthal And if he is of those on the right hand,
056:090 Rashad And if he is of those on the right -
056:090 Sarwar If it is of the people of the right hand,
056:090 Shakir And if he is one of those on the right hand,
056:090 Sherali And if he be of those of the right hand,
056:090 Yusufali And if he be of the Companions of the Right Hand,

056:091 Khan Then there is safety and peace (from the Punishment of Allah) for (you as you are from) those on the Right Hand.
056:091 Maulana Then peace to thee from those on the right hand.
056:091 Pickthal Then (the greeting) "Peace be unto thee" from those on the right hand.
056:091 Rashad peace is the lot of those on the right.
056:091 Sarwar it will be with the people of the right hand, living in peace and security.
056:091 Shakir Then peace to you from those on the right hand.
056:091 Sherali Then, 'Peace be ever on thee, O thou, of those of the right hand !'
056:091 Yusufali (For him is the salutation), "Peace be unto thee", from the Companions of the Right Hand.

056:092 Khan But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islamic Monotheism),
056:092 Maulana And if he is one of the rejectors, the erring ones,
056:092 Pickthal But if he is of the rejecters, the erring,
056:092 Rashad But if he is one of the disbelievers, the strayers -
056:092 Sarwar If it is of those who have rejected the Truth and have gone astray,
056:092 Shakir And if he is one of the rejecters, the erring ones,
056:092 Sherali But if he be of those who reject the truth and are in error,
056:092 Yusufali And if he be of those who treat (Truth) as Falsehood, who go wrong,

056:093 Khan Then for him is entertainment with boiling water.
056:093 Maulana He has an entertainment of boiling water,
056:093 Pickthal Then the welcome will be boiling water
056:093 Rashad then an abode of inferno.
056:093 Sarwar its dwelling will be boiling water
056:093 Shakir He shall have an entertainment of boiling water,
056:093 Sherali Then for him will be an entertainment of boiling water,
056:093 Yusufali For him is Entertainment with Boiling Water.

056:094 Khan And burning in Hell-fire.
056:094 Maulana And burning in hell.
056:094 Pickthal And roasting at hell-fire.
056:094 Rashad and burning in Hell.
056:094 Sarwar and the heat of hell fire.
056:094 Shakir And burning in hell.
056:094 Sherali And burning in Hell.
056:094 Yusufali And burning in Hell-Fire.
He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of every thing.

He is the First and the Last and the Manifest and the Hidden, and He is Knower of all things.

He is the First and the Last and the Ascendant (over all) and the Knower of hidden things, and He is Cognizant of all things.

He is the First and the Last, and the Manifest and the Hidden, and HE has full knowledge of all things.

He is the First and the Last, the Evident and the Immanent: and HE has full knowledge of all things.

He is the First and the Last and the Outward and the Inward; and He is Knower of all things.

Whatever is in the heavens and the earth glorifies ALLAH; and HE is the Mighty, the Wise.

All that is in the heavens and the earth glorify GOD. He is Majestic and All Wise.

Whatever is in the heavens and the earth declares the glory of Allah, and He is the Almighty, Most Wise.

He is the First and the Last, the Evident and the Unseen and He knows all things.

He is the First and the Last and the Manifest and the Hidden, and He is Knower of all things.

To Him belongs the dominion of the heavens and the earth: HE gives life and HE causes death; and HE has power over all things.

The Throne (in a manner that suits His Majesty). He knows everything that enters into the earth, and that which comes forth out of it, and that which comes down from heaven and that which goes up to it. He is with you wherever you are. And Allah is Seer of what you do.

The Sovereignty of the heavens and the earth; He gives life and causes death; and He has power over all things.

His is the kingdom of the heavens and the earth. He gives life and causes death; and He is Possessor of power over all things.

Whatever is in the heavens and the earth glorifies Allah, and He is the All Mighty, All Wise.

He is the One who created the heavens and the earth in six days, then assumed all authority. He knows everything that enters into the earth, and everything that comes out of it, and everything that comes down from the sky, and everything that climbs into it. He is with you wherever you may be and He is Well Aware of what you do.

To Him belongs the kingdom of the heavens and the earth. He gives life and HE causes death, and HE has power over all things.

It is He Who gives life and causes death; and He is Able to do all things.

Surely this is a certain truth.

Verily, this! This is an absolute Truth with certainty.

This is the absolute Truth and certainly.

Verily, this is the Very Truth and Certainly.
Believe in Allah and His Messenger (Muhammad SAW), and spend of that whereof He has made you trustees. And such of you as believe and spend (in Allah's Way), theirs will be a great reward.

Believe in Allah and His Messenger, and spend of that whereof He hath made you trustees; and such of you as believe and spend (aright), theirs will be a great reward.

Believe in GOD and His messenger, and give from what He has bestowed upon you. Those among you who believe and give (to charity) have deserved a great recompense.

Believe in Allah and His Messenger, and spend out of what is entrusted to you. Those of you who believe and spend (in Allah's Way), theirs will be a great reward.

Believe in Allah and His Messenger, and spend (in charity) out of the (substance) whereof He has made you heirs. For, those of you who believe and spend (in charity),- for them is a great Reward.

Believe in Allah and His Messenger, and spend of that whereof He hath made you trustees; and such of you as believe and spend (aright), theirs will be a great reward.

Believe in Allah and His Messenger, and spend (in charity) out of the (substance) whereof He has made you heirs. For, those of you who believe and spend (in charity),- for them is a great Reward.

And what reason have you that you should not believe in Allah, when the messenger calleth you to believe in your Lord, and He hath already made a covenant with you, if ye are believers?

And what reason have you that ye believe not in Allah? And the Messenger invites you to believe in your Lord (Allah), and He (Allah) has indeed accepted your covenant, if you are real believers.

And what is the matter with you that you believe not in Allah! While the Messenger (Muhammad SAW) invites you to believe in your Lord (Allah), and He (Allah) has indeed taken your covenant, if you are real believers.

What is it that you believe not in ALLAH, while the Messenger calls you to believe in your Lord, and HE has indeed taken your covenant, if you are real believers?

And what reason have you that you believe not in Allah? And the Messenger calls you to believe in your Lord, and indeed He has made a covenant with you if you are believers.

What reason have you that ye believe not in GOD when the messenger inviteth you to believe in your Lord? He has taken a pledge from you, if you are believers.

What reason have you that ye believe not in GOD when the messenger calleth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what is the matter with you? What reason have you that you believe not in Allah? While the Messenger (Muhammad SAW) invites you to believe in your Lord (Allah), and He (Allah) has indeed taken your covenant, if you are real believers.

And what reason have you that you believe not in Allah? And the Messenger invites you to believe in your Lord, and He hath already made a covenant with you, if ye are believers?

And what is it that you believe not in ALLAH, while the Messenger calls you to believe in your Lord, and HE has already taken a covenant from you, if indeed you are believers?

And what reason have you that ye believe not in GOD when the messenger inviteth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in GOD when the messenger calleth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what is it that you believe not in ALLAH, while the Messenger calls you to believe in your Lord, and HE has indeed taken a covenant from you, if you are believers?

And what reason have you that ye believe not in GOD when the messenger inviteth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in GOD when the messenger calleth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in ALLAH, while the Messenger calls you to believe in your Lord, and HE has already taken a covenant from you, if indeed you are believers?

And what reason have you that ye believe not in GOD when the messenger inviteth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in GOD when the messenger calleth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in ALLAH, while the Messenger calls you to believe in your Lord, and HE has indeed taken a covenant from you, if you are believers?

And what reason have you that ye believe not in GOD when the messenger inviteth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in GOD when the messenger calleth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in ALLAH, while the Messenger calls you to believe in your Lord, and HE has already taken a covenant from you, if indeed you are believers?

And what reason have you that ye believe not in GOD when the messenger inviteth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in GOD when the messenger calleth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in ALLAH, while the Messenger calls you to believe in your Lord, and HE has indeed taken a covenant from you, if you are believers?

And what reason have you that ye believe not in GOD when the messenger inviteth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in GOD when the messenger calleth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in ALLAH, while the Messenger calls you to believe in your Lord, and HE has already taken a covenant from you, if indeed you are believers?

And what reason have you that ye believe not in GOD when the messenger inviteth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in GOD when the messenger calleth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in ALLAH, while the Messenger calls you to believe in your Lord, and HE has indeed taken a covenant from you, if you are believers?

And what reason have you that ye believe not in GOD when the messenger inviteth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in GOD when the messenger calleth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in ALLAH, while the Messenger calls you to believe in your Lord, and HE has already taken a covenant from you, if indeed you are believers?

And what reason have you that ye believe not in GOD when the messenger inviteth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in GOD when the messenger calleth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in ALLAH, while the Messenger calls you to believe in your Lord, and HE has indeed taken a covenant from you, if you are believers?

And what reason have you that ye believe not in GOD when the messenger inviteth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in GOD when the messenger calleth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in ALLAH, while the Messenger calls you to believe in your Lord, and HE has already taken a covenant from you, if indeed you are believers?

And what reason have you that ye believe not in GOD when the messenger inviteth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in GOD when the messenger calleth you to believe in your Lord? He has taken a pledge from you, if you are believers.

And what reason have you that ye believe not in ALLAH, while the Messenger calls you to believe in your Lord, and HE has indeed taken a covenant from you, if you are believers?
And what is the matter with you that you spend not in the Cause of Allah? And to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah) (with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all, Allah has promised the best (reward). And Allah is All-Aware of what you do. And what reason have you that you should not spend in Allah’s way? And Allah’s is the inheritance of the heavens and the earth. Those of you who spent before the Victory and fought are not on a level (with others). They are greater in rank than those who spent and fought afterwards. And Allah has promised good to all. And Allah is Aware of what you do. And what aileth you that ye spend not in the way of Allah when unto Allah belongeth the inheritance of the heavens and the earth? Those who spent and fought before the victory are not upon a level (with the rest of you). Such are greater in rank than those who spent and fought afterwards. Unto each hath Allah promised good. And Allah is Informed of what ye do. Why do you not spend in the cause of GOD, when GOD possesses all wealth in the heavens and the earth? Distinguished from the rest are those among you who spend before the victory and strive. They attain a greater rank than those who spend after the victory and strive. For each, GOD promises salvation. GOD is Cognizant of everything you do. Why do you not spend for the cause of God when to Him belongs the heritage of the heavens and the earth? Those who spend for the cause of God and fight before victory will have higher positions than those who spend for the cause of God and fight after victory. However, to both parties God has promised good rewards. God is Well Aware of what you do. And why is it that you spend not in the way of ALLAH, while to ALLAH belongs the heritage of the heavens and the earth? Those of you who spent before the Victory and fought are not equal to those who did so later. They are greater in rank than those who spent and fought afterwards. And to all has ALLAH promised good. And ALLAH is Well-Aware of what you do. And what cause have ye why ye should not spend in the cause of Allah? For to Allah belongs the heritage of the heavens and the earth. Not equal among you are those who spent (freely) and fought, before the Victory, (with those who did so later). Those are higher in rank than those who spent (freely) and fought afterwards. But to all has Allah promised a goodly (reward). And Allah is well acquainted with all that ye do. Who is he that will lend to Allah a goodly loan, then (Allah) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise). Who is he that will offer to Allah a good gift, so He will double it for him, and he will have a generous reward. Who is he that will lend unto Allah a goodly loan, that He may double it for him and his may be a rich reward? Who would like to loan GOD a loan of righteousness, to have it multiplied for him manifold, and end up with a generous recompense? Whoever gives a virtuous loan to God will receive double from Him in addition to an honorable reward. Who is there that will offer to Allah a good gift so He will double it for him, and he shall have an excellent reward. Who is he who will lend to ALLAH a goodly loan? So HE will increase it manifold for him, and he will have a noble reward. Who is he that will loan to Allah a beautiful loan? for (Allah) will increase it manifold to his credit, and he will have (besides) a liberal Reward. On the Day you shall see the believing men and the believing women their light running forward before them and on their right hands. Good news is yours this day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success! On that day thou wilt see the faithful men and the faithful women, their light gleaming before them and on their right hand. Good news for you this day! -- Gardens under which rivers flow, wherein ye are immortal. That is the supreme triumph. On the day when thou (Muhammad) wilt see the believers, men and women, their light shining forth before them and on their right hands, (and wilt hear it said unto them): Glad tidings for you this day: Gardens under which rivers flow, wherein ye are immortal. That is the supreme triumph. On the Day of Judgment you will see the believers with their light shining in front of them and to their right. They will be told, "Paradise wherein streams flow is the glad news for you today. You will live therein forever. This is the greatest triumph". On that day you will see the faithful men and the faithful women -- their light running before them and on their right hand-- good news for you today: gardens beneath which rivers flow, to abide therein, that is the grand achievement. And think of the day when thou wilt see the believing men and the believing women, their light running before them and on their right hands, and angels will say to them, 'Glad tidings for you this day of Gardens through which streams flow, wherein you will abide. That is the supreme triumph.' One Day shalt thou see the believing men and the believing women- how their Light runs forward before them and by their right hands: (their greeting will be): "Good News for you this Day! Gardens beneath which flow rivers! to dwell therein for aye! This is indeed the highest Achievement!"
On the Day when the hypocrites men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment.

On the day when the hypocrites, men and women, will say to those who believe: Wait for us, that we may borrow from your light. It will be said: Turn back and seek a light. Then a wall, with a door in it, will be raised between them. Within it shall be mercy, and outside of its chastisement.

On the day when the hypocritical men and women will say unto those who believe: Look on us that we may borrow from your light! It will be said: Go back and seek for light! Then there will separate them a wall wherein is a gate, the inner side whereof containeth mercy, while the outer side thereof is toward the doom.

On that day, the hypocrite men and women will say to those who believed, "Please allow us to absorb some of your light." It will be said, "Go back behind you, and seek light." A barrier will be set up between them, whose gate separates mercy on the inner side, from retribution on the outer side.

On that day the hypocrites will say to the believers, "Please look at us so that we might benefit from your light." They will be told, "Go back and search for your own light." A barrier with a door will be placed between them. Inside it there will be mercy but outside of it there will be torment.

On the day when the hypocritical men and women will say to those who believe: Wait for us, that we may have light from your light; it shall be said: Turn back and seek a light. Then separation would be brought about between them, with a wall having a door in it; (as for) the inside of it, there shall be mercy in it, and (as for) the outside of it, before it there shall be punishment.

That is the day when the hypocritical men and the hypocritical women will say to those who believe, 'Wait for us a while that we may borrow some of your light,' it will be said to them, 'Go back if you can, and seek for light.' Then there will be set up between them a wall with a door in it. The inside of it will be all mercy and outside of it, in front, will be torment.

One Day will the Hypocrites- men and women - say to the Believers: "Wait for us! Let us borrow (a Light) from your Light!" It will be said: "Turn ye back to your rear! then seek a Light (where ye can)!" So a wall will be put up betwixt them, with a gate therein. Within it will be Mercy throughout, and without it, all alongside, will be (Wrath and) Punishment!

(The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith); and you were deceived by false desires, till the Command of Allah came to pass. And the chief deceiver (Satan) deceived you in respect of Allah."

They will cry out to them: Were we not with you? They will say: Yea, but you caused yourselves to fall into temptation, and you waited and doubted, and vain desires deceived you, till the threatened punishment of Allah came, and the arch-deceiver deceived you about Allah. They will cry unto them (saying): Were we not with you? They will say: Yea, verily; but ye tempted one another, and hesitated, and doubted, and became misled by wishful thinking, until GOD's judgment came. You were diverted from GOD by illusions.

They will call the believers: "Were we not with you?" They will answer, "Yes, but you cheated your souls, hesitated, doubted, and became misled by wishful thinking, until GOD's judgment came. You were diverted from GOD by illusions.

They will cry out to them: Were we not with you? They shall say: Yea! but you caused yourselves to fall into temptation, and you waited and doubted, and your vain desires deceived you till the threatened punishment of ALLAH came, and the arch-deceiver deceived you about ALLAH. They will call the believers: "Were we not with you?" The believers will answer, "Yea, but you let yourselves fall into temptation and you hesitated and doubted and your vain desires deceived you till the decree of ALLAH came to pass. And the deceiver deceived you concerning ALLAH.

(Those outside) will call out, "Were we not with you?" (Those inside) will reply, "Yes, you were with us but you spent your life in disbelief and hypocrisy, wished death to (Muhammad), had doubts about his message and let your longings deceive you until the decree of God came to pass. The devil deceived you about the mercy of God."

They will cry out to them: Were we not with you? They shall say: Yea! but you caused yourselves to fall into temptation, and you waited and doubted, and your vain desires deceived you till the threatened punishment of ALLAH came, while the arch-deceiver deceived you about ALLAH.

The hypocrites will call out to believers saying, 'Were we not with you?' They will answer, 'Yea, verily; but ye tempted one another, and hesitated, and doubted, and became misled by wishful thinking, until GOD's judgment came. You were diverted from GOD by illusions.

(Those without) will call out, "Were we not with you?" (The others) will reply, "True! but ye led yourselves into temptation; ye looked forward (to your ruin); ye doubted (Allah's Promise); and (your false) desires deceived you; until there issued the Command of Allah. And the Deceiver deceived you in respect of Allah.

So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved, (in the Oneness of Allah Islamic Monotheism). Your abode is the Fire, that is the proper place for you, and worst indeed is that destination.

So this day no ransom will be accepted from you, nor from those who disbelieved. Your abode is the Fire; it is your patron and evil is the resort.

"Therefore, today no ransom can be taken from you, nor from those who disbelieved. Your abode is the fire; it is your lord, and miserable abode."

So today ransom shall not be accepted from you nor from those who disbelieved; your abode is the fire; it is your friend and evil is the resort.

"This Day shall no ransom be accepted of you, nor of those who rejected Allah." Your abode is the Fire: that is the proper place to claim you: and an evil refuge it is!"
Lord: They sh
And those who believe in Allah and His messengers, they are the Truthful and the Witnesses in the sight of their Lord. They will have their full reward and their light, and (as for) those who disbelieve and reject Our revelations shall have no light but the light of blazons. And those who believe in Allah and His messengers are the loyal, and the martyrs are with their Lord; they have their reward and their light. But those who disbelieve and reject Our signs, these are the inmates of Hell.

057:018 Shakir
Know ye (all) that ALLAH quickeneth the earth after its death. We have made clear Our revelations for you, that haply ye may understand.

057:018 Sarwar
Surely, the men who give alms, and the women who give alms, and those who lend to Allah a goodly loan, it will be doubled for them, and theirs will also be a honourable reward.

057:018 Maulana
And those who believe in the Oneness of Allah and His Messengers, they are the Siddiqun (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve (in the Oneness of Allah - Islamic Monotheism) and deny Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the blazing Fire.

057:018 Yusufali
For those who give in Charity, men and women, and loan to Allah a Beautiful Loan, it shall be increased manifold (to their credit), and they shall have (besides) a liberal reward.

057:019 Pickthal
And those who believe in Allah and His messengers, they are the loyal, and the martyrs are with their Lord; they have their reward and their light; while as for those who disbelieve and deny Our revelations, they are owners of hell-fire.

057:019 Maulana
And those who believe in Allah and His messengers, they are the truthful and the faithful ones with their Lord. They have their reward and their light. And those who disbelieve and reject Our messages, they are the inmates of hell.

057:019 Khan
And those who believe in (the Oneness of) Allah and His Messengers, they are the Siddiqun (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve (in the Oneness of Allah - Islamic Monotheism) and deny Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the blazing Fire.

057:019 Sherali
Those who believe in (the Oneness of) Allah and His Messengers, they are the Siddiqun (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve and reject Our signs, these are the inmates of Hell.
Parallel English Quran

057:020
057:020 Khan
Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers, evil-doers), and (there is) Forgiveness from Allah and (His) Good Pleasure (for the believers, good-doers), whereas the life of this world is only a deceiving enjoyment.

057:020 Maulana
No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah:

057:020 Shaki
is easy for ALLAH

057:020 Sarwar
There befalls not any calamity either in the earth or in your own persons, but it is in a book before We bring it into existence; surely that is easy for God.

057:020 Rashad
No calamity befalls on the earth or in your souls, but it is in a book before We bring it into existence; this is certainly easy for God.

057:020 Pickthal
Whatever hardships you face on earth and in your souls were written in the Book before the creation of the souls. This is certainly easy for God.

057:020 Khan
Verily, that is easy for Allah.

057:021
057:021 Khan
Race one with another in hastening towards Forgiveness from your Lord (Allah), and towards Paradise, the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His Messengers. That is the grace of Allah which He bestows on whom He pleases. And Allah is the Owner of Great Bounty.

057:021 Maulana
Vie one with another for forgiveness from your Lord and a Garden the extensiveness of which is as the extensiveness of the heaven and the earth -- it is prepared for those who believe in Allah and His messengers. That is the grace of Allah; He gives it to whom He pleases. And Allah is the Lord of mighty grace.

057:021 Sherali
- Vie one with another for forgiveness from your Lord and a Garden the extensiveness of which is as the extensiveness of the heaven and the earth; it has been prepared for those who believe in Allah and His Messengers.

057:021 Rashad
Therefore, you shall race towards forgiveness from your Lord, and a Paradise whose width encompasses the heaven and the earth. It awaits those who believed in GOD and His messengers. Such is GOD's grace that He bestows upon whomsoever He wills. GOD is Possessor of Infinite Grace. It's for the good-doers, and (there is) Forgiveness from Allah and (His) Good Pleasure; and Allah is the Lord of immense grace.

057:021 Sarwar
Compete with one another to achieve forgiveness from your Lord and a Paradise, which is as vast as the heavens and the earth, and is prepared for those who believe in God and His Messenger. This is the blessing of God and He grants it to whomever He wants. The blessings of God are great.

057:021 Shakir
Hasten to forgiveness from your Lord and to a garden the extensiveness of which is as the extensiveness of the heaven and the earth; it is prepared for those who believe in Allah and His messengers; that is the grace of Allah; He gives it to whom He pleases, and Allah is the Lord of mighty grace.

057:021 Sherali
We, then, with one another in seeking forgiveness from your Lord and for a Garden the value whereof is equal to the value of the heaven and the earth; it has been prepared for those who believe in ALLAH and His Messengers. That is ALLAH's grace; HE bestows it upon whosoever HE pleases, and ALLAH is the Lord of immense grace.

057:021 Yusufali
Be ye foremost (in seeking) Forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the width of heaven and earth, prepared for those who believe in Allah and His messengers: that is the Grace of Allah, which He bestows on whom He pleases: and Allah is the Lord of Grace abounding.

057:022
057:022 Khan
No calamity befalls on the earth or in yourselves but is inscribed in the Book of Decrees (Al-Lauh Al-Mahfuz), before We bring it into existence. Verily, that is easy for Allah.

057:022 Maulana
No disaster befalls in the earth, or in yourselves, but it is in a book before We bring it into existence -- surely that is easy to Allah --

057:022 Pickthal
Naught of disaster befalleth in the earth or in yourselves but it is in a Book before we bring it into being - Lo! that is easy for Allah -

057:022 Rashad
Anything that happens on earth, or to you, has already been recorded, even before the creation. This is easy for GOD to do.

057:022 Sarwar
Whatever hardships you face on earth and in your souls were written in the Book before the creation of the souls. This is certainly easy for God.

057:022 Shakir
There befalls not any calamity either in the earth or in your own persons, but it is in a book before We bring it into existence; surely that is easy to Allah:

057:022 Sherali
- There befalls not any calamity either in the earth or in your own persons, but it is in a book before WE bring it into being - surely, that is easy for ALLAH -

057:022 Yusufali
No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: That is truly easy for Allah:
057:023 Khan In order that you may not be sad over matters that you fail to get, nor rejoice because of that which has been given to you. And Allah likes not proudful boasters.

057:023 Maulana So that you grieve not for what has escaped you, nor exult in that which He has given you. And Allah loves not any arrogant boaster:

057:023 Pickthall That ye grieve not for the sake of that which hath escaped you, nor yet exult because of that which hath been given. Allah loveth not all prideful boasters,

057:023 Rashad Thus, you should not grieve over anything you miss, nor be proud of anything He has bestowed upon you. GOD does not love those who are boastful, proud.

057:023 Sarwar so that you would not grieve over what you have lost nor become too happy about what God has granted to you. God does not love the arrogant boastful ones who are niggardly and who try to make other people also niggardly.

057:023 Shakir So that you may not grieve for what has escaped you, nor be exultant at what He has given you; and Allah does not love any arrogant boaster:

057:023 Sherali That you may not grieve over what is lost to you nor exult because of that which HE has bestowed upon you. And ALLAH loves not any conceited boaster.

057:023 Yusufali In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you. For Allah loveth not any vainglorious boaster.-

057:024 Khan Those who are miners and enjoin upon people miserliness (Allah is not in need of their charity). And whosoever turns away (from Faith Allah's Monotheism), then Allah is Rich (Free of all wants), Worthy of all praise.

057:024 Maulana Such as are niggardly and enjoin niggardliness on men. And whoever turns back, then surely Allah is the Self-Sufficient, the Praised.

057:024 Pickthall Who hoard and who enjoin upon the people avarice. And whosoever turneth away, still Allah is the Absolute, the Owner of Praise.

057:024 Rashad They are stingy, and enjoin the people to be stingy. If one turns away, then GOD is the Rich, the Praiseworthy.

057:024 Sarwar Those who turn away (from guidance) should know that God is Self-sufficient and Praiseworthy.

057:024 Shakir Those who are niggardly and enjoin niggardliness on men; and whoever turns back, then surely Allah is He Who is the Self-sufficient, the Praised.

057:024 Sherali Such as are niggardly and also enjoin upon men to be niggardly. And whoso turns his back, then surely, ALLAH is Self-Sufficient, Worthy of all praise.

057:024 Yusufali Such persons as are covetous and commend covetousness to men. And if any turn back (from Allah's Way), verily Allah is Free of all Needs, Worthy of all Praise.

057:025 Khan Indeed We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war), as well as many benefits for mankind, that Allah may test those who are guided, but many of them are transgressors.

057:025 Maulana Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the measure, that men may conduct themselves with equity. And We sent down iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His messengers, unseen. Surely Allah is Strong, Mighty.

057:025 Pickthall We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helpeth Him and His messengers, though unseen. Lo! Allah is Strong, Almighty.

057:025 Rashad We sent our messengers supported by clear proofs, and we sent down to them the scripture and the law, that the people may uphold justice. And we sent down the iron, wherein there is strength, and many benefits for the people. All this in order for GOD to distinguish those who would support Him and His messengers, on faith, GOD is Powerful, Almighty.

057:025 Sarwar We sent Our Messengers with clear evidence (to support their truthfulness), and sent with them the Book and the Balance so that people would maintain justice. We sent down iron - in which there is strong power and benefit for the people - so that God would know who would help Him and His Messenger without seeing the unseen. God is All-powerful and Majestic.

057:025 Shakir Certainly We sent Our messengers with clear arguments, and sent down with them the Book and the balance that men may conduct themselves with equity; and We have made the iron, wherein is great violence and advantages to men, and that Allah may know who helps Him and His messengers in the unseen. Verily, Allah is All-Strong, All-Mighty.

057:025 Sherali Verily, WE sent Our Messengers with manifest Signs and sent down with them the Book and the Balance that people may act with justice; and WE sent down iron, wherein is material for violent warfare and diverse uses for mankind, and that ALLAH may know those who help HIM and HIS Messengers without having seen him. Surely, ALLAH is Powerful, Mighty.

057:025 Yusufali We sent aforetime our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help, Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will).

057:026 Khan And indeed, We sent Nuh (Noah) and Ibrahim (Abraham), and placed in their offsprings Prophethood and Scripture, and among them there is he who is guided, but many of them are Fasiqun (wicked).

057:026 Maulana And certainly We sent Noah and Abraham, and We gave prophethood and the Book to their offspring; and among them there is he who goes aright, but many of them are evil-livers.

057:026 Pickthall And We verily sent Noah and Abraham, and placed the prophethood and the scripture among their seed, and among them there is he who goeth right, but many of them are evil-livers.

057:026 Rashad We sent Noah and Abraham, and we granted their descendants prophethood and the scripture. Some of them were guided, while many were wicked.

057:026 Sarwar We sent Noah and Abraham and placed prophethood and the Book among their offsprings, some of whom have the right guidance. However, most of them are evil doers.

057:026 Shakir And certainly We sent Nuh and Ibrahim and We gave to their offspring the (gift of) prophethood and the Book; so there are among them those who go aright, and most of them are transgressors.

057:026 Sherali And indeed WE sent Noah and Abraham, and WE placed among their seed Prophethood and the Book. So some of them followed the guidance, but many of them were rebellious.

057:026 Yusufali And We sent Noah and Abraham, and established in their line Prophethood and Revelation: and some of them were on right guidance. But many of them became rebellious transgressors.
057:027 Khan
Then, We sent after them, Our Messengers, and We sent 'Isa (Jesus) - son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him, compassion and mercy. But the Monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allah therewith, but that they did not observe it with the right observance. So We gave those among them who believed, their (due) reward, but many of them are Fasiqun (rebellious, disobedient to Allah).

057:027 Maulana
Then We made Our messengers to follow in their footsteps, and We made Jesus son of Mary to follow, and We gave him the Gospel. And We put compassion and mercy in the hearts of those who followed him. And (as for) monstery, they innovated it -- We did not prescribe it to them -- only to seek Allah's pleasure, but they did not observe it with its due observance. So We gave those of them who believed their reward, but most of them are transgressors.

057:027 Pickthal
Then We caused Our messengers to follow in their footsteps; and We caused Jesus, son of Mary, to follow, and gave him the Gospel, and placed compassion and mercy in the hearts of those who followed him. But monasticism they invented - We ordained it not for them - only seeking Allah's pleasure, and they observed it not with right observance. So We gave those of them who believed their reward, but many of them are evil-doers.

057:027 Rashad
Subsequent to them, we sent our messengers, We sent Jesus the son of Mary, and we gave him the Injeel (Gospel), and we placed in the hearts of his followers kindness and mercy. But they invented hermitism which we never decreed for them. All we asked them to do was to uphold the commandments approved by GOD. But they did not uphold the message as they should have. Consequently, we gave those who believed among them their recompense, while many of them were wicked.

057:027 Sarwar
Then We sent Our other Messengers to follow their traditions. After them We sent Jesus, the son of Mary, to whom We gave the Gospel. In the hearts of his followers We placed compassion and mercy. We did not command them to lead the monastic life. This was their own method of seeking the pleasure of God. Despite this intention, they did not properly observe it (the monastic life). To the believers among them, We gave their reward but many of them are evil-doers.

057:027 Shakir
Then We made Our messengers to follow in their footsteps, and We sent Isa son of Maryam afterwards, and We gave him the Injeel, and We put in the hearts of those who followed him kindness and mercy; and (as for) monstery, they innovated it -- We did not prescribe it to them -- only to seek Allah's pleasure, but they did not observe it with its due observance; so We gave to those of them who believed their reward, and most of them are transgressors.

057:027 Sherali
Then We caused Our Messengers to follow in their footsteps; and WE caused Jesus, son of Mary, to follow them, and WE gave him the Gospel. And WE put compassion and mercy in the hearts of those who followed him. And monasticism they invented - We did not prescribe it for them - for the seeking of ALLAH'S pleasure; but they observed it not as it should be observed. Yet WE gave those of them, who believed, their due reward, but many of them are rebellious.

057:027 Yusufali
Then, in their wake, We followed them up with (others of) Our messengers: We sent after them Jesus the son of Mary, and bestowed on him the Injeel (Gospel), and We placed in the hearts of his followers kindness and mercy. But the Monasticism which they invented for themselves, We did not prescribe for them: (We commanded) only the seeking for the Good Pleasure of Allah; but that they did not foster as they should have done. Yet We bestowed, on those among them who believed, their (due) reward, but many of them are rebellious transgressors.

057:028 Khan
O you who believe [in Musa (Moses) (i.e. Jews) and 'Isa (Jesus) (i.e. Christians)]! Fear Allah, and believe in His Messenger (Muhammad SAW), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight), and He will forgive you. And Allah is Oft-Forgiving, Most Merciful.

057:028 Maulana
O ye who believe! Be mindful of your duty to Allah and believe in His messenger. He will then grant you double the reward from His mercy, and make for you a light wherein ye shall walk, and forgive you. And Allah is Forgiving, Merciful.

057:028 Pickthal
O ye who believe! Be mindful of your duty to Allah and believe in His messenger. He will give you two portions of His mercy, and give you a light in which you shall walk, and forgive you. And Allah is Forgiving, Merciful.

057:028 Rashad
O you who believe, you shall reverence GOD and believe in His messenger. He will then grant you double the reward from His mercy, endow you with light to guide you, and forgive you. GOD is Forgiver, Most Merciful.

057:028 Sarwar
Believers, have fear of God and believe in His Messenger. God will grant you a double share of mercy, a light by which you can walk, and forgive your sins. God is All-forgiving and All-merciful.

057:028 Shakir
O you who believe! be careful of (your duty to) Allah and believe in His Messenger: He will give you two portions of His mercy, and make for you a light with which you will walk, and forgive you, and Allah is Forgiving, Merciful;

057:028 Sherali
O ye who believe! fear ALLAH and believe in HIS Messenger. HE will give you a double portion of HIS Mercy, and will provide for you a light wherein you will walk, and will grant you forgiveness - verily, ALLAH is Most Forgiving, Merciful -

057:028 Yusufali
O ye that believe! Fear Allah, and believe in His Messenger, and He will bestow on you a double portion of His Mercy; He will provide for you a light by which ye shall walk (straight, in your path), and He will forgive you (your past): for Allah is Oft-Forgiving, Most Merciful.

057:029 Khan
So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allah, and that (His) Grace is (entirely) in His Hand, He wills. And Allah is the Owner of Great Bounty.

057:029 Maulana
That the people of the Book may know that they have no power over anything of the grace of ALLAH; and that grace is entirely in the hands of ALLAH. HE gives it to whomsoever HE pleases. And ALLAH is the Master of immense grace.

057:029 Pickthal
That the people of the Scripture may know that they have no power whatsoever over the Grace of Allah, that (His) Grace is (entirely) in His Hand, to bestow it on whomsoever He wills. For Allah is the Lord of Grace abounding.
Before they touch each other: Thus are ye admonished to perform: and Allah is well
acquainted with (all) that ye do.

But those who divorce their wives in this manner, and then would recall what they said, shall atone by freeing a slave before resuming their sexual relations.

And (as for) those who make unlawful to them (their wives) (by Azhar) - They are not their mothers; none are their mothers except those who gave them birth. And verily, they utter an hateful word and a lie. And truly Allah is Forgiving, Merciful.

If any men among you divorce their wives by calling them mothers, then they indeed utter an ill word and a lie. And lo! Allah is Forgiving, Merciful.

They are not their mothers; none are their mothers except those who gave them birth. And verily, they utter an hateful word and a falsehood and most surely Allah is Pardoning, Forgiving.

Those among you who put away their wives by calling them mothers and then would recall what they said, must free a slave before they touch each other.

And Allah has indeed heard the statement of the woman who pleads with thee concerning her husband and carries her complaint (in prayer) to Allah: and Allah (always) hears the arguments between both sides among you: for Allah hears and sees (all things).

And (as for) those who make unlawful to them (their wives) (by Azhar) then reconcile thereafter, shall atone by freeing a slave before resuming their sexual relations.

And in fact they use words (both) iniquitous and false: but truly Allah is one that blots out (sins), and forgives (again and again).

And those who renounce their wives by calling them mothers should know that their wives could never become their mothers. Their mothers are those who have given birth to them. The words that they speak are certainly detestable and sinful. But God is Pardoning and All-forgiving.

And those who renounce their wives by calling them mothers, and then change their minds about what they have said will have to set free a slave as a ransom and only then will their carnal relations be lawful. This is what you have been commanded. God is Well-Aware of whatever you do.

And those who divorce their wives by Zihar, then wish to go back on the words they uttered, (the penalty) in that case (is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not return to such an ill thing). And Allah is All-Aware of what you do.
And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And for him who is unable to do so, he should feed sixty of Miskin (poor). That is in order that you may have perfect Faith in Allah and His Messenger. These are the limits set by Allah. And for disbelievers, there is a painful torment.

But he who has not the means, should fast for two successive months before they touch one another, and he who is unable to do so should feed sixty needy ones. That is in order that you may have faith in Allah and His Messenger. And these are Allah's limits. And for the disbelievers is a painful chastisement.

And he who findeth not (the wherewithal), let him fast for two successive months before they touch one another; and for him who is unable to do so (the penance is) the feeding of sixty needy ones. This, that ye may put trust in Allah and His messenger. Such are the limits (imposed by Allah); and for disbelievers is a painful doom.

If you cannot find a slave to free, you shall fast two consecutive months before resuming sexual relations. If you cannot fast, then you shall feed sixty poor people. You shall believe in GOD and His messenger. These are GOD's laws. The disbelievers have incurred a painful retribution.

If one cannot set free a slave, he must fast for two consecutive months, and only then can he have lawful carnal relations. If this is also not possible, he must feed sixty destitute people. This is the command of God, so that perhaps you will have faith in God and His Messenger. Such are the Laws of God, and those who disbelieve them will suffer a painful torment.

But whoever has not the means, let him fast for two months successively before they touch each other; then as for him who is not able, let him feed sixty needy ones; that is in order that you may have faith in Allah and His Messenger, and these are Allah's limits, and the unbelievers shall have a painful punishment.

But he who does not find a slave, he must fast for two consecutive months, before they touch one another. And he who is not able to do so shall feed sixty poor people. This is enjoined on you so that you may have faith in ALLAH and HIS Messenger. And these are the limits prescribed by ALLAH; and for the disbelievers is a painful punishment.

And if any has not (the wherewithal), he should fast for two months consecutively before they touch each other. But if any is unable to do so, he should feed sixty indigent ones, this, that ye may show your faith in Allah and His Messenger. Those are limits (set by) Allah. For those who reject (Him), there is a grievous Penalty.

Verily, those who oppose Allah and His Messenger (Muhammad SAW) will be disgraced, as those before them (among the past nation), were disgraced. And We have sent down clear Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgracing torment.

Surely those who oppose Allah and His Messenger will be humbled as those before them were humbled; and indeed We have revealed clear messages. And for the disbelievers is an abasing chastisement.

Lo! those who oppose Allah and His messenger will be abused even as those before them were abused; and We have sent down clear tokens, and for disbelievers is a shameful doom.

Surely, those who fight GOD and His messenger are committed to defeat, like their previous counterparts were committed to defeat. We have sent down clear proofs, and the rejecters have incurred a shameful retribution.

Those who oppose God and His messenger will be humiliated like those who lived before. We have sent illustrious revelations and those who disbelieve will suffer a humiliating torment.

Surely those who act in opposition to Allah and His Messenger shall be laid down prostrate as those before them were laid down prostrate; and indeed We have revealed clear communications, and the unbelievers shall have an abusing chastisement.

Those who oppose ALLAH and HIS Messenger will, surely be abused even as those before them were abused; and WE have already sent down clear Signs. And the disbelievers will have an humiliating punishment,

Those who resist Allah and His Messenger will be humiliated to dust, as were those before them: for We have already sent down Clear Signs. And the Unbelievers (will have) a humiliating Penalty.-

On the Day when Allah will resurrect them all together (i.e. the Day of Resurrection) and inform them of what they did. Allah has kept account of it, while they have forgotten it. And Allah is Witness over all things.

On the day when Allah will raise them all together, then inform them of what they did. Allah hath kept account of it while they forgot it. And Allah is Witness over all things.

The day will come when GOD will resurrect them all, then inform them of everything they had done. GOD has recorded everything, while they have forgotten it. GOD witnesses all things.

On the day everyone will be resurrected, God will tell them about their deeds which He has recorded in their entirety - while they themselves have forgotten them. God is the witness over all things.

On the day when Allah will raise them up all together, then inform them of what they did: Allah has recorded it while they have forgotten it; and Allah is a witness of all things.

On the day when ALLAH will raise them all together. And HE will inform them of what they did. ALLAH has kept account of it, while they have forgotten it. And ALLAH is Witness over all things.

On the Day that Allah will raise them all up (again) and show them the Truth (and meaning) of their conduct. Allah has reckoned its (value), though they may have forgotten it, for Allah is Witness to all things.
Section 2: Secret Counsels condemned

058:008 Sherali

Have you not seen that Allah knows whatsoever is in the heavens and whatsoever is in the earth? There is no Najwa (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge, of not less than that or more, but He is with them (with His Knowledge) wheresoever they may be; and afterwards on the Day of Resurrection, He will inform them of what they did. Verily, Allah is the All-Knower of everything.

058:008 Maulana

Seest thou not that Allah knows whatever is in the heavens and whatever is in the earth? There is no secret counsel between three but He is the fourth of them, nor between five but He is the sixth of them, nor between less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of Resurrection. Surely Allah is Knower of all things.

058:008 Sherali

Hast thou not seen that Allah knoweth all that is in the heavens and all that is in the earth? There is no secret counsel of three, but He is their fourth, nor of five but He is their sixth, nor of less than that, nor of more, but He is with them wheresoever they may be; and afterward, on the Day of Resurrection, He will inform them of what they did. Lo! Allah is Knower of all things.

058:008 Rashad

Do you not realize that GOD knows everything in the heavens and everything on earth? No three people can conspire secretly without Him being their fourth, nor five without Him being the sixth, nor less than that, nor more, without Him being there with them wherever they may be. Then, on the Day of Resurrection, He will inform them of everything they had done. GOD is fully aware of all things.

058:008 Sarwar

Seest thou not that God knows all that is in the heavens and the earth? There is not a single place wherein any secret counsel can take place between any three people without God being the fourth, nor five people without His being the sixth nor any gathering of more or less people, wherever it may be, without His being with them. On the Day of Judgment, He will tell them about their deeds. GOD has the knowledge of all things.

058:008 Shakir

Do you not see that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things.

058:008 Sherali

Seest thou not that ALLAH knows all that is in the heavens and all that is in the earth? There is no secret counsel of three, but HE is their fourth, nor of five but HE is their sixth, nor of less than that, nor of more, but HE is with them wheresoever they may be. Then on the Day of Resurrection HE will inform them of what they did. Surely, ALLAH has full knowledge of all things.

058:008 Yusufali

Seest thou not that DO NOT let us have secret conversations, then we return to what we were forbidden, and we plot for sin and wrongdoing and disobedience to the messenger. When they come to you, they meet you with a greeting which is not that with which GOD greets you, and say within themselves: "Why should GOD punish us for what we say?" Hell will be their only recompense. It will be a miserable recompense.

058:008 Khan

Have you not seen those who were forbidden to hold secret counsels, and afterwards returned to that to which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammad SAW). And when they come to you, they greet you with a greeting wherewith Allah greets you not, and say within themselves: "Why should Allah punish us for what we say?" Hell will be sufficient for them, they will burn therein, and worst indeed is that destination!

058:008 Maulana

Seest thou not that who are forbidden secret counsels, then they return to that which they are forbidden, and hold secret counsels for sin and revolt and disobedience to the Messenger. And when they come to thee they greet thee with a greeting with which Allah greets thee not, and say within themselves: Why does not Allah punish us for what we say? Hell is enough for them; they will burn in it, and evil is the resort!

058:008 Pickthal

Hast thou not observed those who were forbidden conspiracy and afterward returned to that which they had been forbidden, and (now) conspire together for crime and wrongdoing and disobedience toward the messenger? And when they come unto thee they greet thee with a greeting wherewith Allah greeteth thee not, and say within themselves: Why should Allah punish us for what we say? Hell will suffice them; they will feel the heat thereof - a hapless journey's end!

058:008 Rashad

Have you noted those who were enjoined from conspiring secretly, then insist on conspiring? They conspire to commit sin, transgression, and disobedience of the messenger. When they come to you, they greet you with a greeting other than that decreed by GOD. They say inside themselves, "GOD will not punish us for our utterances." Their only requital is Gehenna, wherein they burn; what a miserable destiny.

058:008 Sarwar

Have you not seen those who have been forbidden to have secret counsels violate this prohibition and resume their secret counsels for sinful and hostile purposes and to disobey the Messenger? When they come to you (Muhammad), they greet you with a greeting with which even God has not greeted you and say to themselves, "Why has God not punished us for what we say (if he is a true Prophet)!" The heat of hell is a sufficient torment for them. This is the most terrible fate.

058:008 Shakir

Have you not seen those who are forbidden secret counsels, then they return to what they are forbidden, and they hold secret counsels for sin and revolt and disobedience to the Messenger, and when they come to you they greet you with a greeting with which Allah does not greet you, and they say in themselves: Why does not Allah punish us for what we say? Hell is enough for them; they shall enter it, and evil is the resort.

058:008 Sherali

Seest thou not those who were forbidden to hold secret counsels, then they return to that which they were forbidden, and confer in secret for sin and transgression and disobedience to the Messenger? And when they come to thee, they greet thee with a greeting with which ALLAH, has not greeted thee; but among themselves they say, Why does not ALLAH punish us for what we say? Sufficient for them is Hell, wherein they will burn; and a most evil destination it is !

058:008 Yusufali

Turnest thou not thy sight towards those who were forbidden secret counsels yet revert to that which they were forbidden (to do)? And they hold secret counsels among themselves for iniquity and hostility, and disobedience to the Messenger. And when they come to thee, they salute thee, not as Allah salutes thee, (but in crooked ways): And they say to themselves, "Why does not ALLAH punish us for our words?" Enough for them is Hell: In it they will burn, and evil is that destination!
O ye who believe! When ye confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Messenger, but give to each other counsel of goodness and observance of duty. And keep your duty to Allah, to Whom you will be gathered together.

Secret counsel is only (the work) of the Shaitan that he may cause to grieve those who believe, and he can hurt them naught except with Allah's leave. In Allah let believers put their trust.

O ye who believe! When ye hold secret counsel, let it not be for a sinful, hostile purpose or to disobey the Messenger, but let your counsel take place for virtuous and pious reasons. Have fear of God in whose presence you will all be brought together.

O ye who believe! When ye confer together in private, do not give to each other counsel of sin and revolt and disobedience to the Messenger, and give to each other counsel of goodness and guarding (against evil); and be careful of (your duty to) Allah, to Whom you shall be gathered together.

Secret counsel is only of the devil that he may cause to grieve those who believe, and he cannot hurt them in the least except by Allah's leave. In Allah let believers put their trust.

O ye who believe! When ye hold secret counsel, let it not be for a sinful, hostile purpose or to disobey the Messenger, but let your counsel take place for virtuous and pious reasons. Have fear of God in whose presence you will all be brought together.

Believers, when you hold a secret counsel, let it not be for a sinful, hostile purpose or to disobey the Messenger, but let your counsel take place for virtuous and pious reasons. Have fear of God in whose presence you will all be brought together.

Secret counsel is only of the devil that he may cause to grieve those who believe, and he cannot hurt them in the least except by Allah's leave. In Allah let believers put their trust.

O ye who believe! When ye hold secret counsel, do it not for iniquity and hostility, and disobedience to the Prophet; but do it for righteousness and self-restraint; and fear Allah, to Whom ye shall be brought back.

Secret counsel is only of the devil that he may cause to grieve those who believe, and he cannot hurt them in the least except by Allah's leave. In Allah let believers put their trust.

Believers, when you hold a secret counsel, let it not be for a sinful, hostile purpose or to disobey the Messenger, but let your counsel take place for virtuous and pious reasons. Have fear of God in whose presence you will all be brought together.
Neither their wealth nor their children will avail them aught against Allah; they are the inmates of the fire, wherein they shall abide forever.

Neither their wealth nor their children will be able to protect them against God. They will be the dwellers of hell.

Allah has prepared for them a severe punishment; evil indeed is that which they used to do.

Allah has prepared for them a severe torment. What an evil deed they have committed!

Penalty.

God has prepared a severe punishment for them. What an evil deed they have committed!

They have made their oaths as a shield to obstruct others from the way of God. They make their oaths to serve as a cover so they turn away from Allah's way; therefore they shall have an abasing chastisement.

They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of Allah, so they shall have a humiliating torment.

They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of Allah, so they shall have a humiliating torment.

The children and their wealth will avail them nothing against Allah. They will be (the) dwellers of the Fire, to dwell therein forever.

Neither their wealth nor their children will avail them anything against Allah. They will be the (the) dwellers of the Fire, to dwell therein forever.

Neither their wealth nor their children will avail them anything against Allah. They will be the (the) dwellers of the Fire, to dwell therein forever.

They have made their oaths a screen (for their misdeeds): thus they hinder (men) from the Path of Allah; therefore they shall have a humiliating punishment.
058:018
058:018 Khan  On the Day when Allah will resurrect them all together (for their account), then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars!
058:018 Maulana  On the day when Allah will raise them all up, they will swear to Him as they swear to you, and they think that they have some (excuse). Now surely they are the liars.
058:018 Pickthel  On the day when Allah will raise them all together, then will they swear unto Him as they (now) swear unto you, and they will fancy that they have some standing. Lo! is it not they who are the liars?
058:018 Rashad  The Day will come when GOD resurrects them all. They will swear to Him then, just as they swear to you now, thinking that they really are right! Indeed, they are the real liars.
058:018 Sarwar  On the day when God will resurrect them all together, they will swear to Him as they swore to you and they will think that they have a good case but they are certainly liars.
058:018 Shakir  On the day that Allah will raise them up all, then they will swear to Him as they swear to you, and they think that they have something; now surely they are the liars.
058:018 Sherali  On the day when ALLAH will raise them all together, they will swear to HIM, even as they now swear to you, and they will think that they have something to stand upon. Now, surely, it is they who are the liars.
058:018 Yusufali  One day will Allah raise them all up (for Judgment): then will they swear to Him as they swear to you: And they think that they have something (to stand upon). No, indeed! they are but liars!
058:019
058:019 Khan  Shaitan (Satan) has overtaken them. So he has made them forget the remembrance of Allah. They are the party of Shaitan (Satan). Verily, it is the party of Shaitan (Satan) that will be the losers!
058:019 Maulana  The devil has gained the mastery over them, so he has made them forget the remembrance of Allah. They are the devil’s party. Now surely the devil’s party are the losers.
058:019 Pickthel  The devil hath engrossed them and so hath caused them to forget remembrance of Allah. They are the devil’s party. Lo! is it not the devil's party who will be the losers?
058:019 Rashad  The devil has possessed them, and has caused them to disregard GOD's message. These are the party of the devil. Absolutely, the party of the devil are the losers.
058:019 Sarwar  Satan has dominated them and has made them forget the guidance of God. They are Satan's party and the party of Satan will certainly suffer a great loss.
058:019 Shakir  The Shaitan has gained the mastery over them, so he has made them forget the remembrance of Allah; they are the Shaitan's party; now surely the Shaitan's party are the losers.
058:019 Sherali  Satan has gained mastery over them, and has made them forget the remembrance of ALLAH. They are Satan's party. Now, surely, it is Satan's party that are the losers.
058:019 Yusufali  The Evil One has got the better of them: so he has made them lose the remembrance of Allah. They are the Party of the Evil One. Truly, it is the Party of the Evil One that will perish!
058:020
058:020 Khan  Those who oppose Allah and His Messenger (Muhammad SAW), they will be among the lowest (most humiliated).
058:020 Maulana  Those who oppose Allah and His Messenger, they shall be among the most abused.
058:020 Pickthel  Lo! those who oppose Allah and His messenger, they will be among the lowest.
058:020 Rashad  Surely, those who oppose GOD and His messenger will be with the lowest.
058:020 Sarwar  Disgrace will strike those who oppose God and His Messenger.
058:020 Shakir  Surely (as for) those who are in opposition to Allah and His Messenger; they shall be among the most abused.
058:020 Sherali  Certainly those who oppose ALLAH and His Messenger are among the most abject.
058:020 Yusufali  Those who resist Allah and His Messenger will be among those most humiliated.
058:021
058:021 Khan  Allah has decreed: ‘Verily! It is I and My Messengers who shall be the victorious.’ Verily, Allah is All-Powerful, All-Mighty.
058:021 Maulana  Allah has written down: I shall certainly prevail, I and My messengers. Surely Allah is Strong, Mighty.
058:021 Rashad  GOD has decreed: 'I and My messengers will most assuredly win." GOD is Powerful, Almighty.
058:021 Sarwar  God has decreed, 'I and My Messenger shall certainly triumph." God is All-powerful and Majestic.
058:021 Shakir  Allah has written down: I will most certainly prevail, I and My messengers; surely Allah is Strong, Mighty.
058:021 Sherali  ALLAH has decreed: 'Most surely, I will prevail, I and MY Messengers.' Verily, ALLAH is Powerful, Mighty.
058:021 Yusufali  Allah has decreed: "It is I and My messengers who must prevail!”. For Allah is One full of strength, able to enforce His Will.
058:022 Khan

You (O Muhammad SAW) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad SAW ), even though they were their fathers, or their sons, or their brothers, or their kindred (people). For such He has written Faith in their hearts, and strengthened them with a Ruh (proofs, light and true guidance) from Himself. And We will admit them to Gardens (Paradise) under which rivers flow, to dwell therein (forever). Allah is pleased with them, and they with Him. They are the Party of Allah. Verily, it is the Party of Allah that will be the successful.

058:022 Maulana

Thou wilt not find a people who believe in Allah and the latter day loving those who oppose Allah and His Messenger, even though they be their fathers, or their sons, or their brothers, or their kinsfolk. These are they into whose hearts He has impressed faith, and strengthened them with a Spirit from Himself, and He will cause them to enter Gardens wherein flow rivers, abiding therein. Allah is well-pleased with them and they are well-pleased with Him. These are Allah’s party. Now surely it is Allah’s party who are the successful!

058:022 Pickthal

Thou wilt not find folk who believe in Allah and the Last Day loving those who oppose Allah and His messenger, even though they be their fathers or their sons or their brethren or their clan. As for such, He hath written faith upon their hearts and hath strengthened them with a Spirit from Him, and He will bring them into Gardens underneath which rivers flow, wherein they will abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Lo! is it not Allah's party who are the successful?

058:022 Rashad

You will not find people who believe in GOD and the Last Day befriending those who oppose GOD and His messenger, even if they were their parents, or their children, or their siblings, or their tribe. For these, He decrees faith into their hearts, and supports them with inspiration from Him, and admits them into gardens with flowing streams wherein they abide forever. GOD is pleased with them, and they are pleased with Him. These are the party of GOD. Most assuredly, GOD's party are the winners.

058:022 Sarwar

You will not find any people of faith in God and the Day of Judgment who would establish friendship with those who oppose God and His Messenger, even if it would be in the interest of their fathers, sons, brothers, and kinsmen. God has established faith in their hearts and supported them by a Spirit from Himself. He will admit them to Paradise wherein streams flow to live therein forever. God is pleased with them and they are pleased with God. These are members of the party of God and the party of God will certainly have everlasting happiness.

058:022 Shafii

You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Messenger, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has impressed faith, and whom He has strengthened with an inspiration from Him: and He will cause them to enter Gardens through which streams flow. Therein they will abide; ALLAH is well pleased with them and they are well-pleased with Him: these are Allah's party: now surely the party of Allah are the successful ones.

058:022 Yusufali

Thou wilt not find any people who believe in Allah and the Last Day and yet they love those who oppose ALLAH and His Messenger, even though they be their fathers, or their sons, or their brethren, or their kinsfolk. These are they in whose hearts ALLAH has inscribed true faith and whom HE has strengthened with inspiration from Himself. And HE will admit them into Gardens through which streams flow. Therein they will abide; ALLAH is well-pleased with them and they are well-pleased with HIM. They are ALLAH's party. Hearken! it is ALLAH's party who are the successful.

059:000

Translations of the Qur'an, Chapter 59: AL-HASHR (EXILE, BANISHMENT). Total Verses: 24. Revealed At: MADINA

059:000

In the name of God, Most Gracious, Most Merciful

059:001

Section 1: The Exiled Jews

059:001 Khan

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. And He is the All-Mighty, the All-Wise.

059:001 Maulana

Whatever is in the heavens and whatever is in the earth glorifies Allah; and He is the Mighty, the Wise.

059:001 Pickthal

All that is in the heavens and all that is in the earth glorifies Allah, and He is the Mighty, the Wise.

059:001 Rashad

Glorifying GOD is everything in the heavens and the earth, and He is the Almighty, Most Wise.

059:001 Sarwar

All that is in the heavens and the earth glorify God. He is the Majestic and All-wise.

059:001 Shafii

Whatever is in the heavens and whatever is in the earth declares the glory of Allah, and He is the Mighty, the Wise.

059:001 Yusufali

Whatever is in the heavens and on earth, let it declare the Praises and Glory of Allah: for He is the Exalted in Might, the Wise.
059:002 Khan
He is it Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Bani An-Nadir) from their homes at the first gathering. You did not think that they would go forth. And they thought that their strongholds would protect them from Allah! But Allah's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts, so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).

059:002 Maulana
He is it Who caused those who disbelieved of the People of the Book to go forth from their homes at the first banishment. You deemed not that they would go forth, while they thought that their fortresses would defend them against Allah. But Allah came to them from place they expected not and cast terror into their hearts -- they demolished their houses with their own hands and the hands of the believers. So take a lesson, O you whose eyes have eyes!

059:002 Pickthal
He is it Who hath caused those of the People of the Scripture who disbelieved to go forth from their homes unto the first exile. Ye deemed not that they would go forth, while they deemed that their strongholds would protect them from Allah. But Allah reached them from a place whereof they recked not, and cast terror in their hearts so that they ruined their houses with their own hands and the hands of the believers. So learn a lesson, O ye who have eyes!

059:002 Rashad
He is the One who evicted those who disbelieved among the people of the scripture from their homes in a mass exodus. You never thought that they would go forth, while they were certain that their fortresses would defend them against Allah; but Allah came to them when they did not expect, and threw terror into their hearts. Thus, they abandoned their homes on their own volition, in addition to pressure from the believers. You should learn from this, O you who possess vision.

059:002 Sarwar
It is He who drove the disbelievers among the followers of the Bible out of their homes (in the Arabian Peninsula) as the first time exiles. You did not think that they would leave their homes and they thought that their fortresses would save them from God. The decree of God came upon them in a way that even they did not expect. He caused such terror to enter their hearts that they started to destroy their own homes by their own hands and by those of the believers. People of vision, learn from this a lesson.

059:002 Shakir
He is it Who caused those who disbelieved of the followers of the Book to go forth from their homes at the first banishment you did not think that they would go forth, while they were certain that their fortresses would defend them against Allah; but Allah came to them when they did not expect, and threw terror into their hearts. Thus, they abandoned their homes on their own volition, for the purpose of pressure upon the believers. You should learn from this, O you whose eyes have eyes!

059:002 Sherali
HE is it Who caused the disbelievers of the People of the Book to go forth from their homes at the time of the first banishment. You did not think that they would go forth and they thought that their fortresses would defend them against ALLAH. But ALLAH came upon them when they did not expect, and cast terror into their hearts, so that they demolished their houses with their own hands and with the hands of the believers. So take a lesson, O ye who have eyes.

059:002 Yusufali
It is He Who got out the Unbelievers among the People of the Book from their homes at the first gathering (of the forces). Little did ye think that they would go forth, and cast terror into their hearts. Thus, they abandoned their homes on their own volition, in addition to pressure from the believers. You should learn from this, O you who possess vision.

059:003 Khan
And had it not been that Allah had decreed exile for them, He would certainly have punished them in this world, and in the Hereafter theirs shall be the torment of the Fire.

059:003 Maulana
And had it not been that Allah had decreed for them the exile, He would certainly have chastised them in this world; and for them in the Hereafter is the chastisement of Fire.

059:003 Pickthal
And if Allah had not decreed migration for them, He verily would have punished them in the world, and theirs in the Hereafter is the punishment of the Fire.

059:003 Rashad
If GOD did not force them to leave, He would have required them in this life (even worse than forcing them to leave). In the Hereafter He will commit them to the retribution of Hell.

059:003 Sarwar
Had God not decreed exile for them, He would have certainly punished them (in some other way). In this life and in the next life they would have suffered the torment of hell fire.

059:003 Shakir
And had it not been that Allah had decreed for them the exile, He would certainly have punished them in this world, and in the Hereafter they shall have chastisement of the Fire.

059:003 Sherali
And had it not been that ALLAH had decreed exile for them, HE would have, surely, punished them otherwise in this world. And in the Hereafter they will, certainly, have the punishment of the Fire.

059:003 Yusufali
And had it not been that Allah had decreed banishment for them, He would certainly have punished them in this world: And in the Hereafter they shall (certainly) have the Punishment of the Fire.

059:004 Khan
That is because they opposed Allah and His Messenger (Muhammad SAW). And whosoever opposes Allah, then verily, Allah is Severe in punishment.

059:004 Maulana
That is because they were opposed to Allah and His Messenger, and whoever is opposed to Allah, surely Allah is Severe in retribution.

059:004 Pickthal
That is because they were opposed to Allah and His messenger; and whoso is opposed to Allah, (for him) verily Allah is stern in reprisal.

059:004 Rashad
This is because they opposed GOD and His messenger. For those who oppose GOD and His messenger, GOD is most strict in enforcing retribution.

059:004 Sarwar
This is because they opposed God and His Messenger and whoever opposes God should know that God's retribution is severe.

059:004 Shakir
That is because they acted in opposition to Allah and His Messenger, and whoever acts in opposition to Allah, then surely Allah is severe in retributing (evil).

059:004 Sherali
That is because they opposed ALLAH and HIS Messenger; and whoso opposes ALLAH - then, surely, ALLAH is severe in retribution.

059:004 Yusufali
That is because they resisted Allah and His Messenger: and if any one resists Allah, verily Allah is severe in Punishment.

059:005 Khan
What you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by Leave of Allah, and in order that He might disgrace the Fasiqun (rebellious, disobedient to Allah).

059:005 Maulana
Whatever palm-tree you cut down or leave it standing upon its roots, it is by Allah's permission, and that He may abase the transgressors.

059:005 Pickthal
Whatever palm-trees ye cut down or left standing on their roots, it was by Allah's leave, in order that He might confound the evil-livers.

059:005 Rashad
Whether you chop a tree or leave it standing on its trunk is in accordance with GOD's will. He will surely humiliate the wicked.

059:005 Sarwar
All the productive palm-trees (of the Jews hostile to you) which you cut down or left untouched were the will of God to bring disgrace upon the evil-doers.

059:005 Shakir
Whatever palm-tree you cut down or leave standing upon its roots, It is by Allah's command, and that He may abase the transgressors.

059:005 Sherali
Whatever palm tree you cut down, or left standing on their roots, it was by ALLAH's leave that HE might humiliate the transgressors.

059:005 Yusufali
Whether ye cut down (O ye Muslim)! The tender palm-trees, or ye left them standing on their roots, it was by leave of Allah, and in order that He might cover with shame the rebellious transgressors.
And whatever Allah restored to His Messenger from the people of the towns, it is for Allah and His Messenger, and for the near of kin and the orphans and the needy and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad saw) gives you, take it, and whatsoever he forbids you, abstain from it, and keep your duty to Allah. Lo! Allah is Severe in retribution.

Whatever God grants to His Messenger (out of the property) of the people of the towns, belongs to God, the Messenger, the kindred, the orphans, the needy and the wayfarer; In order that it may not make a circuit between the wealthy among you. So take what Allah has bestowed on His Messenger (and taken away) from them - for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things.

What Allah has bestowed on His Messenger (and taken away) from them - for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over whomever He wants. God has power over all things.

Since you did not have to exhaust your horses and camels or (even fight), God granted to His Messenger their property. God gives authority to His Messenger over whomever He wants. God has power over all things.

Whatever God restored for His messenger was not the result of your war efforts, whether you fought on horses or on foot. God is the One who sends His messengers against whomsoever He wills. God is Omnipotent.

Whatever God has restored to His Messenger as spoils from them, is of ALLAH's grace. You urged neither horse nor camel for that; but Allah gives authority to His Messengers over whomever HE pleases; and ALLAH has power over all things.

What Allah has bestowed on His Messenger (and taken away) from them - for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things.

What Allah has bestowed on His Messenger (and taken away) from them - for this ye made no expedition with either cavalry or camelry: but Allah gives power to His messengers over any He pleases: and Allah has power over all things.

Whatever ALLAH has given to HIS Messenger as spoils from them, is of ALLAH's grace. You urged neither horse nor camel for that; but Allah gives authority to HIS Messengers over whomever HE pleases; and ALLAH has power over all things.

Whatever ALLAH has given to HIS Messenger as spoils from them, is of ALLAH's grace. You urged neither horse nor camel for that; but Allah gives authority to HIS Messengers over whomever HE pleases; and ALLAH has power over all things.

Whatever ALLAH has given to HIS Messenger as spoils from them, is of ALLAH's grace. You urged neither horse nor camel for that; but Allah gives authority to HIS Messengers over whomever HE pleases; and ALLAH has power over all things.
059:009

And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Bani An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.

059:010

And those who made their abode in the City and in faith before them love those who have fled to them, and find in their hearts no need of what they are given, and prefer (them) before themselves, though poverty may afflict them. And whoever is saved from the niggardliness of his soul, these is it that are the successful.

059:011

Those who entered the city and the faith before them love those who flee unto them for refuge, and find in their breasts no need for that which hath been given them, but prefer (the fugitives) above themselves though poverty become their lot. And whoso is saved from his own avarice - such are they who are successful.

059:012

As for those who provided them with a home and a refuge, and were believers before them, they love those who immigrated to them, and find no hesitation in their hearts in helping them. In fact, they readily give them priority over themselves, even when they themselves need what they give away. Indeed, those who overcome their natural stinginess are the successful ones.

059:013

Those who established a community center and embraced the faith before the arrival of the immigrants love those who have come to their town. They are not jealous of what is given to the immigrants. They give preference to them over themselves - even concerning the things that they themselves urgently need. Whoever controls his greed will have everlasting happiness.

059:014

And those who made their abode in the city and in the faith before them love those who have fled to them, and do not find in their hearts a need of what are given, and prefer (them) before themselves though poverty may afflict them, and whoever is preserved from the niggardliness of his soul, these is it that are the successful ones.

059:015

And for those who had established their home in this City and had accepted the Faith before them. They love those who come to them for refuge, and find not in their breasts any desire for that which is given them (the Refugees), but give preference to the Refugees above themselves, even though poverty be their own lot. Whoso is rid of the covetousness of his own soul - it is these who will be successful;

059:016

But those who before them, had homes (in Medina) and had adopted the Faith:- show their affection to such as came to them for refuge, and entertain no desire in their hearts for things given to the (latter), but give them preference over themselves, even though poverty was their (own lot). And those saved from the covetousness of their own souls:- they are the ones that achieve prosperity.

059:017

And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

059:018

And those who come after them say: Our Lord, forgive us and our brethren who had predeceased us in faith, and leave no spite in our hearts towards those who believe. Our Lord surely Thou art Kind, Merciful.

059:019

And those who came (into the faith) after them say: Our Lord! Forgive us and our brethren who were before us in the faith, and place not in our hearts any rancour toward those who believe. Our Lord! Thou art Full of Pity, Merciful.

059:020

Those who became believers after them say, "Our Lord, forgive us and our brethren who preceded us to the faith, and keep our hearts from harboring any hatred towards those who believed. Our Lord, You are Compassionate, Most Merciful."

059:021

Those who migrated later (to Medina) say, "Lord, forgive us and our brothers who preceded us in the faith, and clear our hearts of any ill will against the believers. Lord, You are Compassionate and All-merciful".

059:022

And those who come after them say: Our Lord! forgive us and those of our brethren who had predeceased us in faith, and do not allow any spite to remain in our hearts towards those who believe, our Lord! surely Thou art Kind, Merciful.

059:023

And for those who came after them. They say, "Our Lord, forgive us and our brothers who preceded us in the Faith, and leave not any rancour in our hearts against those who believe. Our Lord, Thou art, indeed, Compassionate, Merciful.

059:024

And those who came after them say: "Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful."

059:025

Section 2: The Hypocrites fail in their Promise to the Jews

059:026

Have you (O Muhammad SAW) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allah) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you, and if you are attacked (in fight), we shall indeed help you." But Allah is Witness, that they verily, are liars.

059:027

Hast thou not seen the hypocrites? They say to their brethren who disbelieve from among the People of the book: If you are turned out of Medina, we shall certainly go forth with you, and we will never obey any one concerning you; and if you are fought against, we will certainly help you. And Allah bears witness that they are most surely liars.

059:028

Have you not seen those who have become hypocrites? They say to their disbelieving brothers among the People of the Book, If ye are driven out, we (too) indeed will go out with you, and we shall never obey any one against you, and if ye are attacked (in fight) we will help you. Indeed, those who overcome their natural stinginess are the successful ones.

059:029

Have you noted those who are pained (or are full of rancour) against those who believe? They say: Our Lord! Forgive us and those of our brethren who had precedence of us in faith, and leave not any rancour in our hearts against the believers. Lord, You are indeed full of kindness, Most Merciful.

059:030

Those who migrated later (to Medina) say, "Lord, forgive us and our brothers who preceded us in the faith, and clear our hearts of any ill will against the believers. Lord, You are Compassionate, Most Merciful."

059:031

And those who come after them say: Our Lord! forgive us and those of our brethren who had predeceased us in faith, and do not allow any spite to remain in our hearts towards those who believe, our Lord! surely Thou art Kind, Merciful.

059:032

And for those who came after them. They say, "Our Lord, forgive us and our brothers who preceded us in the Faith, and leave not any rancour in our hearts against those who believe. Our Lord, Thou art, indeed, Compassionate, Merciful.

059:033

And those who came after them say: "Our Lord! Forgive us, and our brethren who came before us into the Faith, and leave not, in our hearts, rancour (or sense of injury) against those who have believed. Our Lord! Thou art indeed Full of Kindness, Most Merciful."
Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them, and if they are attacked, they will never help them. And if they do help them, they (hypocrites) will turn their backs, so they will not be victorious.

If they are expelled, they will not go forth with them, and if they are fought against, they will not help them; and even if they help them, they will certainly turn (their) backs; then they shall not be helped.

(For) indeed if they are driven out they go not out with them, and indeed if they are attacked they help them not, and indeed if they had helped them they would have turned and fled, and then they would not have been victorious.

In fact, if they were evicted, they would not have gone out with them, and if anyone fought them, they would not have supported them. Even if they supported them, they would have turned around and fled. They could never win.

Certainly if these are driven forth, they will not go forth with them, and if they are fought against, they will not help them. Even if they were to help them, they would run away from the battle and leave them helpless.

If they are turned out, they will never go out with them, and if they are fought against, they will never help them. And even if they help them, they will, certainly, turn their backs, and then they themselves shall not be helped.

If they are expelled, never will they go out with them; and if they are attacked (in fight), they will never help them; and if they do help them, they will turn their backs; so they receive no help.

Verily, you (believers in the Oneness of Allah - Islamic Monotheism) are more awful as a fear in their (Jews of Bani An-Nadir) breasts than Allah. That is because they are a people who comprehend not (the Majesty and Power of Allah).

Your fear in their hearts is indeed greater than Allah’s. That is because they are a people who understand not.

Ye are more awful as a fear in their bosoms than Allah. That is because they are a folk who understand not.

Indeed, you strike more terror in their hearts than their fear of GOD. This is because they are people who do not comprehend.

They are more afraid of you than of God. They are a people who lack understanding.

You are certainly greater in being feared in their hearts than Allah; that is because they are a people who do not understand.

Assuredly, they have greater fear of you in their hearts than of ALLAH. That is because they are a people who understand not.

Of a truth ye are stronger (than they) because of the terror in their hearts, (sent) by Allah. This is because they are men devoid of understanding.

They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided, that because they are a people who understand not.

They will not fight against you in a body save in fortified towns or from behind walls. Their fighting between them is severe. Thou wouldest think them united, but their hearts are divided. That is because they are a people who have no sense.

They do not get together to fight you unless they are in well-shielded buildings, or behind walls. Their might appears formidable among themselves. You would think that they are united, when in fact their hearts are divided. This is because they are people who do not understand.

They will not fight you united except with the protection of fortified towns or from behind walls. They are strong among themselves. You think that they are united, but in fact, their hearts are divided. They are a people who have no understanding.

They will not fight you in a body save in fortified towns or from behind walls; their fighting between them is severe, you may think them as one body, and their hearts are disunited; that is because they are a people who have no sense.

They will not fight you in a body except in strongly fortified towns or from behind the walls. Their fighting among themselves is severe. Thou thinkest them to be united, but their hearts are divided. That is because they are a people who have no sense.

They will not fight you (even) together, except in fortified townships, or from behind walls. Strong is their fighting (spirit) amongst themselves: thou wouldest think they were united, but their hearts are divided: that is because they are a people devoid of wisdom.

They are like their immediate predecessors (the Jews of Bani Qainuqa’, who suffered), they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment:-

Like those before them shortly: they tasted the evil consequences of their conduct, and for them is a painful chastisement.

On the likeness of those (who suffered) a short time before them, they taste the ill-effects of their own conduct, and theirs is painful punishment.

Their fate is the same as their counterparts who preceded them. They suffered the consequences of their decisions. They have incurred a painful retribution.

They are like those who, a short time before, suffered the consequences of their deeds. They, too, will suffer a painful torment.

Like those before them shortly: they tasted the evil result of their affair, and they shall have a painful punishment.

Their case is like the case of those people who passed away only a short time before them. They tasted the evil consequences of their evil conduct. And for them is a painful punishment.

Like those who lately preceded them, they have tasted the evil result of their conduct; and (in the Hereafter there is) for them a grievous Penalty:-

(Their allies deceived them) like Shaitan (Satan), when he says to man: "Disbelieve in Allah." But when (man) disbelieves in Allah, Shaitan (Satan) says: 'I am free of you, I fear Allah, the Lord of the 'Alamin (mankind, jinns and all that exists)!'"
059:017 Khan
And the consequence for both will be that they are in the Fire, abiding therein. Such is the recompense of the Zalimun (i.e. polytheists, wrong-doers, disbelievers in Allah and in His Oneness, etc.).

059:017 Maulana
And the consequence for both will be that they are in the Fire, abide therein. And that is the reward of the wrong-doers.

059:017 Pickthtal
And the consequence for both will be that they are in the Fire, abide therein. Such is the reward of evil-doers.

059:017 Rashad
The destiny for both of them is the Hellfire, wherein they abide forever. This is the requital for the transgressors.

059:017 Sarwar
The fate of both of them will be hell fire wherein they will live forever. Thus will be the recompense for the unjust.

059:017 Shakir
Therefore the end of both of them is that they are both in the Fire, abide therein, and that is the reward of the unjust.

059:017 Sherali
The end of both is that they are both in the Fire, abide therein. Such is the reward of the wrong-doers.

059:018 Yusufali
The end of both will be that they will go into the Fire, dwelling therein for ever. Such is the reward of the wrong-doers.

059:018 Section 3: An Exhortation

059:018 Khan
O ye who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is All-Aware of what you do.

059:018 Maulana
O you who believe, keep your duty to Allah, and let every soul consider that which it sends forth for the morrow, and keep your duty to Allah. Surely Allah is Aware of what you do.

059:018 Pickthtal
O ye who believe! Observe your duty to Allah. And let every soul look to that which it sendeth on before for the morrow. And observe your duty to Allah. Lo! Allah is Informed of what you do.

059:018 Rashad
O you who believe, you shall reverence GOD, and let every soul examine what it has sent ahead for tomorrow. You shall reverence GOD; GOD is fully Cognizant of everything you do.

059:018 Sarwar
Believers, have fear of God. A soul must see what it has done for the future. Have fear of God for He is All-aware of what you do.

059:018 Shakir
O you who believe! be careful of (your duty to) Allah, and let every soul consider what it has sent on for the morrow, and be careful of (your duty to) Allah; surely Allah is Aware of what you do.

059:018 Sherali
O ye who believe! be mindful of your duty to ALLAH and let every soul look to what it sends forth for the morrow. And fear ALLAH verily, ALLAH is Well-Aware of what you do.

059:018 Yusufali
O ye who believe! Fear Allah, and let every soul look to what (provision) He has sent forth for the morrow. Yea, fear Allah: for Allah is well-acquainted with (all) that ye do.

059:019 Khan
And be not like those who forgot Allah, so He caused them to forget their own souls. It is they that are the wicked.

059:019 Maulana
And be not like those who forgot Allah, so He makes them forget their own souls. These are the transgressors.

059:019 Pickthtal
And be not ye as those who forgot Allah, therefore He caused them to forget their souls. Such are the evil-doers.

059:019 Rashad
Do not be like those who forgot GOD, so He made them forget themselves. These are the wicked.

059:019 Sarwar
Do not be like those who forget about God. He will make them forget themselves. These are the sinful people.

059:019 Shakir
And be not like those who forsook Allah, so He made them forsake their own souls: these it is that are the transgressors.

059:019 Sherali
And be not like those who forgot ALLAH, so HE caused them to forget their own souls. It is they that are the transgressors.

059:019 Yusufali
And be ye not like those who forgot Allah; and He made them forget their own souls! Such are the rebellious transgressors!

059:020 Khan
Not equal are the dwellers of the Fire and the dwellers of the Paradise. It is the dwellers of Paradise that will be successful.

059:020 Maulana
Not alike are the companions of the Fire and the owners of the Garden. The owners of the Garden are the achievers.

059:020 Pickthtal
Not equal are the owners of the Fire and the owners of the Garden. The owners of the Garden, they are the victorious.

059:020 Rashad
Not equal are the dwellers of the Hellfire and the dwellers of Paradise; the dwellers of Paradise are the winners.

059:020 Sarwar
The Companions of the Fire and the Companions of the Garden are not equal. The Companions of the Garden will achieve felicity.

059:020 Shakir
Not alike are the inmates of the fire and the dwellers of the garden: the dwellers of the garden are they that are the achievers.

059:020 Sherali
The inmates of the Fire and the inmates of the Garden are not equal. It is the inmates of the Garden that are the triumphant.

059:020 Yusufali
Not equal are the Companions of the Fire and the Companions of the Garden: it is the Companions of the Garden, that will achieve Felicity.

059:021 Khan
Hadh We sent down this Qur'an on a mountain, you would surely have seen it humming itself and rending asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect.

059:021 Maulana
Had We sent down this Qur'an on a mountain, thou wouldst certainly have seen it falling down, splitting asunder because of the fear of Allah. And We set forth these parables to men that they may reflect.

059:021 Pickthtal
If We had caused this Qur'an to descend upon a mountain, thou (O Muhammad) verily hadst seen it humbled, rent asunder by the fear of Allah. Such similitudes coin We for mankind that haply they may reflect.

059:021 Rashad
If we revealed this Quran to a mountain, you would see it trembling, crumbling, out of reverence for GOD. We cite these examples for the people, that they may reflect.

059:021 Sarwar
The people of Paradise and hell are not alike; the people of Paradise are the successful ones. Had We sent down this Quran on a mountain, you would see it humbled and rent asunder for fear of God. These are parables which We tell to people so that perhaps they will think.

059:021 Shakir
Had We sent down this Quran on a mountain, you would certainly have seen it falling down, splitting asunder because of the fear of Allah, and We set forth these parables to men that they may reflect.

059:021 Sherali
If WE had sent down this Qur'an on a mountain, thou wouldst, certainly, have seen it humbled and rent asunder for fear of ALLAH. And these are similitudes that WE set forth for mankind that they may reflect.

059:021 Yusufali
Had We sent down this Qur'an on a mountain, verily, thou wouldst have seen it humble itself and cleave asunder for fear of Allah. Such are the similitudes which We propound to men, that they may reflect.

059:022 Khan
He is Allah, than Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the All-Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful.

059:022 Maulana
He is Allah besides Whom there is no God: The Knower of the unseen and the seen; He is the Beneficent, the Merciful.

059:022 Pickthtal
He is Allah, than Whom there is no other Allah, the Knower of the Invisible and the Visible. He is the Beneficent, Merciful.

059:022 Rashad
He is the One GOD; there is no other god beside Him. Knower of all secrets and declarations. He is the Most Gracious, Most Merciful.

059:022 Sarwar
He is God, the only Lord, Who knows the unseen and the seen. He is the Beneficent and All-merciful One.

059:022 Shakir
He is Allah besides Whom there is no god; the Knower of the unseen and the seen; He is the Beneficent, the Merciful

059:022 Sherali
HE is ALLAH and there is no god beside HIM, the Knower of the unseen and the seen. HE is the Gracious, the Merciful.

059:022 Yusufali
Allah is He, than Whom there is no other god:- Who knows (all things) both secret and open; He, Most Gracious, Most Merciful.
059:023 Khan  He is Allah than Whom there is La ilaha illa Huwa (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Allah! (High is He) above all that they associate as partners with Him.

059:023 Maulana  He is Allah, besides Whom there is no God; the King, the Holy, the Author of Peace, the Granter of Security, Guardian over all, the Mighty, the Supreme, the Possessor of greatness. Glory be to Allah from that which they set up (with Him)!

059:023 Pickthål  He is Allah, than Whom there is no other Allah, the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Compeller, the Superb. Glorified be Allah from all that they ascribe as partner (unto Him).

059:023 Rashad  He is the One GOD; there is no other god beside Him. The King, the Most Sacred, the Peace, the Most Faithful, the Supreme, the Almighty, the Most Powerful, the Most Dignified. GOD be glorified; far above having partners.

059:023 Sarwar  He is the only Lord, the King, the Holy, the Peace, the Forgiver, the Watchful Guardian, the Majestic, the Dominant, and the Exalted. God is too exalted to have any partner.

059:023 Shakir  He is Allah, besides Whom there is no god; the King, the Holy, the Giver of peace, the Granter of security, Guardian over all, the Mighty, the Supreme, the Possessor of every greatness Glory be to Allah from what they set up (with Him).

059:023 Sherali  HE is ALLAH and there is no god beside HIM, the Sovereign, the Holy One, the Source of peace, the Bestower of security, the Protector, the Mighty, the Subduer, the Exalted. Holy is ALLAH, far above that which they associate with HIM.

059:023 Yusufali  Allah is He, than Whom there is no other god; the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to Allah! (High is He) above the partners they attribute to Him.

059:024 Khan  He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

059:024 Maulana  He is Allah, the Creator, the Maker, the Fashioner: His are the most beautiful names. Whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.

059:024 Pickthål  He is Allah, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifieth Him, and He is the Mighty, the Wise.

059:024 Rashad  He is the One GOD; the Creator, the Initiator, the Designer. To Him belong the most beautiful names. Glorifying Him is everything in the heavens and the earth. He is the Almighty, Most Wise.

059:024 Sarwar  He is the Creator, the Designer, the Modeler, and to Him belong all virtuous names. All that is in the heavens and the earth glorify Him. He is All-majestic and All-wise.

059:024 Shakir  He is Allah the Creator, the Maker, the Fashioner; His are the most excellent names; whatever is in the heavens and the earth declares His glory; and He is the Mighty, the Wise.

059:024 Sherali  HE is ALLAH, the creator, the Maker, the Fashioner. HIS are the most beautiful names. All that is in the heavens and the earth glorifies HIM, and HE is the Mighty, the Wise.

059:024 Yusufali  He is Allah, the Creator, the Evolver, the Bestower of Forms (or Colours). To Him belong the Most Beautiful Names: whatever is in the heavens and on earth, doth declare His Praises and Glory: and He is the Exalted in Might, the Wise.
Of no profit to you will be your relatives and your children on the Day of Judgment: He will judge between you: for ALLAH sees well all that ye do.

Neither your ties of kindred, nor your children will avail you aught on the Day of Resurrection. ALLAH will decide between you. And ALLAH sees well all that ye do.

Your relatives and your money can never help you. On the Day of Resurrection, He will judge among you. GOD is Seer of everything you do.

Your relationship would not profit you, nor your children on the day of resurrection; He will decide between you; and ALLAH sees what you do.

Your ties of kindred, nor your children will avail you on the Day of Resurrection. ALLAH will decide between you. And ALLAH sees all what you do.

Of no profit to you will be your relatives and your children on the Day of Judgment: He will judge between you: for ALLAH sees well all that ye do.
060:004 Khan

Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: "Verily, we are free from you, and whatever you worship besides Allah, we have rejected you, and there has started between us and you, hostility and hatred for ever, until you believe in Allah Alone," except the saying of Ibrahim (Abraham) to his father: "Verily, I will ask for forgiveness (from Allah) for you, but I have no power to do anything for you before Allah." "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return."

060:004 Maulana

Indeed there is for you a good example in Abraham and those with him, when they said to their people: We are clear of you and of that which you serve besides Allah. We disbelieve in you and there has arisen enmity and hatred between us and you forever until you believe in Allah alone-- except Abraham's saying to his sire: I would ask forgiveness for thee, and I control naught for thee from Allah. Our Lord, on Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming.

060:004 Pickthal

There is a goodly pattern for you in Abraham and those with him, when they told their folk: Lo! we are guiltless of you and all that ye worship besides Allah. We have done with you. And there hath arisen between us and you hostility and hate for ever until ye believe in Allah only - save that which Abraham promised his father (when he said): I will ask forgiveness for thee, though I own nothing for thee from Allah - Our Lord! In Thee we put our trust, and unto Thee we turn repentant, and unto Thee is the journeying.

060:004 Rashad

A good example has been set by you for Abraham and those with him. They said to their people, "We disown you and the idols that you worship besides GOD. We denounce you, and you will see nothing from us except animosity and hatred until you believe in GOD ALONE." However, a mistake was committed by Abraham when he said to his father, "I will pray for your forgiveness, but I possess no power to protect you from GOD." "Our Lord, we trust in You, and submit to You; to You is the final destiny.

060:004 Sarwar

Abraham and those with him are the best examples for you to follow. They told the people, "We have nothing to do with you and with those whom you worship besides God. We have rejected you. Enmity and hatred will separate us forever unless you believe in One God." Abraham told his father, "I shall ask forgiveness for you only, but I shall not be of the least help to you before God".

060:004 Shakir

Indeed, there is for you a good example in Ibrahim and those with him when they said to their people: Surely we are clear of you and of what you serve besides Allah; we declare ourselves to be clear of you, and enmity and hatred have appeared between us and you forever until you believe in Allah alone-- but not in what Ibrahim said to his father: I would certainly ask forgiveness for you, and I do not control for you aught from Allah-- Our Lord! On Thee do we rely, and to Thee do we turn, and to Thee is the eventual coming:

060:004 Sherali

Indeed there is a good example for you in Abraham and those who were with him when they said to their people, 'We have nothing to do with you and with that which you worship besides ALLAH. We disbelieve all that you believe in. There has become manifest enmity and hatred between us and you for ever, until you believe in ALLAH alone' - except that Abraham said to his father, 'I will surely ask forgiveness for thee, though I have no power to do aught for thee against ALLAH.' Their prayer was: 'Our Lord, in thee do we put our trust and to thee do we turn in repentance, and towards thee is the final return;

060:004 Yusufali

There is for you an excellent example (to follow) in Abraham and those with him, when they said to their people: "We are clear of you and of whatever ye worship besides Allah: we have rejected you, and there has arisen, between us and you, enmity and hatred for ever,- unless ye believe in Allah and Him alone". But not when Abraham said to his father: "I will pray for forgiveness for thee, though I have no power (to get) aught on thy behalf from Allah." (They prayed): "Our Lord! in Thee do we trust, and to Thee is our Final Return.

060:005 Khan

"Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You are the All-Mighty, the All-Wise."

060:005 Maulana

Our Lord, make us not a trial for those who disbelieve, and forgive us, our Lord. Surely Thou art the Mighty, the Wise.

060:005 Pickthal

Our Lord! Make us not a prey for those who disbelieve, and forgive us, our Lord! Lo! Thou, only Thou, are the Mighty, the Wise.

060:005 Rashad

"Our Lord, let us not be oppressed by those who disbelieved, and forgive us. You are the Almighty, Most Wise."

060:005 Sarwar

They prayed, "Lord, we have trust in You, turned to You in repentance, and to You we shall all return. Lord, save us from the evil intentions of the disbelievers. Our Lord, forgives us. You are Majestic and All-wise".

060:005 Shakir

Our Lord! do not make us a trial for those who disbelieve, and forgive us, our Lord! surely Thou art the Mighty, the Wise.

060:005 Sherali

'Our Lord, make us not a trial for those who disbelieve, and forgive us, our Lord; for, Thou alone art Mighty, the Wise.'

060:005 Yusufali

"Our Lord! Make us not a (test and) trial for the Unbelievers, but forgive us, our Lord! for Thou art the Exalted in Might, the Wise."

060:006 Khan

Certainly, there has been in them an excellent example for you to follow, for those who look forward to (the Meeting with) Allah (for the reward from Him) and the Last Day. And whosoever turn away, then verily, Allah is Rich (of all wants), Worthy of all Praise.

060:006 Maulana

Certainly there is for you in them a good example, for him who hopes for Allah and the Last Day. And whoever turns away, surely Allah is the Self-Sufficient, the Praised.

060:006 Pickthal

Verily ye have in them a goodly pattern for everyone who looketh to Allah and the Last Day. And whosoever may turn away, lo! still Allah, He is the Absolute, the Owner of Praise.

060:006 Rashad

A good example has been set by them for those who seek GOD and the Last Day. As for those who turn away, GOD is in no need (of them), Most Praiseworthy.

060:006 Sarwar

They are the best examples for those who have hope in God and the Day of Judgment. Whoever turn away should know that God is Self-sufficient and Praiseworthy.

060:006 Shakir

Certainly there is for you in them a good example, for him who fears Allah and the last day; and whoever turns back, then surely Allah is the Self-sufficient, the Praised.

060:006 Sherali

Surely, there is a good example in them for you - for all who have hope to see ALLAH and the Last Day. And whosoever turns away - truly, ALLAH is Self-Sufficient, Worthy of all praise.

060:006 Yusufali

There was indeed in them an excellent example for you to follow,- for those whose hope is in Allah and in the Last Day. But if any turn away, truly Allah is Free of all Wants, Worthy of all Praise.
Section 2: Friendly Relations with non-Muslims

Perhaps Allah will make friendship between you and those whom you hold as enemies. And Allah has power (over all things), and Allah is Oft-Forgiving, Most Merciful.

It may be that Allah will bring about friendship between you and those of them whom you hold as enemies. And Allah is Powerful; and Allah is Forgiving, Merciful.

It may be that Allah will ordain love between you and those of them with whom ye are at enmity. Allah is Mighty, and Allah is Forgiving, Merciful.

GOD may change the animosity between you and them into love. GOD is Omnipotent. GOD is Forgiver, Most Merciful.

It may be that Allah will bring about friendship between you and those whom you hold to be your enemies among them; and Allah is Powerful; and Allah is Forgiving, Merciful.

It may be that ALLAH will bring about love between you and those of them with whom you are now at enmity, and ALLAH is All-Powerful; and ALLAH is Most Forgiving, Merciful.

It may be that Allah will grant love (and friendship) between you and those whom ye (now) hold as enemies. For Allah has power (over all things); And Allah is Oft-Forgiving, Most Merciful.

Allah does not forbid you to deal justly and kindly with those who fought not against you on account of religion and did not drive you out of your homes. Verily, Allah loves those who deal with equity.

Allah forbids you not respecting those who fight you not for religion, nor drive you forth from your homes, that you show them kindness and deal with them justly. Surely Allah loves the doers of justice.

Allah forbiddeth you not those who warred not against you on account of religion and drove you not out from your homes, that ye should show them kindness and deal justly with them. Lo! Allah loveth the just dealers.

GOD does not enjoin you from befriending those who do not fight you because of religion, and do not evict you from your homes. You may befriend them and be equitable towards them. GOD loves the equitable.

GOD forbids you to deal kindly and justly with those who have not fought against you about the religion or expelled you from your homes. God does not love the unjust people.

GOD does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice.

GOD does not forbid you respecting those who have not fought against you on account of your religion, and who have not driven you out from your homes, that ye be kind to them and deal equitably with them; surely, ALLAH loves those who are equitable.

Allah forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for Allah loveth those who are just.

It may be that ALLAH will bring about love between you and those of them with whom you are now at enmity, and ALLAH is All-Powerful; and ALLAH is Most Forgiving, Merciful.

GOD does not enjoin you from befriending those who do not fight you because of religion and have not driven you forth from your homes. God does not love the unjust people.

GOD forbids you not respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly. Surely Allah loves the doers of justice.

GOD forbids you not respecting those who have not fought against you on account of your religion, and who have not driven you out from your homes, and helped to drive you out, that ye make friends of them; and whoever makes friends of them, these are the wrongdoers.

GOD enjoins you only from befriending those who fight you because of religion, evict you from your homes, and band together with others to banish you. You shall not befriend them. Those who befriend them are the transgressors.

He only forbids you to be friends with those who have fought against you about the religion, expelled you from your homes or supported others in expelling you. Whoever loves these people are unjust.

Allah only forbids you respecting those who made war upon you on account of (your) religion, and drove you forth from your homes and backed up (others) in your expulsion, that you make friends with them, and whoever makes friends with them, these are the unjust.

Allah only forbids you respecting those who have fought against you on account of your religion and have driven you out of your homes, and have helped others in driving you out, that you make friends with them, and whoever makes friends with them - it is these that are transgressors.

Allah only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong.
O ye who believe! When believing women come to you as emigrants, examine them. Allah knows best as to their Faith, then if you ascertain
that they are true believers, send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful
(husbands) for them. But give the disbelievers that (amount of money) which they have spent [as their Mahr] to them. And there will be no sin on
you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which
you have spent (as Mahr) and let them (the disbelievers, etc.) ask back for that which they have spent. That is the Judgement of Allah. He judges
between you. And Allah is All-Knowing, All-Wise.

O you who believe, when believing women come to you fleeing, examine them. Allah knows best their faith. Then if you know them to be
believers send them not back to the disbelievers. Neither are these (women) lawful for them, nor are those (men) lawful for them. And give them
what they have spent; and there is no blame on you in marrying them, when you give them their dowries. And hold not to the ties of marriage
of disbelieving women, and ask for what you have spent, and let them ask for what they have spent. That is Allah’s judgment; He judges between
you. And Allah is All-Knowing, All-Wise.

O ye who believe! When believing women come unto you as fugitives, examine them. Allah is Best Aware of their faith. Then, if ye know them
for true believers, send them not back unto the disbelievers. They are not lawful for them (the disbelievers), nor are they (the disbelievers) lawful
for them. And give them (the disbelievers) that which they have spent (upon them). And it is no sin for you to marry such women when ye have
given them their dues. And hold not to the ties of disbelieving women; and ask for (the return of) that which ye have spent; and let them (the
disbelievers) ask for that which they have spent. That is the judgment of Allah. He judges between you. Allah is All-Knowing, Wise.

O you who believe, when believing women (abandon the enemy and) ask for asylum with you, you shall test them. GOD is fully aware of their
belief. Once you establish that they are believers, you shall not return them to the disbelievers. They are not lawful to remain married to them, nor
shall the disbelievers be allowed to marry them. Give back the doweries that the disbelievers have paid. You commit no error by marrying them,
so long as you pay them their due doweries. Do not keep disbelieving wives (if they wish to join the enemy). You may ask them for the dowry you
had paid, and they may ask for what they paid. This is GOD’s rule; He rules among you. GOD is All-Merciful, Most Wise.

O ye who believe! When believing women come unto you as fugitives, examine them. GOD knows best about their faith. If you know that they are believers, do not
return them to the disbelievers. Such women are not lawful for them and disbelievers are not lawful for such women. Give the disbelievers whatever they
have spent (on such women for their dowry). There is no offense for you to marry them if you agree to give them their dowry. Do not hold not
unto your disbelieving wives; you may get back what you have spent on them for their dowry and the disbelievers may also ask for what they
have spent. This is the command of GOD by which He judges you. GOD is All-Knowing and All-Wise.

O you who believe! When believing women come to you as Refugees, examine them. ALLAH knows best their faith. Then if you find them true
believers, send them not back to the disbelievers. These women are not lawful for them, nor are they lawful for these women. But give their
disbelieving husbands whatever they have spent on them. Thereafter it is no sin for you to marry them, when you have given them their dowries. And
hold not to your matrimonial ties of the disbelieving women, but should they join the disbelievers, then demand the return of that which you
have spent; and let the disbelieving husbands of believing women demand that which they have spent. That is the judgment of ALLAH. HE judges
between you. And ALLAH is All-Knowing, Wise.

O ye who believe! When believing women come to you as refugees, examine (and test) them: ALLAH knows best as to their Faith: if ye ascertain
that they are Believers, then send them not back to the Unbelievers. They are not lawful (wives) for the Unbelievers, nor are the (Unbelievers)
lawful (husbands) for them. But pay the Unbelievers what they have spent (on their dower), and there will be no blame on you if ye marry them
on payment of their dower to them. But hold not to the guardianship of unbelieving women: ask for what ye have spent on their dowers, and let
the (Unbelievers) ask for what they have spent (on the dowers of women who come over to you). Such is the command of Allah: He judges (with
justice) between you. And Allah is Full of Knowledge and Wisdom.

And if any of your wives have gone from you to the disbelievers, and you have an accession (by the coming over of a woman from the other
side), then pay to those whose wives have gone, the equivalent of what they had spent (on their Mahr). And fear Allah in Whom you believe.

And if any part (of the dowries) of your wives has passed away from you to the disbelievers, then hold not to your matrimonial ties of the
disbelieving women, and ask for what you have spent, and let them (the disbelievers) ask for what they have spent. That is the command of Allah:
He judges between you. And Allah is All-Knowing, Wise.

If any of your wives go away from you to disbelievers who will not give you back the dowry which you spent on them, let the Muslims pay back such
dowry from the property of the disbelievers which may come into their hands. Have fear of God in whom you believe.

And if anything (out of the dowries) of your wives has passed away from you to the unbelievers, then your turn comes, give to those whose wives
have gone away the like of what they have spent, and be careful of (your duty to) Allah in Whom you believe.

And if any of your wives goes away from you to the disbelievers, and afterwards you retaliate and get some spoils from the disbelievers, then
give to those believers whose wives have gone away the like of that which they have spent on them. And fear ALLAH in Whom you believe.

And if any of your wives desert you to the Unbelievers, and ye have an accession (by the coming over of a woman from the other side), then pay
to those whose wives have deserted the equivalent of what they had spent (on their dower). And fear Allah, in Whom ye believe.
O ye who believe! Why say ye that which ye do not? Whatever is in the heavens and whatever is in the earth glorifies Allah; and He is the Mighty, the Wise.

O ye who believe! Why say ye what ye do not? Whatever is in the heavens and whatever is in the earth glorifies Allah; and He is the Mighty, the Wise.

O ye who believe! Why say ye that which ye do not? Whatever is in the heavens and whatever is in the earth glorifies Allah; and He is the Mighty, the Wise.

O ye who believe! Why say ye what ye do not? Whatever is in the heavens and whatever is in the earth glorifies Allah; and He is the Mighty, the Wise.

O ye who believe! Why do you say that which you do not do? Whatever is in the heavens and whatever is in the earth glorifies Allah; and He is the Mighty, the Wise.

O ye who believe! Why do you say what you do not? Whatever is in the heavens and whatever is in the earth glorifies ALLAH; and He is the Mighty, the Wise.

O ye who believe! Why do you say what you do not? Whatever is in the heavens and whatever is in the earth glorifies ALLAH; and He is the Mighty, the Wise.
And who is more unjust than he who forges a lie against Allah and he is invited to Islam. And Allah guides not the people who are Fasiqun (rebellious, disobedient to Allah).

And call to mind when Moses said to his people: 'O my people! Why do you hurt me while you know certainly that I am Allah's messenger to you? But when they deviated, Allah made their hearts deviate. And Allah guides not the transgressing people.

Recall that Moses said to his people, 'O my people! Why do you persevere me, when you know that I am Allah's messenger unto you? So when they went astray Allah made their hearts astray. And Allah guideth not the evil-living folk.

And when Jesus son of Mary said: 'O Children of Israel! I am the Messenger of Allah unto you, confirming that which is before me of the Taurat [Torah] which came before me, and giving glad tidings of a Messenger who will come after me, whose name shall be Ahmed. But when he came to them with clear proofs, they said: 'This is plain magic."

And when Jesus, son of Mary, said: 'I am the Messengers of God sent to you. I confirm the Torah which is in existence and give you the glad news of the coming of a Messenger who will come after me named Ahmad.' When this Messenger came to them with all the proofs (to support his truthfulness), they said, 'He is simply a magician.'

And when Jesus, son of Mary said: 'O Children of Israel! Lo! I am the messenger of Allah unto you, confirming that which was (revealed) before me in the Torah, and bringing good tidings of a messenger who cometh after me, whose name is the Praised One. Yet when he hath come unto them with clear proofs, they say: 'This is mere magic.'

And when Jesus, son of Mary said: 'O Children of Israel, I am God's messenger to you, confirming the Torah and bringing good tidings of a messenger to come after me whose name shall be even more praised (Ahmad). Then, when he showed them the clear proofs, they said, 'This is profound magic.'

Jesus, son of Mary, said to the Israelites, 'I am the Messenger of God sent to you. I confirm the Torah which is in existence and give you the glad news of the coming of a Messenger who will come after me named Ahmad.' When this Messenger came to them with all the proofs (to support his truthfulness), they said, 'He is simply a magician.'

And when Jesus said to his people: 'O my people! Why do you give me trouble? And you know indeed that I am Allah's messenger to you; but when they turned aside, Allah made their hearts turn aside, and Allah does not guide the transgressing people.

And who does greater wrong than he who forges a lie against ALLAH while he is invited to Islam? ALLAH guides not the wrongdoing people.

And when Jesus son of Mary said: 'O Children of Israel! I am the Messenger of Allah unto you, confirming the Torah which came before me, and giving glad tidings of a Messenger who will come after me named Ahmad.' Then, when he came to them with clear proofs, they said: 'This is evident sorcery!'
061:008 Khan They intend to put out the Light of Allah (i.e. the religion of Islam, this Qur'an, and Prophet Muhammad SAW) with their mouths. But Allah will complete His Light even though the disbelievers hate (it).

061:008 Maulana They desire to put out the light of Allah with their mouths, but Allah will perfect His light, though the disbelievers may be averse.

061:008 Pickthall Fain would they put out the light of Allah with their mouths, but Allah will perfect His light however much the disbelievers are averse.

061:008 Rashad They wish to put out GOD's light with their mouths. But GOD insists upon perfecting His light, in spite of the disbelievers.

061:008 Sarwar They want to put out the light of God with their mouths, but God will certainly make His light shine forever - even though the disbelievers may dislike this.

061:008 Shakir They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the disbelievers may be averse.

061:008 Sherali They desire to extinguish the light of ALLAH with the breath of their mouths, but ALLAH will perfect HIS light, however much the disbelievers may dislike it.

061:008 Yusufali Their intention is to extinguish Allah's Light (by blowing) with their mouths: But Allah will complete (the revelation of) His Light, even though the Unbelievers may detest (it).

061:009 Khan He it is Who has sent His Messenger (Muhammad SAW) with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions even though the Mushrikun (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad SAW) hate (it).

061:009 Maulana He it is Who sent His Messenger with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse.

061:009 Pickthall He it is Who hath sent His messenger with the guidance and the religion of truth, that He may make it conqueror of all religion however much idolaters may be averse.

061:009 Rashad He has sent His messenger with the guidance and the true religion, and will make it dominate all religions, in spite of the idol worshipers.

061:009 Sarwar It is He who has sent His Messenger with guidance and the true religion to stand supreme over all religions, even though the pagans may dislike it.

061:009 Shakir He is it Who sent His messenger with the guidance and the true religion, that He may make it overcome the religions, all of them, though the polytheists may be averse.

061:009 Sherali HE it is Who has sent HIS Messenger with the guidance and the Religion of truth, that HE may cause it to prevail over all religions, however much those who associate partners with ALLAH may dislike it.

061:009 Yusufali It is He Who has sent His Messenger with Guidance and the Religion of Truth, that he may proclaim it over all religion, even though the Pagans may detest (it).

061:010 Section 2: Establishment of Truth needed Sacrifices

061:010 Khan O You who believe! Shall I guide you to a commerce that will save you from a painful torment.

061:010 Maulana O you who believe, shall I lead you to a merchandise which will deliver you from a painful chastisement?

061:010 Pickthall O ye who believe! Shall I show you a commerce that will save you from a painful doom?

061:010 Rashad O you who believe, let Me inform you of a trade that will save you from painful retribution.

061:010 Sarwar Believers, shall I show you a bargain which will save you from the painful torment?.

061:010 Shakir O you who believe! shall I lead you to a merchandise which may deliver you from a painful chastisement?

061:010 Sherali O ye who believe! shall I point out to you a commerce which will deliver you from a painful punishment?

061:010 Yusufali O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?-

061:011 Khan That you believe in Allah and His Messenger (Muhammad SAW), and that you strive hard and fight in the Cause of Allah with your wealth and your lives, that will be better for you, if you but know!

061:011 Maulana You should believe in Allah and His Messenger, and strive hard in Allah’s way with your wealth and your lives. That is better for you, if you but know!

061:011 Pickthall Ye should believe in Allah and His messenger, and should strive for the cause of Allah with your wealth and your lives. That is better for you, if ye did but know.

061:011 Rashad Believe in GOD and His messenger and strive in the cause of GOD with your money and your lives. This is the best deal for you, if you only knew.

061:011 Sarwar Have faith in God and His Messenger and strive hard for His cause with your wealth and in persons. This is better for you if only you knew it.

061:011 Shakir You shall believe in Allah and His Messenger, and struggle hard in Allah's way with your property and your lives; that is better for you, if you but know!

061:011 Sherali That you believe in ALLAH and His Messenger, and strive in the cause of ALLAH with your wealth and your persons. That is better for you, if you did but know.

061:011 Yusufali That ye believe in Allah and His Messenger, and that ye strive (your utmost) in the Cause of Allah, with your property and your persons: That will be best for you, if ye but knew!

061:012 Khan (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwelling in Gardens of 'Adn - Eternity ['Adn (Edn) Paradise], that is indeed the great success.

061:012 Maulana He will forgive you your sins and cause you to enter Gardens wherein rivers flow, and goodly dwellings in Gardens of perpetuity – that is the mighty achievement --

061:012 Pickthall He will forgive you your sins and bring you into Gardens underneath which rivers flow, and pleasant dwellings in Gardens of Eden. That is the supreme triumph.

061:012 Rashad In return, He forgives your sins, and admits you into gardens with flowing streams, with beautiful mansions in the gardens of Eden. This is the greatest triumph.

061:012 Sarwar God will forgive your sins and admit you into Paradise wherein streams flow, and you live in the lofty mansions of the garden of Eden. This is indeed the greatest triumph.

061:012 Shakir He will forgive you your faults and cause you to enter into gardens, beneath which rivers flow, and goodly dwellings in gardens of perpetuity; that is the mighty achievement;

061:012 Sherali HE will forgive you your sins, and admit you to Gardens through which streams flow, and to pure and pleasant dwellings in Gardens of Eternity. That is the supreme triumph,

061:012 Yusufali He will forgive you your sins, and admit you to Gardens beneath which Rivers flow, and to beautiful mansions in Gardens of Eternity: that is indeed the Supreme Achievement.
Instruct them in Scripture and Wisdom, and teaches them the Book and the Wisdom, although they were before certainly in clear error, and We gave power to those who believed against their enemies, and they became the uppermost.

The disciples said: We are the helpers (in the cause) of Allah. So a party of the Children of Israel believed and another party disbelieved; then We aided those who believed against their foes, and they became the uppermost.

O ye who believe! Be ye helpers (in the cause) of Allah, as said Jesus, son of Mary, to his disciples: Who are my helpers in the cause of Allah? Al-Hawariin (the disciples) said: "We are Allah's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became predominant.

O ye who believe! Be ye helpers (in the cause) of Allah, as Jesus son of Mary said unto the disciples: Who are my helpers in the cause of Allah? The disciples said: We are the helpers (in the cause) of Allah. So a party of the Children of Israel believed and another party disbelieved; then We strengthened those who believed against their foe, and they became the uppermost.

O ye who believe! Be ye helpers (in the cause) of Allah, as said Jesus, son of Mary, to his disciples, Who are my helpers in the cause of Allah? The disciples replied, "We are the helpers of God." A group of the Israelites believed in him and others rejected him. We helped the believers against their enemies and they became victorious.

O ye who believe! Be ye helpers (in the cause) of Allah, as said Jesus, son of Mary, to his disciples, Who are my helpers in the cause of Allah? The disciples said: We are the helpers (in the cause) of Allah. So a party of the children of Israel believed and another party disbelieved; then We aided those who believed against their enemy, until they won.

O ye who believe! Be ye helpers (in the cause) of Allah, as said Jesus, son of Mary, to his disciples, Who are my helpers in the cause of Allah? The disciples said: We are the helpers of Allah. So a party of the Children of Israel believed while a party disbelieved. Then WE aided those who believed against their enemy, and they became predominant.

O ye who believe! Be ye helpers (in the cause) of Allah, as said Jesus the son of Mary to the Disciples, "Who will be my helpers to (the work of) Allah?" Said the disciples, "We are Allah's helpers!" then a portion of the Children of Israel believed, and a portion disbelieved: But We gave power to those who believed, against their enemies, and they became the ones that prevailed.

In the name of God, Most Gracious, Most Merciful.

Section 1: Muslims chosen for Divine Favours

Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah, the King (of everything), the Holy, the Most Sacred, the Almighty, the Most Wise.

All that is in the heavens and all that is in the earth glorifies Allah, the Sovereign Lord, the Holy One, the Mighty, the Wise.

Whatever is in the heavens and whatever is in the earth declares the glory of Allah, the King, the Holy, the Mighty, the Wise.

Whatever is in the heavens and whatever is in the earth glorifies ALLAH, the Sovereign, the Holy, the Mighty, the Wise.

Whatever is in the heavens and on earth, doth declare the Praises and Glory of Allah, the Sovereign, the Holy One, the Exalted in Might, the Wise.

He is He who sent among the unlettered ones a Messenger (Muhammad SAW) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'an, Islamic laws and Islamic jurisprudence) and Al-Hikmah (As-Sunnah: legal ways, orders, acts of worship, etc. of Prophet Muhammad SAW). And verily, they had been before in manifest error.

He is He who hath sent among the unlettered ones a messenger of their own, to recite unto them His revelations and to make them grow, and to teach them the Scripture and wisdom, though heretofore they were indeed in error manifest.

He is the One who sent to the gentiles a messenger from among them, to recite to them His revelations, purify them, and teach them the scripture and wisdom. Before this, they had gone far astray.

It is He who has sent to the illiterate a Messenger from among themselves, to rehearse to them His Signs, to sanctify them, and to instruct them in Scripture and Wisdom,- although they had been, before, in manifest error:-
062:003 Khan And He has sent him (Prophet Muhammad SAW) also to others among them (Muslims) who have not yet joined them (but they will come). And He (Allah) is the All-Mighty, the All-Wise.

062:003 Maulana And others from among them who have not yet joined them. And He is the Mighty, the Wise.

062:003 Pickthal Along with others of them who have not yet joined them. He is the Mighty, the Wise.

062:003 Rashad And to many generations subsequent to them. He is the Almighty, Most Wise.

062:003 Sarwar and others who have not yet joined, and He will give them wisdom. Before this they had been in plain error. God is Majestic and All-wise.

062:003 Shakir And others from among them who have not yet joined them; and He is the Mighty, the Wise.

062:003 Sherali And HE will raise him among others of them who have not yet joined them. HE is the Mighty, the Wise.

062:003 Yusufali As well as (to confer all these benefits upon) others of them, who have not already joined them: And He is exalted in Might, Wise.

062:004 Yusufali That is the Grace of Allah, which He bestows on whom He wills. And Allah is the Owner of Mighty Grace.

062:004 Maulana That is Allah's grace; He grants it to whom He pleases. And Allah is the Lord of mighty grace.

062:004 Sherali That is the bounty of Allah; which He giveth unto whom He will. Allah is of Infinite Bounty.

062:004 Shakir Such is GOD's grace that He bestows upon whomever He wills. GOD is Possessor of Infinite Grace.

062:004 Sarwar Such is the favor of God which He grants to whomever He wants. God's favor is great.

062:004 Rashad That is Allah's grace; He grants it to whom He pleases, and Allah is the Lord of mighty grace.

062:004 Sherali That is ALLAH's grace; HE bestows it on whom HE pleases; and ALLAH is the Lord of immense grace.

062:004 Yusufali Such is the Bounty of Allah, which He bestows on whom He will: and Allah is the Lord of the highest bounty.

062:005 Khan The likeness of those who were entrusted with the (obligation of the) Taurat (Torah) (i.e. to obey its commandments and to practise its legal laws), but who subsequently failed in those (obligations), is as the likeness of a donkey who carries huge burdens of books (but understands nothing from them). How bad is the example (or the likeness) of people who deny the Ayat (proofs, evidences, verses, signs, revelations, etc.) of Allah. And Allah guides not the people who are Zalimun (polytheists, wrong-doers, disbelievers, etc.).

062:005 Maulana The likeness of those who were charged with the Torah, then they observed it not, is as the likeness of the ass carrying books. Evil is the likeness of the people who reject the revelations of Allah. And Allah guides not the iniquitous people.

062:005 Pickthal The likeness of those who are entrusted with the Law of Moses, yet apply it not, is as the likeness of the ass carrying books. Wretched is the likeness of folk who deny the revelations of Allah. And Allah guideth not wrongdoing folk.

062:005 Rashad The example of those who were given the Torah, then failed to uphold it, is like the donkey carrying great works of literature. Miserable indeed is the example of people who rejected GOD's revelations. GOD does not guide the wicked people.

062:005 Sarwar Those who were to carry the responsibility of the Torah but ignored, are like donkeys laden with books. How terrible is the example of the people who reject the revelations of God. God does not guide the unjust.

062:005 Shakir The likeness of those who were charged with the Taurat, then they did not observe it, is as the likeness of the ass bearing books, evil is the likeness of the people who reject the communications of Allah; and Allah does not guide the unjust people.

062:005 Sherali The likeness of those who were charged with the Law of Torah, but did not carry out its commandments, is as the likeness of an ass carrying a load of books. Evil is the likeness of the people who reject the Signs of ALLAH. And ALLAH guides not the wrongdoing people.

062:005 Yusufali The similitude of those who were charged with the (obligations of the) Mosaic Law, but who subsequently failed in those (obligations), is that of a donkey which carries huge tomes (but understands them not). Evil is the similitude of people who falsify the Signs of Allah: and Allah guides not people who do wrong.

062:006 Khan Say (O Muhammad SAW): "O you Jews! If you pretend that you are friends of Allah, to the exclusion of (all) other mankind, then long for death if you are truthful."

062:006 Maulana Say: O you who are Jews, if you think that you are the favourites of Allah to the exclusion of other people, then invoke death, if you are truthful.

062:006 Pickthal Say (O Muhammad): O ye who are Jews! If ye claim that ye are favoured of Allah apart from (all) mankind, then long for death if ye are truthful.

062:006 Rashad Say, "O you who are Jewish, if you claim that you are GOD's chosen, to the exclusion of all other people, then you should long for death if you are truthful!"

062:006 Sarwar (Muhammad), ask the Jews, "If you believe that you are the chosen people of God to the exclusion of all other people, wish for death if you are truthful".

062:006 Shakir Say: O you who are Jews, if you think that you are the favorites of Allah to the exclusion of other people, then invoke death If you are truthful.

062:006 Sherali Say, "O ye who are Jews, if you claim that you are the friends of ALLAH to the exclusion of all other peoples, then wish for death, if, indeed, you are truthful.

062:006 Yusufali Say: "O ye that stand on Judaism! If ye think that ye are friends to Allah, to the exclusion of (other) men, then express your desire for Death, if ye are truthful!"

062:007 Khan But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allah knows well the Zalimun (polytheists, wrong-doers, disbelievers, etc.).

062:007 Maulana But they will never invoke it because of what their hands have sent before. And Allah is Knower of the wrongdoers.

062:007 Pickthal But they will never long for it because of all that their own hands have sent before, and Allah is Aware of evil-doers.

062:007 Rashad They will never long for it, because of what they have committed. GOD is fully aware of the wicked.

062:007 Sarwar They will never wish for death because of what they have done! God knows best about the unjust people.

062:007 Shakir And they will never invoke it because of what their hands have sent before; and Allah is Cognizant of the unjust.

062:007 Sherali But they will never wish for it, because of that which their hands have sent on before them. And ALLAH knows well those who do wrong.

062:007 Yusufali But never will they express their desire (for Death), because of the (deeds) their hands have sent on before them! and Allah knows well those that do wrong!
Parallel English Quran

062:008 Khan  Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allah), the All-Knower of the unseen and the seen, and He will tell you what you used to do."

062:008 Maulana  Say: The death from which you flee, that will surely overtake you; then you will be sent back to the Knower of the unseen and the seen, so He will inform you of that which you did.

062:008 Pickthal  Say (unto them, O Muhammad): Lo! the death from which ye shrink will surely meet you, and afterward ye will be returned unto the Knower of the Invisible and the Visible, and He will tell you what ye used to do.

062:008 Rashad  Say, 'The death that you are trying to evade will catch up with you sooner or later. Then you will be returned to the Knower of all secrets and declarations, then He will inform you of everything you had done.'

062:008 Sarwar  (Muhammad), tell them, 'The death from which you run away will certainly approach you. Then you will be returned to the One who knows the unseen and the seen, and He will tell you what you have done'.

062:008 Shakir  Say: (As for) the death from which you flee, that will surely overtake you, then you shall be sent back to the Knower of the unseen and the seen, and He will inform you of what you had been doing.

062:008 Sherali  Say, 'The death from which you flee will, surely, overtake you. Then you will be returned unto HIM Who knows the unseen and the seen and HE will inform you of what you had been doing.'

062:008 Yusufali  Say: 'The Death from which ye flee will truly overtake you: then will ye be sent back to the Knower of things secret and open: and He will tell you (the truth of) the things that ye did!'

062:009

062:009

062:009 Khan  O you who believe (Muslims)! When the call is proclaimed for the Salat (prayer) on the day of Friday (Jumu'ah prayer), come to the remembrance of Allah [Jumu'ah religious talk (Khutbah) and Salat (prayer)] and leave off business (and every other thing), that is better for you if you did but know!

062:009 Maulana  O you who believe when the call is sounded for prayer on Friday, hasten to the remembrance of Allah and leave off traffic. That is better for you, if you know.

062:009 Pickthal  Ye who believe! When the call is heard for the prayer of the day of congregation, haste unto remembrance of Allah and leave your trading. That is better for you if ye did but know.

062:009 Rashad  O you who believe, when the Congregational Prayer (Salat Al-Jumu'ah) is announced on Friday, you shall hasten to the conmemoration of GOD, and drop all business. This is better for you, if you only knew.

062:009 Sarwar  Believers, on Friday when the call for prayer is made, try to attend prayer (remembering God) and leave off all business. This would be better for you if you only knew it.

062:009 Shakir  O ye who believe! when the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know.

062:009 Sherali  O ye who believe! When the call is made for Prayer on Friday, hasten to the remembrance of ALLAH, and leave off all business. That is best for you, if you only knew.

062:009 Yusufali  O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of Allah, and leave off business (and traffic): That is best for you if ye but knew!

062:010

062:010 Khan  Then when the (Jumu'ah) Salat (prayer) is finished, you may disperse through the land, and seek the Bounty of Allah (by working, etc.), and remember Allah much, that you may be successful.

062:010 Maulana  But when the prayer is ended, disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful.

062:010 Pickthal  If ye know... And when the prayer is ended, then disperse in the land and seek of Allah's bounty, and remember Allah much, that ye may be successful.

062:010 Rashad  Once the prayer is completed, you may spread through the land to seek GOD's bounties, and continue to remember GOD frequently, that you may succeed.

062:010 Sarwar  When the prayer ends, disperse through the land and seek the favor of God. Remember Him often so that perhaps you will have everlasting happiness.

062:010 Shakir  But when the prayer is ended, then disperse abroad in the land and seek of Allah's grace, and remember Allah much, that you may be successful.

062:010 Sherali  And when the Prayer is finished, then disperse in the land and seek of ALLAH's grace, and remember ALLAH much that you may prosper.

062:010 Yusufali  And when the Prayer is finished, then ye may disperse through the land, and seek of the Bounty of Allah: and celebrate the Praises of Allah often (and without stint): that ye may prosper.

062:011

062:011 Khan  And when they see some merchandise or some amusement [beating of Tambur (drum) etc.] they disperse headlong to it, and leave you (Muhammad SAW) standing [while delivering Jumu'ah's religious talk (Khutbah)]. Say "That which Allah has is better than any amusement or merchandise! And Allah is the Best of providers."

062:011 Maulana  And when they see merchandise or sport, they break away to it, and leave thee standing. Say: What is with Allah is better than sport and merchandise. And Allah is the Best of Providers.

062:011 Pickthal  But when they spy some merchandise or pastime they break away to it and leave thee standing. Say: That which Allah hath is better than pastime and than merchandise, and Allah is the Best of providers.

062:011 Rashad  When some of them come across a business deal, or some entertainment, they rush to it and leave you standing! Say, "What GOD possesses is far better than the entertainment or the business. GOD is the best Provider."

062:011 Sarwar  When they see some merchandise or some sport, they rush towards it and leave you alone standing. Say, "(God's rewards for good deeds) are better than meritment or merchandise; God is the best Sustainer!"

062:011 Shakir  And when they see merchandise or sport they break up for It, and leave you standing. Say: What is with Allah is better than sport and (better) than merchandise, and Allah is the best of Sustainers.

062:011 Sherali  But when they see some merchandise or amusement, they break up for it, and leave thee standing. Say, 'That which is with ALLAH is better than amusement and merchandise, and ALLAH is the best providers.'

062:011 Yusufali  But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: 'The (blessing) from the Presence of Allah is better than any amusement or bargain! and Allah is the Best to provide (for all needs)."
Section 1: The Hypocrites

When the hypocrites come to thee, they say: "We bear witness that you are indeed the Messenger of Allah." Allah knows that you are indeed His Messenger and Allah bears witness that the hypocrites are liars.

When thou seest at them, their figures please thee; and when they speak, thou listenest to their words. They are as (worthless as hollow) trunks of wood. They think that every cry is against them. They are the enemies; so beware of them. Allah's curse be upon them, how are they turned back!

When you see them, you may be impressed by their garments. They think that every cry is against them. They are the enemies; so beware of them. Allah condemn them. Where are they turning to, leaving behind the Truth?

When the hypocrites come to thee, they say, "We witness that thou art the Messenger of or Allah's Messenger. And Allah knows that thou art His Messenger, and Allah beareth witness that the hypocrites are liars.

When the Hypocrites come to thee, they say, 'We bear witness that thou art the Messenger of ALLAH.' And ALLAH knows that thou art indeed HIS Messenger, but ALLAH also bears witness that the Hypocrites certainly are liars.

When you see them, you may be impressed by their garments. They think that every cry is against them. They are the enemies; so beware of them. Allah condemning them.

They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the path of Allah. Verily, evil is what they used to do. They make their oaths a cloak (to shelter themselves), and thus turn away from Allah's way; surely evil is what they do.
And when it is said to them: "Come, so that the Messenger of Allah may ask forgiveness from Allah for you", they turn aside their heads, and you would see them turning away their faces in pride.

And when it is said to them: Come, the Messenger of Allah will ask forgiveness for you, they turn away their heads and thou seest them hindering (others), and they are big with pride.

When they are told, "Come let the messenger of GOD pray for your forgiveness," they mockingly turn their heads, and you see them repel others and act arrogantly.

When they are told, "Come and let the Prophet of GOD seek forgiveness for you," they shake their heads and you can see them arrogantly turning away.

When it is said to them: Come, the Messenger of Allah will ask forgiveness for you, they turn back their heads and you may see them turning away while they are big with pride.

When it is said to them: Come, that the Messenger of ALLAH ask forgiveness for you, they turn their heads aside, and thou seest them holding back disdainfully while they are big with pride.

When it is said to them, "Come, the Messenger of Allah will pray for your forgiveness", they turn aside their heads, and thou wouldst see them turning away their faces in arrogance.

It is equal to them whether you (Muhammad SAW) ask forgiveness or ask not forgiveness for them. Verily, Allah guides not the people who are the Fasiqin (rebellious, disobedient to Allah).

It is alike to them whether thou ask forgiveness for them or ask not forgiveness for them -- Allah will never forgive them. Surely Allah guides not the transgressing people.

Whether thou ask forgiveness for them or ask not forgiveness for them is all one for them; Allah will not forgive them. Lo! Allah guideth not the evil-living folk.

It is the same for them, whether you pray for their forgiveness, or not pray for their forgiveness; GOD will not forgive them. For GOD does not guide the wicked people.

It is all the same whether you seek forgiveness for them or not; GOD will not forgive them. GOD does not guide the evil-doing people.

It is alike to them whether you beg forgiveness for them or do not beg forgiveness for them; Allah will never forgive them; surely Allah does not guide the transgressing people.

For them it is equal whether thou ask forgiveness for them, or ask not forgiveness for them. ALLAH will never forgive them. Surely, ALLAH guides not the rebellious people.

It is equal to them whether thou pray for their forgiveness or not. Allah will not forgive them. Truly Allah guides not rebellious transgressors.

They are the ones who say: "Spend not on those who are with Allah's Messenger, until they desert him." And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

They it is who say: Spend not on those who are with the Messenger of Allah that they may disperse and quit Medina. And to Allah belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

They it is who say: Spend not on behalf of those (who dwell) with Allah's messenger that they may disperse (and go away from you); when Allah's are the treasures of the heavens and the earth; but the hypocrites comprehend not.

They it is who say: "Do not give any money to those who followed the messenger of GOD, perhaps they abandon him!" However, GOD possesses the treasures of the heavens and the earth, but the hypocrites do not comprehend.

It is they who say, "Give nothing to those who are around the Messenger of God so that they will desert him." To God belongs the treasures of the heavens and the earth, but the hypocrites have no understanding.

They it is who say: Do not spend upon those who are with the Messenger of Allah until they break up. And Allah's are the treasures of the heavens and the earth, but the hypocrites do not understand.

They it is who say, "Spend not on those who are with the Messenger of ALLAH that they may disperse and leave him;" while to ALLAH belong the treasures of the heavens and the earth; but the Hypocrites understand not.

They are the ones who say, "Spend nothing on those who are with Allah's Messenger, to the end that they may disperse (and quit Medina)." But to Allah belong the treasures of the heavens and the earth; but the Hypocrites understand not.

They (hypocrites) say: "If we return to Al- Madinah, indeed the more honourable ('Abdullah bin Ubai bin Salul, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allah's Messenger SAW)." But honour, power and glory belong to Allah, His Messenger (Muhammad SAW), and to the believers, but the hypocrites know not.

They say: If we return to Madinah, the mightier will surely drive out the meaner therefrom. And might belongs to Allah and His Messenger and the believers, but the hypocrites know not.

They say: Surely, if we return to Al-Madinah the mightier will soon drive out the weaker; when might belongeth to Allah and to His messenger and to the believers; but the hypocrites know not.

They say, "If we go back to the city, the powerful therein will evict the weak (and we will be victimized)." (They should know that) all dignity belongs to GOD and His messenger, and the believers. However, the hypocrites do not know.

They say, "When we return to Medina, the honourable ones will certainly drive out the mean ones." Honor belongs to God, His Messenger and the believers, but the hypocrites do not know.

They say: If we return to Medina, the mighty will surely drive out the meaner therefrom; and to Allah belongs the might and to His Messenger and to the believers, but the hypocrites do not know.

They say, 'If we return to Medina, the one most exalted will, surely, drive out therefrom the one most mean,' while true honour belongs to ALLAH and to HIS Messenger and the believers; but the Hypocrites know not.

They say, "If we return to Medina, surely the more honourable (element) will expel therefrom the meaner." But honour belongs to Allah and His Messenger, and to the Believers; but the Hypocrites know not.
063:009 Khan
O ye who believe! Let not your properties or your children divert you from the remembrance of Allah. And whatsoever does that, then they are the losers.

063:009 Pickthtal
O ye who believe! Let not your wealth nor your children distract you from remembrance of Allah. Those who do so, they are the losers.

063:009 Rashad
O ye who believe, do not be distracted by your money and your children from remembering GOD. Those who do this are the losers.

063:009 Sarwar
Believers, do not let your wealth and children divert you from remembering God. Whoever is diverted will suffer a great loss.

063:009 Shakir
O ye who believe! Let not your wealth, or your children, divert you from the remembrance of Allah; and whoever does that, these are the losers.

063:009 Sherali
O ye who believe! Let not your wealth and your children divert you from the remembrance of ALLAH. And whoever does so - it is they who are the losers.

063:010 Yusufali
O ye who believe! Let not your riches or your children divert you from the remembrance of Allah. If any act thus, the loss is their own.

063:010 Khan
And spend (in charity) of that with which We have provided you, before death comes to one of you and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give Sadaqah (i.e. Zakat) of my wealth, and be among the righteous [i.e. perform Hajj (pilgrimage to Makkah)].

063:010 Pickthtal
And spend of that wherewith We have provided you before death cometh unto one of you and he saith: My Lord! If only thou wouldst reprove me for a little while, then I would give alms and be among the righteous.

063:010 Rashad
You shall give from our provisions to you before death comes to you, then you say, "My Lord, if only You could delay this for a short while! I would then be charitable and join the righteous!"

063:010 Sarwar
Spend for the cause of God out of what We have given you before death approaches you, and say, "Lord, would that you would give me respite for a short time so that I could spend for Your cause and become one of those who do good".

063:010 Shakir
And spend out of what We have given you before death comes to one of you, so that he should say: My Lord! why dist Thou not respite me to a near term, so that I should have given alms and been of the doers of good deeds?

063:010 Sherali
And spend out of that which WE have given you before death comes upon one of you and he says, 'My Lord! if only Thou wouldst respite me for a little while, then I would give alms and be among the righteous.'

063:010 Yusufali
And spend something (in charity) out of the substance which We have bestowed on you, before Death should come to any of you and he should say, "O my Lord! why dist Thou not give me respite for a little while? I should then have given (largely) in charity, and I should have been one of the doers of good".

063:011 Khan
And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do.

063:011 Pickthtal
But Allah reprimeth no soul when its term cometh, and Allah is Informed of what ye do.

063:011 Rashad
God never delays the appointed time of death for any soul. GOD is fully Cognizant of everything you do.

063:011 Sarwar
God will never grant respite to any soul when its appointed time has come. God is Well-Aware of what you do.

063:011 Shakir
And Allah does not respite a soul when its appointed term has come, and Allah is Aware of what you do.

063:011 Sherali
And ALLAH will not grant respite to a soul when its appointed time has come; and ALLAH is Well-Aware of what you do.

063:011 Yusufali
But to no soul will Allah grant respite when the time appointed (for it) has come; and Allah is well acquainted with (all) that ye do.

064:000 Translations of the Qur'an, Chapter 64: AT-TAGHABUN (MUTUAL DISILLUSION, HAGGLING). Total Verses: 18. Revealed At: MAKKA

064:000
In the name of God, Most Gracious, Most Merciful

064:001 Khan
Section 1: Disbelievers Warned

064:001 Pickthtal
Whatsoever is in the heavens and whatsoever is on the earth glorifies Allah. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things.

064:001 Rashad
Whatever is in the heavens and whatever is in the earth glorifies Allah. His is the kingdom, and His the praise; and He is Possessor of power over all things.

064:001 Sarwar
All that is in the heavens and all that is in the earth glorifieth Allah; unto Him belongeth Sovereignty and unto Him belongeth praise, and He is Able to do all things.

064:001 Shakir
Glorifying GOD is everything in the heavens and everything on earth. To Him belongs all kingship, and to Him belongs all praise, and He is Omnipotent.

064:001 Sherali
All that is in the heavens and the earth glorify God. To Him belongs the Kingdom and all praise. He has power over all things.

064:001 Yusufali
Whatever is in the heavens and whatever is in the earth declares the glory of Allah; to Him belongs the kingdom, and to Him is due (all) praise, and He has power over all things.

064:001 Khan
And Allah grants respite to none when his appointed time (death) comes. And Allah is All-Aware of what you do.

064:001 Pickthtal
But Allah reprimeth no soul when its term cometh, and Allah is Informed of what ye do.

064:001 Rashad
God never delays the appointed time of death for any soul. GOD is fully Cognizant of everything you do.

064:001 Sarwar
God will never grant respite to any soul when its appointed time has come. God is Well-Aware of what you do.

064:001 Shakir
And Allah does not respite a soul when its appointed term has come, and Allah is Aware of what you do.

064:001 Sherali
And ALLAH will not grant respite to a soul when its appointed time has come; and ALLAH is Well-Aware of what you do.

064:001 Yusufali
But to no soul will Allah grant respite when the time appointed (for it) has come; and Allah is well acquainted with (all) that ye do.

064:002 Khan
He it is Who created you, then some of you are disbelievers and some of you are believers. And Allah is All-Seer of what you do.

064:002 Maulana
He it is Who created you, but one of you is a disbeliever and one of you is a believer. And Allah is Seer of what you do.

064:002 Pickthtal
He it is Who created you, but one of you is a disbeliever and one of you is a believer, and Allah is Seer of what ye do.

064:002 Rashad
He is the One who created you, then among you there is the disbeliever, and the believer. GOD is fully Seer of everything you do.

064:002 Sarwar
It is He who has created you all but some of you have accepted the faith and some of you have not. God is Well Aware of what you do.

064:002 Shakir
He is Who created you, but one of you is an unbeliever and another of you is a believer; and Allah sees what you do.

064:002 Sherali
It is HE Who has created you, but some of you are disbelievers and some of you are believers. And ALLAH sees what you do.

064:002 Yusufali
It is He Who has created you; and of you are some that are Unbelievers, and some that are Believers: and Allah sees well all that ye do.

064:003 Khan
He has created the heavens and the earth with truth, and He shaped you and made good your shapes, and to Him is the final Return.

064:003 Maulana
He created the heavens and the earth with truth, and He shaped you, then made goodly your shapes; and to Him is the resort.

064:003 Pickthtal
He created the heavens and the earth with truth, and He shaped you and made good your shapes, and unto Him is the journeying.

064:003 Rashad
He created the heavens and the earth for a specific purpose, designed you and perfected your design, then to Him is the final destiny.

064:003 Sarwar
He has created the heavens and the earth for a genuine purpose and has formed you in the best shape. To Him all things return.

064:003 Shakir
He created the heavens and the earth with truth, and He formed you, then made good your forms, and to Him is the ultimate resort.

064:003 Sherali
HE created the heavens and the earth with an eternal purpose and HE gave you shape and made your shapes beautiful, and to HIM is the ultimate return.

064:003 Yusufali
He has created the heavens and the earth in just proportions, and has given you shape, and made your shapes beautiful: and to Him is the final Goal.
064:007 Khan  He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allah is the All-Knower of what is in the breasts (of men).

064:007 Maulana  He knows what is in the heavens and the earth, and He knows what you conceal and what you manifest. And Allah is Knower of what is in the breasts (of men).

064:007 Pickthal  He knoweth all that is in the heavens and the earth, and He knoweth what ye conceal and what ye publish. And Allah is Aware of what is in the breasts (of men).

064:007 Rashad  He knows everything in the heavens and the earth, and He knows everything you conceal and everything you declare. GOD is fully aware of the innermost thoughts.

064:007 Sarwar  He knows all that is in the heavens and the earth and all that you reveal or conceal. God knows best whatever the hearts contain.

064:007 Sherali  HE knows whatever is in the heavens and the earth, and HE knows what you hide and what you disclose; and ALLAH knows full well all that which is hidden in the breasts.

064:007 Yusufali  He knows what is in the heavens and on earth; and He knows what ye conceal and what ye reveal: yea, Allah knows well the (secrets) of (all) hearts.

064:006 Khan  Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.

064:006 Maulana  Has there not come to you the story of those who disbelieved before, then tasted the evil consequences of their conduct, and they had a painful chastisement?

064:006 Pickthal  Hath not the story reached you of those who disbelieved of old and so did taste the ill-effects of their conduct, and theirs will be a painful doom.

064:006 Rashad  Have you not received the news about the disbelievers living before you who suffered the consequences of their deeds and will suffer a painful torment?

064:006 Sarwar  Have you not heard of those who disbelieved in the past, then suffered the consequences of their decision? They incurred a painful retribution.

064:006 Sherali  Have you not received the news about the disbelievers living before you who suffered the consequences of their deeds and will suffer a painful torment?

064:006 Yusufali  Has there not come to you the story of those who disbelieved before? They tasted the evil consequences of their conduct, and for them is decreed painful punishment.

064:005 Khan  Has not the story reached you, of those who rejected Faith aforetime? So they tasted the evil result of their conduct; and they had a grievous Penalty.

064:006 Khan  That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth), and Allah was not in need (of them). And Allah is Rich (Free of all wants), Worthy of all praise.

064:006 Maulana  That is because there came to them their messengers with clear arguments, but they said: Shall mortals guide us? So they disbelieved and turned away, and Allah is above all need. And Allah is Self-Sufficient; Praised.

064:006 Pickthal  That was because their messengers (from Allah) kept coming unto them with clear proofs (of Allah's Sovereignty), but they said: Shall mere mortals guide us? So they disbelieved and turned away, and Allah was independent (of them). Allah is Absolute, Owner of Praise.

064:006 Rashad  This is because their messengers went to them with clear proofs, but they said, "Shall we follow humans like us?" They disbelieved and turned away. GOD does not need them; GOD is in no need, Praiseworthy.

064:006 Sarwar  This was because their messengers came to them with clear proof (to support their prophethood) and they said, "Can mere mortals provide us with guidance?" They rejected the Messengers and turned away. God does not need the worship of anyone. He is Self-sufficient and Praiseworthy.

064:006 Sherali  That is because there came to them their messengers with clear arguments, but they said: Shall mortals guide us? So they disbelieved and turned away, and Allah does not stand in need (of anything), and Allah is Self-Sufficient, Praised.

064:006 Yusufali  That was because their Messengers came to them with manifest Signs, but they said, 'Shall mere mortals guide us?' So they disbelieved and turned away, but ALLAH had no need of them; And ALLAH is Self-Sufficient, Worthy of all praise.

064:006 Khan  This was because there came to them messengers with Clear Signs, but they said: 'Shall (mere) human beings direct us?' So they rejected (the Message) and turned away. But Allah can do without (them): and Allah is free of all needs, worthy of all praise.

064:007 Khan  The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad SAW): "Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompenesed for) what you did, and that is easy for Allah.

064:007 Maulana  Those who disbelieve think that they will not be raised. Say: Aye, by my Lord! you will certainly be raised; then you will certainly be informed of what you did. And that is easy to Allah.

064:007 Pickthal  Those who disbelieve assert that they will not be raised again. Say (unto them, O Muhammad): Yea, verily, by my Lord! ye will be raised again and then ye will be informed of what ye did; and that is easy for Allah.

064:007 Rashad  Those who disbelieved claim that they will not be resurrected. Yes indeed, by my Lord, you will be resurrected, and you will be held accountable for everything you have done. This is easy for GOD to do.

064:007 Sarwar  The disbelievers have thought that they would not be resurrected (Mohammad), Say, "I swear by my Lord that you will certainly be resurrected and will be told about all that you have done." All this is certainly very easy for God.

064:007 Shakir  Those who disbelieve think that they shall never be raised. Say: Aye! by my Lord! you shall most certainly be raised, then you shall most certainly be informed of what you did; and that is easy for Allah.

064:007 Sherali  Those who disbelieve think that they will not be raised up. Say, 'Yea, by my Lord, you shall, surely, be raised up; then you shall, certainly, be informed of what you did. And that is easy for ALLAH.'

064:007 Yusufali  The Unbelievers think that they will not be raised up (for Judgment). Say: "Yea, By my Lord, Ye shall surely be raised up: then shall ye be told (the truth) of all that ye did. And that is easy for Allah."
Therefore, believe in Allah and His Messenger (Muhammad SAW), and in the Light (this Qur'an) which We have sent down. And Allah is All-Aware of what you do.

So believe in Allah and His Messenger and the light which We have revealed. And Allah is Aware of what you do.

Therefore, believe in Allah and His messenger and the light which We have revealed. And Allah is Informed of what ye do.

Therefore, you shall believe in GOD and His messenger, and the light that we have revealed herein. GOD is fully Cognizant of everything you do.

Thus, have faith in God, His Messenger and the Light which We have revealed. God is Well-Aware of what you do.

Therefore believe in Allah and His Messenger and the Light which We have revealed; and Allah is Aware of what you do.

Believe, therefore, in ALLAH and HIS Messenger, and in the Light which WE have sent down. And ALLAH is Well-Aware of all that you do.

Believe, therefore, in Allah and His Messenger, and in the Light which we have sent down. And Allah is well acquainted with all that ye do.

(And remember) the Day when He will gather you (all) on the Day of Summoning, that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allah and performs righteous good deeds, He will remit from him his sins, and will admit him to Gardens under which rivers flow (Paradise) to dwell therein forever, that will be the greatest success.

And obey God and obey the messenger. But if you turn away, then the sole mission of our messenger is to deliver the message.

You shall obey GOD and you shall obey the messenger. If you turn away, then the sole mission of our messenger is to deliver the message.

Obey God and the Messenger, but if you turn away, know that the only duty of Our Messenger is to clearly preach.

And obey ALLAH and obey the Messenger. But if you turn away, then Our Messenger is responsible only for conveying the Message clearly.

So obey Allah, and obey His Messenger: but if ye turn back, the duty of Our Messenger is but to proclaim (the Message) clearly and openly.

But those who have disbelieved and rejected Our revelations, they are the dwellers of the Fire; they abide therein forever. What a miserable destiny!

The day will come when He shall gather you unto the Day of Assembling, that will be a day of mutual disillusion. And whoso believeth in Allah and doeth right, He will remit from him his evil deeds and will bring him unto Gardens underwhich rivers flow, to abide therein for ever. That is the supreme triumph.

The day when HE shall gather you for the day of gathering, that is the day of loss and gain; and whoever believes in Allah and does good, He will remove from him his evil deeds and will bring him unto Gardens underwhich rivers flow, to abide therein for ever. That is the supreme triumph.

The Day that He assembles you (all) for a Day of Assembly, - that will be a Day of mutual loss and gain (among you), and those who believe in Allah and work righteousness, - He will remove from them their ills, and He will admit them to Gardens beneath which Rivers flow, to dwell therein for ever: that will be the Supreme Achievement.

But those who disbelieved (in the Oneness of Allah - Islamic Monotheism) and denied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination.

And those who disbelieve and reject Our messages, they are the companions of the Fire, abiding therein; and evil is the resort.

But those who disbelieve and deny Our revelations, such are owners of the Fire; they will abide therein - a hapless journey's end!

As for those who disbelieve and reject our revelations, they are the dwellers of the Hellfire; they abide therein forever. What a miserable destiny!

And as for those who disbelieve and reject Our communications, they are the inmates of the fire, to abide therein and evil is the resort.

But those who disbelieve and reject Our Signs, these shall be the inmates of the Fire, wherein they shall abide; and an evil destination it is!

But those who reject Faith and treat Our Signs as falsehoods, they will be Companions of the Fire, to dwell therein for aye: and evil is that Goal.

No calamity befalleth save by Allah's leave. And whosoever believes in Allah, He guides his heart aright. And ALLAH is Knower of everything.

No calamity befalleth save by Allah's leave. And whosoever believes in Allah, He guideth his heart. And Allah is Knower of all things.

Nothing happens to you except in accordance with GOD's will. Anyone who believes in GOD, He will guide his heart. GOD is fully aware of all things.

No one will be afflicted with any hardship without it being the will of God. The hearts of whoever believed in God will receive guidance. GOD has the knowledge of all things.

No affliction comes about but by Allah's permission; and whoever believes in Allah, He guideth his heart; and Allah is Cognizant of all things.

There befalleth not any affliction but by the leave of ALLAH. And whosoever believes in ALLAH - HE guides his heart aright. And ALLAH knows all things well.

No kind of calamity can occur, except by the leave of Allah: and if any one believes in Allah, (Allah) guides his heart (right): for Allah knows all things.

Obey Allah, and obey the Messenger (Muhammad SAW), but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly.

And obey Allah and obey the Messenger; but if you turn away, the duty of Our Messenger is only to deliver (the message) clearly.

Obey Allah and obey His messenger; but if ye turn away, then the duty of Our messenger is only to convey (the message) plainly.

Obey God and the Messenger, but if you turn away, know that the only duty of Our Messenger is to clearly preach.

And obey Allah and obey the Messenger, but if you turn back, then upon Our Messenger devolves only the clear delivery (of the message).

And obey ALLAH and obey the Messenger. But if you turn away, then Our Messenger is responsible only for conveying the Message clearly.

So obey Allah, and obey His Messenger: but if ye turn back, the duty of Our Messenger is but to proclaim (the Message) clearly and openly.
064:013
Allah! La ilaha illa Huwa (none has the right to be worshipped but He), and in Allah (Alone), therefore, let the believers put their trust.

064:014
O ye who believe! Verily, among your wives and your children there are enemies for you (i.e. may stop you from the obedience of Allah), therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily, Allah is Oft-Forgiving, Most Merciful.

064:015
Your wealth and your children are only a trial, whereas Allah! With Him is a great reward (Paradise).

064:016
So keep your duty to Allah and fear Him as much as you can; listen and obey; and spend in charity, that is better for yourselves. And whosoever is saved from his own greediness of his soul, these it is that are the successful.

064:017
If you lend to Allah a goodly loan (i.e. spend in Allah's Cause) He will double it for you, and will forgive you. And Allah is Most Ready to appreciate and to reward, Most Forbearing.

064:018
All-Knower of the unseen and seen, the All-Mighty, the All-Wise.
In the name of God, Most Gracious, Most Merciful

Section 1: Supplementary Divorce Rules

065:001 O Prophet! When ye (men) put away women, divorce them for the prescribed period, and reckon the period, and keep your duty to Allah, your Lord. When their waiting period is about to end, keep them or separate from them lawfully. Let two just people witness the divorce before God. This is to enlighten those who believe in God and the Last Day. Anyone who reveres God and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And whoever goes beyond the limits of God, he indeed wrongs his own soul. Thou knowest not; it may be that thereafter God will bring about some new situation.

065:002 Then when they are about to fulfil their term appointed, either take them back in a good manner or part with them in a good manner. And take for witness two just persons from among you (Muslims). And establish the witness for Allah. That will be an admonition given to him who believes in Allah and the Last Day. And whosoever fears Allah and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And whosoever goes beyond the limits of Allah, he indeed does injustice to his own soul. You do not know that Allah may after that bring about reunion.

065:003 When their waiting period is about to end, keep them or separate from them lawfully. Let two just people witness the divorce before God. This is to enlighten those who believe in God and the Latter day. And whoever keeps his duty to Allah, He ordains a way out for him.

065:004 Then, when they have reached their term, take them back in kindess or part from them in kindess, and keep your testimony upright for Allah. Whoso believeth in Allah and the Last Day is exhorted to act thus. And whosoever keepeth his duty to Allah, Allah will appoint a way out for him.

065:005 O Prophet! When ye divorce women, divorce them at their ‘Iddah (prescribed periods), and count (accurately) their ‘Iddah (periods) . And fear Allah your Lord (O Muslims), and turn them not at their (husband’s) homes, nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allah. And whosoever transgresses the set limits of Allah, then indeed he has wronged himself. You (the one who divorces his wife) know not, it may be that Allah will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

065:006 Then when they have reached their prescribed time, part with them in kindness, or part with them on equitable terms: and take for witness two just ones from among you, and give upright testimony for Allah. With that is admonished he who believes in Allah and the latter day; and whoever is careful of (his duty to) Allah, He will make for him a way out.
And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allah, then He will suffice him. Verily, Allah will accomplish his purpose. Indeed Allah has set a measure for all things.

And He provides for him from (sources) he never expected. Anyone who trusts in GOD, He suffices him. GOD's commands are done. GOD has decreed for everything its fate.

And whoever puts his trust in Allah, He will make easy for him his affair.

And whoever keeps his duty to Allah, He will remove from him his evils and give (him) a big reward.

And whoever keeps his duty to Allah, He will make easy for him his affair.

And whoever keeps his duty to Allah, He will remit his sins from him, and will enlarge his reward.

And whoever keeps his duty to Allah, He will remove from him his evils and give him a big reward.
065:006 Khan
Lodge them (the divorced women) where you dwell, according to your means, and do not treat them in such a harmful way that they be obliged to leave. And if they are pregnant, then spend on them till they deliver. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).

065:006 Maulana
Lodge them where you live according to your means, and injure them not to straiten them. And if they are pregnant, spend on them until they lay down their burden. Then if they suckle for you, give them their recompense, and enjoin one another to do good; and if you disagree, another will suckle for him.

065:006 Pickthal
Lodge them where ye dwell, according to your wealth, and harass them not so as to straiten life for them. And if they are with child, then spend for them till they bring forth their burden. Then, if they give suck for you, give them their due payment, and consult together in kindness; but if ye make difficulties for one another, then let some other woman give suck for him (the father of the child).

065:006 Rashad
You shall allow them to live in the same home in which they lived with you, and do not make life so miserable for them that they leave on their own. If they are pregnant, you shall spend on them until they give birth. If they nurse the infant, you shall pay them for this service. You shall maintain the amicable relations among you. If you disagree, you may hire another woman to nurse the child.

065:006 Sarwar
Lodge them (your wives) where you lived together if you can afford it. Do not annoy them so as to make life intolerable for them. If they are pregnant, provide them with maintenance until their delivery. Pay their wage if they breast-feed your children and settle your differences lawfully. If you are unable to settle them, let another person breast-feed the child.

065:006 Shair
Lodge them where you lodge according to your means, and do not injure them in order that you may straiten them; and if they are pregnant, spend on them until they lay down their burden; then if they suckle for you, give them their recompense and enjoine one another among you to do good; and if you disagree, another (woman) shall suckle for him.

065:006 Sherali
Lodge the divorced women during the prescribed period in the houses wherein you dwell, according to your means, and harass them not that you may create hardships for them and thus force them to leave. And if they be with child, spend on them until they are delivered of their burden. And if they give suck to the child for you, give them their due recompense, to be fixed in consultation with one another according to what is customary; but if you meet with difficulty from each other, then let another woman suckle the child for the father.

065:006 Yusufali
Lodge the women live (in 'iddat) in the same style as ye live, according to your means: Annoy them not, so as to restrict them. And if they carry (life in their wombs), then spend (your substance) on them until they deliver their burden: and if they suckle your (offspring), give them their recompense: and take mutual counsel together, according to what is just and reasonable. And if ye find yourselves in difficulties, let another woman suckle (the child) (on the father's behalf).

065:007 Khan
Let the rich man spend according to his means, and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. Allah will grant after hardship, ease.

065:007 Maulana
Let him who has abundance spend out of his abundance, and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has given him. Allah lays not on any soul a burden beyond that which He has given it. Allah brings about ease after difficulty.

065:007 Pickthal
Let him who hath abundance spend of his abundance, and he whose provision is measured, let him spend of that which Allah hath given him. Allah asketh naught of any soul save that which He hath given it. Allah will vouchsafe, after hardship, ease.

065:007 Rashad
The rich husband shall provide support in accordance with his means, and the poor shall provide according to the means that GOD bestowed upon him. GOD does not impose on any soul more than He has given it. GOD will provide ease after difficulty.

065:007 Sarwar
Let the well-to-do people spend abundantly (for the mother and the child) and let the poor spend from what God has given them. God does not impose on any soul that which He cannot afford. God will bring about ease after hardship.

065:007 Shair
Let him who has abundance spend out of his abundance and whoever has his means of subsistence straitened to him, let him spend out of that which Allah has given him; Allah does not lay on any soul a burden except to the extent to which He has granted it; Allah brings about ease after difficulty.

065:007 Sherali
Let him who has abundance of means spend out of his abundance. And let him whose means of subsistence are straitened spend out of what ALLAH has given him. ALLAH burdens not any soul beyond that which He has bestowed upon it. ALLAH will soon bring about ease after hardship.

065:007 Yusufali
Let the man of means spend according to his means: and the man whose resources are restricted, let him spend according to what Allah has given him. Allah puts no burden on any person beyond what He has given him. After a difficulty, Allah will soon grant relief.

065:008
065:008 Khan
And many a town (population) revolted against the Command of its Lord and His Messengers, and We called it to a severe account (i.e. torment in this worldly life), and shall punish it with a horrid torment (in Hell, in the Hereafter).

065:008 Maulana
And how many a town which rebelled against the commandment of its Lord and His messengers, so We called it to severe account and We chastised it with a stern chastisement!

065:008 Pickthal
And how many a community revolted against the ordinance of its Lord and His messengers, and We called it to a stern account and punished it with dire punishment,

065:008 Rashad
Many a community rebelled against the commands of its Lord and against His messengers. Consequently, we held them strictly accountable, and required them a terrible requital.

065:008 Sarwar
How many a town has disobeyed its Lord and His Messenger! For them Our questioning was strict and Our punishment severe.

065:008 Shakir
And how many a town which rebelled against the commandment of its Lord and His messengers, so We called it to account severely and We chastised it (with) a stern chastisement.

065:008 Sherali
How many a city rebelled against the command of its Lord and HIS Messengers, and WE called it to severe account and punished it with dire punishment!

065:008 Yusufali
How many populations that insolently opposed the Command of their Lord and of His messengers, did WE not then call to account,- to severe account?- and WE imposed on them an exemplary Punishment.

065:009 Khan
So it tasted the evil result of its disbelief, and the consequence of its disbelief was loss (destruction in this life and an eternal punishment in the Hereafter).

065:009 Maulana
So it tasted the evil consequences of its conduct, and the end of its affair was perdition.

065:009 Pickthal
So that it tasted the ill-effects of its conduct, and the consequence of its conduct was loss.

065:009 Rashad
They suffered the consequences of their decisions; a profound loss.

065:009 Sarwar
They suffered the consequences of their deeds and their end was perdition.

065:009 Shakir
So it tasted the evil result of its conduct, and the end of its affair was perdition.

065:009 Sherali
So it tasted the evil consequences of its conduct, and the end of its affair was ruin.

065:009 Yusufali
Then did they taste the evil result of their conduct, and the End of their conduct was Perdition.
Allah has prepared for them a severe torment. So fear Allah and keep your duty to Him, O men of understanding who have believed! - Allah has indeed sent down to you a Reminder (this Qur'an).

Allah has prepared for them severe chastisement, so keep your duty to Allah, O men of understanding, who believe. Allah has indeed sent down to you a Reminder --

Allah hath prepared for them stern punishment; so keep your duty to Allah, O ye who believe! Now Allah hath sent down unto you a reminder,

GOD has prepared for them severe retribution. Therefore, you shall reverence GOD, O you who possess intelligence and believed. GOD has sent down to you a message -

GOD has prepared for them severe retribution for them. People of understanding and believers, have fear of GOD. GOD has certainly sent you a reminder, Allah has prepared for them severe chastisement, therefore be careful of (your duty to) Allah, O men of understanding who believe! Allah has indeed revealed to you a reminder,

ALLAH has prepared for them a severe punishment; so fear ALLAH, O ye men of understanding who have believed. ALLAH has, indeed, sent down to you a Reminder -

Allah has prepared for them a severe Punishment (in the Hereafter). Therefore fear Allah, O ye men of understanding - who have believed! - for Allah hath indeed sent down to you a Message -

(And has also sent to you) a Messenger (Muhammad SAW), who recites to you the Verses of Allah (the Qur'an) containing clear explanations, that He may take out, those who believe and do righteous good deeds from the darkness (of polytheism and disbelief) to the light (of Monotheism and true Faith). And whosoever believes in Allah and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise), to dwell therein forever. Allah has indeed granted for him an excellent provision.

A Messenger who recites to you the clear messages of Allah so that he may bring forth those who believe and do good deeds from darkness into light. And whoever believes in Allah and does good deeds, He will cause him to enter Gardens wherein rivers flow, to abide therein for ever.

Anyone who believes in GOD and does righteous good deeds, He will cause him to enter Gardens beneath which rivers flow, to abide therein forever. GOD will generously reward him.

A Messenger who recites to you the illustrious revelations of God, to bring the righteously striving believers out of darkness into light. GOD will admit those who believe in Him and act rightly to Paradise wherein streams flow, and they will live therein forever. GOD will provide them with excellent sustenance.

A Messenger who recites to you the clear communications of Allah so that he may bring forth those who believe and do good deeds from darkness into light; and whoever believes in Allah and does good deeds, He will cause him to enter gardens beneath which rivers now, to abide therein forever. Allah has indeed given him a goodly sustenance.

A Messenger, who recites unto you the clear Signs of ALLAH, that HE may bring those who believe and do good deeds out of every kind of darkness into light. And whosoever believes in ALLAH and does righteous deeds - HE will make him enter Gardens, through which streams flow, to abide therein for ever. ALLAH has, indeed, made excellent provision for him.

An Messenger, who rehearsest to you the Signs of Allah containing clear explanations, that he may lead forth those who believe and do righteous deeds from the depths of Darkness into Light. And those who believe in Allah and work righteousness, HE will admit to Gardens beneath which Rivers flow, to dwell therein for ever: Allah has indeed granted for them a most excellent Provision.

It is Allah Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allah has power over all things, and that Allah surrounds (comprehends) all things in (His) Knowledge.

Allah is He who created seven heavens, and of the earth the like thereof. The Command descends among them, that you may know that Allah is Possessor of power over all things, and that Allah encompasses all things in (His) knowledge.

Allah it is who hath created seven heavens, and of the earth the like thereof. The commandment cometh down among them slowly, that ye may know that Allah is Able to do all things, and that Allah surroundeth all things in knowledge.

GOD created seven universes and the same number of earths. The commands flow among them. This is to let you know that GOD is Omnipotent, and that GOD is fully aware of all things.

It is God who has created the seven heavens and a like number of earths. His commandments are sent between them, so that you would know that God has power over all things and that His knowledge encompasses all.

Allah is He Who created seven heavens, and of the earth the like of them; the decree continues to descend among them, that you may know that Allah has power over all things and that Allah indeed encompasses all things in (His) knowledge.

ALLAH is HE who created seven heavens, and of the earth the like thereof. The Divine command comes down in their midst, that you may know that ALLAH has power over all things, and that ALLAH encompasses all things in HIS knowledge.

Allah is He Who created seven Firmaments and of the earth a similar number. Through the midst of them (all) descends His Command: that ye may know that Allah has power over all things, and that Allah comprehends, all things in (His) Knowledge.
066:000 Translations of the Qur'an, Chapter 66: AT-TAHRIM (BANNING, PROHIBITION). Total Verses: 12. Revealed At: MADINA

066:000 In the name of God, Most Gracious, Most Merciful.

066:001 Section 1: Prophet’s Domestic Relations

066:001 Khan O Prophet! Why do you ban (for yourself) that which Allah has made lawful to you, seeking to please your wives? And Allah is Oft-Forgiving, Most Merciful.

066:001 Maulana O Prophet, why dost thou forbid (thyself) that which Allah has made lawful for thee? Seest thou to please thy wives? And Allah is Forgiving, Most Merciful.

066:001 Pickthal O Prophet! Why bannest thou that which Allah hath made lawful for thee, seeking to please thy wives? And Allah is Forgiving, Merciful.

066:001 Rashad O you prophet, why do you prohibit what GOD has made lawful for you, just to please your wives? GOD is Forgiver, Merciful.

066:001 Sarwar Propheth, in seeking the pleasure of your wives, why do you make unlawful that which God has made lawful. God is All-forgiving and All-merciful.

066:001 Shakir O Prophet! why do you forbid (yourself) that which Allah has made lawful for you; you seek to please your wives; and Allah is Forgiving, Merciful.

066:001 Yusufali O Prophet! Why holdest thou to be forbidden that which Allah has made lawful to thee? Thou seestke to please thy consorts. But Allah is Oft-Forgiving, Most Merciful.

066:002 Khan Allah has already ordained for you (O men), the dissolution of your oaths. And Allah is your Maula (Lord, or Master, or Protector, etc.) and He is the All-Knower, the All-Wise.

066:002 Maulana Allah indeed has sanctioned for you the expiation of your oaths; and Allah is your Patron, and He is the Knowing, the Wise.

066:002 Pickthal Allah hath made lawful for you (Muslims) absolution from your oaths (of a kind), and Allah is your Protector. He is the Knower, the Wise.

066:002 Rashad GOD has decreed for you the laws dealing with your oaths. GOD is your Lord, and He is the Omniscient, Most Wise.

066:002 Sarwar God has shown you how to absolve yourselves of your oaths. He is your Guardian and is All-knowing and All-wise.

066:002 Shakir Allah indeed has sanctioned for you the expiation for the violation of your oaths and Allah is your Protector, and He is the Knowing the Wise.

066:002 Yusufali ALLAH has, indeed, enjoined you the expiation of such of your oaths as would occasion trouble, and ALLAH is your friend; and He is All-Knowing, Wise.

066:003 Khan Allah has already ordained for you (O men), the dissolution of your oaths (in some cases); and Allah is your Protector, and He is Full of Knowledge and Wisdom.

066:003 Maulana And (remember) when the Prophet (SAW) disclosed a matter in confidence to one of his wives (Hafsah), so when she told it (to another i.e. ‘Aishah), and Allah made it known to him, he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allah) has told me".

066:003 Pickthal When the Prophet confided a matter unto one of his wives and she afterward divulged it and Allah apprised himself thereof, he made known (to her) part thereof and passed over part. And when he told it her she said: Who hath told thee? He said: The Knower, the Aware hath told me.

066:003 Rashad The prophet had trusted some of his wives with a certain statement, then one of them spread it, and GOD let him know about it. He then informed his wife of the secret of the issue, and disregarded part. She asked him, "Who informed you of this?" He said, "I was informed by the Omniscient, Most Cognizant,"

066:003 Sarwar The Prophet told a secret to one of his wives telling her not to mention it to anyone else. When she divulged it, God informed His Prophet about it. The Prophet told his wife part of the information which he had received from God and ignored the rest. Then she asked, "Who informed you about this?" He replied, "The All-Aware and All-knowing one has told me."

066:003 Shakir But when she informed (others) of it, and Allah informed him of it, he made known part of it and avoided part; so when he informed her of it, she said: Who informed you of this? He said: The Knowing, the one Aware, informed me.

066:003 Yusufali But when she informed (others) of it, and Allah informed him of it, he made known part of it and avoided mentioning part of it. And when he informed her of it, she asked, "Who has informed thee of it?" He said, "The All-Knowing, the All-Aware God has informed me."

066:004 Khan If you two (wives of the Prophet SAW, namely ‘Aishah and Hafsa radhiallahu’anhu) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet SAW likes), but if you help one another against him (Muhammad SAW), then verily, Allah is his Guardian, and the righteous among the believers, and furthermore, the angels are his helpers.

066:004 Maulana If you both turn to Allah, then indeed your hearts are inclined (to this); and if you back up each other against him, then surely Allah is your friend; and Gabriel and the righteous among the believers and the angels after that are the aiders.

066:004 Pickthal If ye twain turn unto ALLAH repentant (ye have cause to do so) for your hearts desired (the ban); and if ye aid one another against him, (O men), why do you forbid that which Allah has made lawful to thee? Thou seestke to please thy consorts. But Allah is Oft-Forgiving, Most Merciful.

066:004 Rashad If you both turn to Allah, then indeed your hearts are already inclined (to this); and if you back up each other against him, then surely Allah is Who is his Guardian, and Jibreel and -the believers that do good, and the angels after that are the aiders.

066:004 Sarwar If you two turn unto Allah repentant - and your hearts are already so inclined - it will be better for you. But if you back up one another against him, surely, ALLAH is his helper and Gabriel and the righteous among the believers, and all the angels besides are his helpers.

066:004 Shakir Now if you two turn unto ALLAH repentant- and your hearts are already so inclined - it will be better for you. But if you back up one another against him, surely, ALLAH is his helper and Gabriel and the righteous among the believers, and all the angels besides are his helpers.

066:004 Yusufali If you two turn in repentance to Him, your hearts are indeed so inclined; But if ye back up each other against him, truly Allah is his Protector, and Gabriel, and (every) righteous one among those who believe,- and furthermore, the angels - will back (him) up.
It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you, Muslims (who submit to Allah), believers, obedient to Allah, turning to Allah in repentance, worshipping Allah sincerely, fasting or emigrants (for Allah's sake), previously married and virgins.

Maybe, his Lord, if he divorce you, will give him in your place wives better than you, submissive, faithful, obedient, repentant, worshipers, pious, either previously married, or virgins.

It may happen that his Lord, if he divorce you, will give him in your stead wives better than you, submissive (to Allah), believing, pious, obedient, repentant, and devout in prayer and fasting.

Maybe, his Lord, if he divorces you, will give him in your place wives better than you, submissive, obedient, repentant, and devout in worship, given to fasting, both widows and virgins.

It may be, if he divorced you (all), that Allah will give him in exchange consorts better than you, who submit (their wills), who believe, who are devout, who turn to Allah in repentance, who worship (in humility), who travel (for Faith) and fast, previously married or virgins.

O you who believe! Ward off from yourselves and your families a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allah, but do that which they are commanded.

O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them, but do that which they are commanded.

O you who believe, protect yourselves and your families from the Hellfire whose fuel is people and rocks. Guarding it are stern and powerful angels who never disobey GOD; they do whatever they are commanded to do.

Believers, save yourselves and your families from the fire which is fueled by people and stones and is guarded by stern angels who do not disobey God's commands and do whatever they are ordered to do.

O ye who believe! save yourselves and your families from a fire whose fuel is men and stones; over it are angels stern and strong, they do not disobey Allah in what He commands them, and do as they are commanded.

O ye who believe! save yourselves and your families from a Fire whose fuel is men and stones over which are appointed angels, stern and severe, who disobey not ALLAH in what HE commands them and do as they are commanded.

O ye who believe! save yourselves and your families from a Fire whose fuel is Men and Stones, over which are (appointed) angels stern (and) severe, who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.

(It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allah - Islamic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do.

O you who disbelieve, make no excuses this day. You are rewarded only as you did.

(Then it will be said): O ye who disbelieve! Make no excuses for yourselves this day. Ye are only being paid for what ye used to do.

O you who disbelieved, do not apologize today. You are being required only for what you did.

Disbelievers (will be told on the Day of Judgment), "Do not make any excuses on this day; you are only receiving recompense for what you have done".

O you who disbelieve! do not urge excuses today; you shall be rewarded only according to what you did.

O ye who disbelieve! Make no excuse this day. You are required for what you did.

(They will say), "O ye Unbelievers! Make no excuses this Day! Ye are being but required for all that ye did!"
066:008 Parallel English Quran

066:008 O ye who believe! Turn to Allah in sincere repentance! It may be that your Lord will remit from you your sins, and admit you into Gardens beneath which rivers flow, on the day when Allah will not abase the Prophet and those who believe with him. Their light will gleam before them and on their right hands — they will say: Our Lord, make perfect for us our light, and grant us protection; surely Thou art Possessor of power over all things.

066:009 O Prophet! Strive hard against the disbelievers and the hypocrites, and be stern against them. Their abode will be hell fire, the most terrible fate.

066:010 Allah sets forth an example for those who disbelieve, the wife of Nuh (Noah) and the wife of Lut. They were under two of our righteous servants, but they both betrayed their (husbands) by rejecting their doctrine; so they cursed them, and they profited nothing before Allah on their account, but were told: "Enter ye the Fire, ye twain, along with those who enter!"

066:011 Their light will run forward before them and on their right hands; they will say: Our Lord! Perfect our light for us and forgive us; You are Omnipotent."

066:012 O Prophet! Strive against the disbelievers and the hypocrites, and remain firm against them. Their abode is hell; and evil is the resort.

066:013 Allah sets forth for those who disbelieve -- the wife of Noah and the wife of Lot. They were both under two of Our righteous servants, but they acted treacherously towards them, so they availed them naught against Allah, and it was said: Enter the Fire along with those who enter!"

066:014 Allah citeth an example for those who disbelieve: the wife of Nuh and the wife of Lot. They were under two of our righteous servants, but they both betrayed them and, consequently, they could not help them at all against GOD. The two of them were told, "Enter the Hell-fire with those who deserved it."
And Allah has set forth an example for those who believe, the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a house with Thee in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are Zalimun (polytheists, wrong-doers and disbelievers in Allah).

And Allah sets forth an example for those who believe -- the wife of Pharaoh, when she said: My Lord! Build for me a house with thee in the Garden and deliver me from Pharaoh and his work, and deliver me from the iniquitous people.

And Allah cites an example for those who believe: the wife of Pharaoh when she said: My Lord! Build for me a house with thee in the Garden, and deliver me from Pharaoh and his work, and deliver me from evil-doing folk;

And God cites as an example of those believed the wife of Pharaoh. She said, "My Lord, build a home for me at You in Paradise, and save me from Pharaoh and his works; save me from the transgressing people."

To the believers, as a parable, God has told the story of the wife of the Pharaoh who said, 'Lord, establish for me a house in Paradise in your presence. Rescue me from Pharaoh and his deeds and save me from the unjust people.

And Allah sets forth an example to those who believe the wife of Firon when she said: My Lord! build for me a house with Thee in the garden and deliver me from Firon and his doing, and deliver me from the unjust people;

And ALLAH holds forth as an example, for those who believe, the wife of Pharaoh who said, 'My Lord! build for me a house with Thee in the Garden; and deliver me from Pharaoh and his work, and deliver me from the wrong doing people;

And Allah sets forth, as an example to those who believe the wife of Pharaoh: Behold she said: "O my Lord! Build for me, in nearness to Thee, a mansion in the Garden, and save me from Pharaoh and his doings, and save me from those that do wrong";

And Mary, the daughter of 'Imran, who guarded her chastity; and We breathed into her Amran who preserved her virginity and (into whose womb) We breathed Our spirit.

And Mary, the daughter of 'Imran, who guarded her chastity, so We breathed into him Our inspiration and she accepted, the truth of the words of her Lord and His Books, and she was of the obedient ones.

And Mary, daughter of Imran, whose body was chaste, therefor We breathed therein something of Our Spirit. And she put faith in the words of her Lord and His Scriptures, and was of the obedient.

Also Mary, the Amramite. She maintained her chastity, then we blew into her our spirit. She believed in the words of her Lord and His scriptures; she was obedient.

He has also told, as a parable, the story of Mary, daughter of Imran who preserved her virginity and (into whose womb) We breathed Our spirit. She made the words of her Lord and the predictions in His Books come true. She was an obedient woman.

And Mary, the daughter of Imran, who guarded her chastity, so We breathed into her of Our Spirit and she accepted the truth of the words of her Lord and His Books, and she was of the obedient ones.

And sets forth as an example Mary, the daughter of Imran, who guarded her chastity - so WE breathed into him of Our Spirit -and she fulfilled the prophecy conveyed to her in the words of her Lord contained in HIS Books and she was one of the obedient.

And Mary the daughter of Imran, who guarded her chastity; and We breathed into (her body) of Our Spirit; and she testified to the truth of the words of her Lord and of His Revelations, and was one of the devout (servants).

In the name of God, Most Gracious, Most Merciful

Part 29.

Section 1: The Kingdom of God

Blessed is He in Whose hand is the dominion, and He is Able to do all things.

Blessed is He in Whose Hand is the Kingdom, and He is Possessor of power over all things.

Blessed is He in Whose hand is the Sovereignty, and, He is Able to do all things.

Most exalted is the One in whose hands is all kingship, and He is Omnipotent.

Blessed is He in whose hands is the Kingdom and who has power over all things.

Blessed is He in Whose hand is the kingdom, and He has power over all things,

Blessed is HE in Whose hand is the Kingdom, and HE has power over all things;

Blessed be He in Whose hands is Dominion; and He over all things hath Power:-

Who has created death and life, that He may test you which of you is best in deed. And He is the All-Mighty, the Oft-Forgiving;

Who created death and life that He might try you -- which of you is best in deeds. And He is the Mighty, the Forgiving,

Who hath created life and death that He may try you which of you is best in conduct; and He is the Mighty, the Forgiving,

The One who created death and life for the purpose of distinguishing those among you who would do better. He is the Almighty, the Forgiving.

It is He who has created death and life to put to the test and see which of you is most virtuous in your deeds. He is Majestic and All-forgiving.

Who created death and life that He may try you -- which of you is best in deeds; and He is the Mighty, the Forgiving,

Who has created death and life that HE might try you -which of you is best in deeds; and HE is the Mighty, the Most Forgiving ;

He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving;
067:003 Khan Who has created the seven heavens one above another, you can see no fault in the creations of the Most Beneficent. Then look again: "Can you see any rifts?"

067:003 Maulana Who created the seven heavens alike. Thou seest no incongruity in the creation of the Beneficent. Then look again: Canst thou see any disorder?

067:003 Pickthall Who hath created seven heavens in harmony. Thou (Muhammad) canst see no fault in the Beneficient One's creation; then look again: Canst thou see any rifts?

067:003 Rashad He created seven universes in layers. You do not see any imperfection in the creation by the Most Gracious. Keep looking; do you see any flaw?

067:003 Sarwar It is He who has created seven heavens, one above the other. You can see no flaw in the creation of the Beneficent God. Look again. Can you see the fault?

067:003 Sherali Who created the seven heavens one above another; you see no incongruity in the creation of the Beneficient Allah; then look again, can you see any disorder?

067:003 SherAli Who has created seven heavens in harmony. No incongruity canst thou see in the creation of the Gracious God. Then look again. Seest thou any flaw?

067:003 YusufAli He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?

067:004 Khan Then look again and yet again, your sight will return to you in a state of humiliation and worn out.

067:004 Maulana Then turn the eye again and again -- thy look will return to thee confused, while it is fatigued.

067:004 Pickthall Then look again and yet again, thy sight will return unto thee weakened and made dim.

067:004 Rashad Look again and again; your eyes will come back stumped and conquered.

067:004 Sarwar Look twice (and keep on looking), your eyes will only become dull and tired.

067:004 Shakir Then turn back the eye again and again; your look shall come back to you confused while it is fatigued.

067:004 Sherali Aye, look again, and yet again, thy sight will only return unto thee confused and fatigued, having seen no incongruity.

067:004 YusufAli Again turn thy vision a second time: (thy) vision will come back to thee dull and discomfited, in a state worn out.

067:005 Khan And indeed We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayatin (devils), and have prepared for them the torment of the blazing Fire.

067:005 Maulana And certainly We have adorned this lower heaven with lamps and We make them means of conjectures for the devils, and We have prepared for them the chastisement of burning.

067:005 Pickthall And verily We have beautified the world's heaven with lamps, and We have made them missiles for the devils, and for them We have prepared the doom of flame.

067:005 Rashad We adored the lowest universe with lamps, and guarded its borders with projectiles against the devils; we prepared for them a retribution in Hell.

067:005 Sarwar We have decked the lowest heavens with torches. With these torches We have stoned the devils and We have prepared for them the torment of hell.

067:005 Shakir And certainly We have adorned this lower heaven with lamps and We have made these missiles for the Shaitans, and We have prepared for them the chastisement of burning.

067:005 Sherali And verily, WE have adorned the lowest heaven with lamps, and WE have made them the means of driving away satans, and WE have prepared for them the punishment of the blazing Fire.

067:005 YusufAli And we have, (from of old), adorned the lowest heaven with Lamps, and We have made such (Lamps) (as) missiles to drive away the Evil Ones, and have prepared for them the Penalty of the Blazing Fire.

067:006 Khan And for those who disbelieve in their Lord (Allah) is the torment of Hell, and worst indeed is that destination.

067:006 Maulana And for those who disbelieve in their Lord is the chastisement of hell, and evil is the resort.

067:006 Pickthall And for those who disbelieve in their Lord there is the doom of hell, a hapless journey's end!

067:006 Rashad For those who disbelieved in their Lord, the retribution of Gehenna. What a miserable destiny.

067:006 Sarwar For those who have disbelieved in their Lord, We have prepared the torment of hell, the most terrible place to return.

067:006 Shakir And for those who disbelieve in their Lord is the punishment of hell, and evil is the resort.

067:006 Sherali And for those who disbelieve in their Lord, is the punishment of Hell, and an evil resort it is.

067:006 YusufAli And for those who reject their Lord (and Cherisher) is the Penalty of Hell: and evil is (such), Destination.

067:007 Khan When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.

067:007 Maulana When they are cast therein, they will hear a loud moaning of it as it heaves,

067:007 Pickthall When they are flung therein they hear its roaring as it boileth up.

067:007 Rashad When they get thrown therein, they hear its furor as it fumes.

067:007 Sarwar When they are thrown into hell, they will hear its roaring while it boils.

067:007 Shakir When they shall be cast therein, they shall hear a loud moaning of it as it heaves,

067:007 Sherali When they are cast therein, they will hear it roaring as it boils up.

067:007 YusufAli When they are cast therein, they will hear the (terrible) drawing in of its breath even as it blazes forth.

067:008 Khan It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?"

067:008 Maulana Almost bursting for fury. Whenever a group is cast into it, its keepers will ask them: Did not a warner come to you?

067:008 Pickthall As it would burst with rage. Whenever a (fresh) host is flung therein the warden thereof ask them: Came there unto you no warner?

067:008 Rashad It almost explodes from rage. Whenever a group is thrown therein, its guards would ask them, "Did you not receive a warner?"

067:008 Sarwar It almost explodes in rage. Whenever a group is thrown into it, its keepers will ask them, "Did no one come to warn you?"

067:008 Shakir Almost bursting for fury. Whenever a group is cast into it, its keeper shall ask them: Did there not come to you a warner?

067:008 Sherali It would almost burst with fury. Whenever a host of wrongdoers is cast into it the warden thereof will ask them: 'Did no Warner come to you?'

067:008 YusufAli Almost bursting with fury: Every time a Group is cast therein, its Keepers will ask, "Did no Warner come to you?"
They will say: "Yes indeed; a warner did come to us, but we disbelieved and said: 'Allah never sent down anything (of revelation), you are only in great error.'"

They say: Yea, indeed a warner came to us, but we denied and said: Allah has revealed nothing; you are only in great error.

They say: Yea, verily, a warner came unto us; but we denied and said: Allah hath naught revealed; ye are in naught but a great error.

They would answer, "Yes indeed; a warner did come to us, but we disbelieved and said, 'GOD did not reveal anything. You are totally astray.'"

They will say, "Yes, someone did come to warn us, but we rejected him saying, 'God has revealed nothing. You are in great error'."

They shall say: Yea! indeed there came to us a warner, but we rejected (him) and said: Allah has not revealed anything, you are only in a great error.

They will say, 'Yea, indeed, a Warner did come to us, but we treated him as a liar, and we said, 'ALLAH has not revealed anything; you are but in manifest error.'

They will say: "Yes indeed; a Warner did come to us, but we rejected him and said, 'Allah never sent down any (Message): ye are nothing but an egregious delusion!'"

And they will say: 'Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!'

And they say: Had we but listened or pondered, we should not have been among the inmates of the burning Fire.

And they say: 'Has He then no knowledge? And He is the Knower of all subtleties, the All-Aware.'

And whether you conceal what you say or publish it, surely He is the All-Aware, and Who created all things not know all about them.

And who is it that will give you sustenance, if He should withhold His sustenance? Nay, they persist in disdain and aversion.

And they say: 'Has He then no knowledge? And He is the Knower of what is in the breasts (of men).'

And whether you keep your word secret or manifest it, truly He is the All-Aware, and He is the One that understands the finest mysteries (and) is well-acquainted (with them).
Nay, who is there that can help you, (even as) an army, besides (Allah) Most Merciful? In nothing but delusion are the Unbeliever.
067:021 Khan
Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).

067:021 Pickthall
Or who is he that will provide for you if He should withhold His providence? Nay, but they are set in pride and frowardness.

067:021 Rashad
Who is there to provide for you, if He withholds His provisions? Indeed, they have plunged deep into transgression and aversion.

067:021 Sarwar
Is there anyone who will provide you with sustenance if God were to deny you sustenance? In fact, they obstinately persist in their transgression and hatred.

067:021 Shakir
Or who is it that will give you sustenance if He should withhold His sustenance? Nay! they persist in disdain and aversion.

067:021 Sherali
Or, who is he that will provide for you, if HE should withhold HIS provision? Nay, but they obstinately persist in rebellion and aversion.

067:021 Yusufali
Or is there that can provide you with Sustenance if He were to withhold His provision? Nay, they obstinately persist in insolent impiety and flight (from the Truth).

067:022 Khan
Is he who walks without seeing on his face, more rightly guided, or he who (sees and) walks on a Straight Way (i.e. Islamic Monotheism).

067:022 Maulana
Is, then, he who goes prone upon his face better guided or he who walks upright on a straight path?

067:022 Pickthall
Is he who goeth grooping on his face more rightly guided, or he who walketh upright on a straight road?

067:022 Rashad
Is one who walks while slumped over on his face better guided, or one who walks straight on the right path?

067:022 Sarwar
Can one who walks with his head hanging down be better guided that one who walks with his head upright?.

067:022 Shakir
What! is he who goes prone upon his face better guided, or he who walks upright upon a straight path?

067:022 Sherali
Is then one who walks headlong, with his face groveling, better guided,- or one who walks evenly on a Straight Way?

067:023 Khan
Say it is He Who has created you, and endowed you with hearing (ears), seeing (eyes), and hearts. Little thanks you give.

067:023 Maulana
Say: He it is Who brought you into being and made for you ears and eyes and hearts. Little thanks it is you give!

067:023 Pickthall
Say (unto them, O Muhammad): He it is who gave you being, and hath assigned unto you ears and eyes and hearts. Small thanks give ye!

067:023 Rashad
Say, "He is the One who initiated you, and granted you the hearing, the eyes, and the brains. Rarely are you appreciative.

067:023 Sarwar (Muhammad), say, "It is God who has brought you into being and made ears, eyes, and hearts for you, but you give very little thanks"

067:023 Shakir
Say: He is Who brought you into being and made for you the ears and the eyes and the hearts: little it is that you give thanks.

067:023 Sherali
Say, 'He is the One who brought you into being, and made for you ears and eyes and hearts; but little thanks do you give.'

067:023 Yusufali
Say: 'It is He Who has created you (and made you grow), and made for you the faculties of hearing, seeing, feeling and understanding: little thanks it is ye give.

067:024 Khan
They ask: When will this promise be (fulfilled), if ye are truthful?

067:024 Maulana
And they say: When will this threat be (executed), if you are truthful?

067:024 Pickthall
And they say: When (will) this promise (be fulfilled), if ye are truthful?

067:024 Rashad
They challenge: "When will that prophecy come to pass, if you are truthful?"

067:024 Sarwar
They say, "When will this torment take place if what you say is true?".

067:024 Shakir
And they say: When shall this threat be (executed) if you are truthful?

067:024 Sherali
And they say, "When will this promise come to pass, if, indeed, you are truthful?"

067:024 Yusufali
They ask: When will this promise be (fulfilled)? - If ye are telling the truth.

067:025 Khan
They say: "When will this promise (i.e. the Day of Resurrection) come to pass? if you are telling the truth."

067:025 Maulana
And they say: When will this threat be (executed), if you are truthful?

067:025 Pickthall
And they say: When (will) this promise (be fulfilled), if ye are truthful?

067:025 Rashad
They challenge: "When will that prophecy come to pass, if you are truthful?"

067:025 Sarwar
They say, "When will this torment take place if what you say is true?".

067:025 Shakir
And they say: When shall this threat be (executed) if you are truthful?

067:025 Sherali
And they say, "When will this promise come to pass, if, indeed, you are truthful?"

067:025 Yusufali
They ask: When will this promise be (fulfilled)? - If ye are telling the truth.

067:026 Khan
Say (O Muhammad SAW): "The knowledge (of its exact time) is with Allah only, and I am only a plain Warner."

067:026 Maulana
Say: The knowledge is with Allah only, and I am only a plain Warner.

067:026 Pickthall
Say: The knowledge is with Allah only, and I am but a plain Warner;

067:026 Rashad
Say, "Such knowledge is with GOD; I am no more than a manifest Warner."

067:026 Sarwar
Say, 'God knows best, I am only one who gives warning'.

067:026 Shakir
Say: The knowledge thereof is only with Allah and I am only a plain Warner.

067:026 Sherali
Say, 'The knowledge of it is with ALLAH, and I am but a plain Warner.'

067:026 Yusufali
Say: "As to the knowledge of the time, it is with Allah alone: I am (sent) only to warn plainly in public."

067:027 Khan
But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will be different (black, sad, and in grieve), and it will be said to (them): 'This is (the promise) which you were calling for."

067:027 Maulana
But when they see it nigh, the faces of those who disbelieve will be awry, and it will be said (unto them): This is that which you used to call for.

067:027 Pickthall
But when they see it nigh, the faces of those who disbelieve will be awry, and it will be said: This is that which you used to call for.

067:027 Rashad
When they see it happening, the faces of those who disbelieved will turn miserable, and it will be proclaimed: "This is what you used to mock."

067:027 Sarwar
When they see the torment approaching, the faces of the disbelievers will blacken and they will be told, "This is what you wanted to (experience)"

067:027 Shakir
But when they shall see it nigh, the faces of those who disbelieve shall be sorry, and it shall be said; This is that which you used to call for.

067:027 Sherali
But when they see it close at hand, grieved will be the faces of the Unbelievers, and it will be said to (them): 'This is (the promise fulfilled), which ye were calling for!'"
And for thee, most surely, there is an unending reward.

You will certainly receive a never ending reward.

And verily, for you (O Muhammad SAW) will be an endless reward.

Thou art not, by the grace of thy Lord, mad or possessed.

None of the disbelievers who are on the earth will be able to protect you from Allah. Rather He will have mercy on us; yet who will protect the disbelievers from a painful doom?

You (O Muhammad SAW) are not, by the grace of your Lord, mad or possessed.

And for thee, most surely, there is an unending reward.

And verily, for you (O Muhammad SAW) will be a reward never to be cut off.

By the grace of your Lord you are not mad.

And for thee, most surely, there is an unending reward.

And verily, for you (O Muhammad SAW) will be a reward unfailing.

And for thee, most surely, there is an unending reward.

And for thee, most surely, there is an unending reward.

By the grace of thy Lord thou art not mad.

And surely thine is a reward never to be cut off.

And for thee, most surely, there is an unending reward.

And surely thine is a reward never to be cut off.

And surely thine is a reward never to be cut off.
068:004 Khan  And verily, you (O Muhammad SAW) are on an exalted standard of character.
068:004 Maulana  And surely thou hast sublime morals.
068:004 Pickthtal  And lo! thou art of a tremendous nature.
068:004 Rashad  You are blessed with a great moral character.
068:004 Sarwar  You have attained a high moral standard.
068:004 Shakir  And most surely you conform (yourself) to sublime morality.
068:004 Sherali  And thou dost, surely, possess sublime moral excellences.
068:004 Yusufali  And thou (standest) on an exalted standard of character.
068:005 Khan  You will see, and they will see.
068:005 Maulana  So thou wilt see, and they (too) will see,
068:005 Pickthtal  And thou wilt see and they will see
068:005 Rashad  You will see, and they will see.
068:005 Sarwar  You will see and they will also see
068:005 Shakir  So you shall see, and they (too) shall see,
068:005 Sherali  And thou wilt soon see and they, too, will see.
068:005 Yusufali  Soon wilt thou see, and they will see,
068:006 Khan  Which of you is afflicted with madness.
068:006 Maulana  Which of you is mad.
068:006 Pickthtal  Which of you is the demented.
068:006 Rashad  Which of you are condemned.
068:006 Sarwar  which of you has been afflicted by insanity.
068:006 Shakir  Which of you is afflicted with madness.
068:006 Sherali  Which of you is afflicted with madness.
068:006 Yusufali  Which of you is afflicted with madness.
068:007 Khan  Verily, your Lord knows better, who (among men) has gone astray from His Path, and He knows better those who are guided.
068:007 Maulana  Surely thy Lord knows best who is erring from His way, and He knows best those who go aright.
068:007 Pickthtal  Lo! thy Lord is Best Aware of him who strayed from His way, and He is Best Aware of those who walk aright.
068:007 Rashad  Your Lord is fully aware of those who strayed off His path, and He is fully aware of those who are guided.
068:007 Sarwar  Your Lord knows best who has gone astray from His path and who is rightly guided.
068:007 Shakir  Surely your Lord best knows him who errs from His way, and He best knows the followers of the right course.
068:007 Sherali  Surely, thy Lord knows best those who go astray from HIS way, and HE knows best those who follow guidance.
068:007 Yusufali  Verily it is thy Lord that knoweth best, which (among men) hath strayed from His Path: and He knoweth best those who receive (true) Guidance.
068:008 Khan  So (O Muhammad SAW) obey not the deniers [(of Islamic Monotheism those who belie the Verses of Allah), the Oneness of Allah, and the Messenger of Allah (Muhammad SAW), etc.]
068:008 Maulana  So obey not the rejectors.
068:008 Pickthtal  Therefor obey not thou the rejecters
068:008 Rashad  Do not obey the rejectors.
068:008 Sarwar  Do not yield to those who reject the Truth.
068:008 Shakir  So do not yield to the rejecters.
068:008 Sherali  So comply not with the wishes of those who reject the Truth.
068:008 Yusufali  So hearken not to those who deny (the Truth).
068:009 Khan  They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you.
068:009 Maulana  They wish that you shouldst be pliant, so they (too) would be pliant.
068:009 Pickthtal  Who would have had thee compromise, that they may compromise.
068:009 Rashad  They wish that you compromise, so they too can compromise.
068:009 Sarwar  They would like you to relent to them so that they could also relent towards you.
068:009 Shakir  They wish that you should be pliant so they (too) would be pliant.
068:009 Sherali  They wish that thou shouldst compromise so that they may also compromise.
068:009 Yusufali  Their desire is that thou shouldst be pliant: so would they be pliant.
068:010 Khan  And obey not everyone who swears much, and is considered worthless,
068:010 Maulana  And obey not any mean swearer,
068:010 Pickthtal  Neither obey thou each feeble oath-monger,
068:010 Rashad  Do not obey every lowly swearer.
068:010 Sarwar  Do not yield to one persistent in swearing,
068:010 Shakir  And not yield to any mean swearer
068:010 Sherali  Yield thou not to any mean swearer,
068:010 Yusufali  Heed not the type of despicable men,- ready with oaths,
068:012 Khan Hinderer of the good, transgressor, sinful.
068:012 Maulana Hinderer of good, outstepping the limits, sinful,
068:012 Pickthal Hinderer of the good, transgressor, malefactor
068:012 Rashad Forbider of charity, a transgressor, a sinner.
068:012 Sarwar obstructing virtues, a sinful transgressor,
068:012 Sherali Forbider of good, outstepping the limits, sinful,
068:012 Yusufali (Habitually) hindering (all) good, transgressing beyond bounds, deep in sin,
068:013 Khan Cruel, after all that base-born (of illegitimate birth),
068:013 Maulana Ignoble, besides all that, notoriously mischievous --
068:013 Pickthal Greedy therewithal, intrusive.
068:013 Rashad Unappreciative, and greedy.
068:013 Sarwar ill-mannered, and morally corrupt or that because he may possess wealth and children.
068:013 Sherali Ignoble, besides all that, base-born;
068:013 Yusufali Ill-mannered and, in addition to that, of doubtful birth,
068:013 Khan Violent (and cruel),- with all that, base-born,-
068:014 Khan (He was so) because he had wealth and children.
068:014 Maulana Because he possess wealth and sons.
068:014 Pickthal It is because he is possessed of wealth and children
068:014 Rashad Even though he possessed enough money and children.
068:014 Sarwar When Our revelations are recited to him,
068:014 Sherali Because he possesses wealth and sons.
068:014 Yusufali Only because he possesses riches and children,
068:014 Khan Because he possesses wealth and (numerous) sons.
068:015 Khan When Our Verses (of the Qur'an) are recited to him, he says: "Tales of the men of old!"
068:015 Maulana When Our messages are recited to him, he says: Stories of those of yore!
068:015 Pickthal That, when Our revelations are recited unto him, he saith: Mere fables of the men of old.
068:015 Rashad When our revelations are recited to him, he says, "Tales from the past!"
068:015 Sarwar he says, "These are ancient legends".
068:015 Sherali When Our communications are recited to him, he says: Stories of those of yore.
068:015 Yusufali When our Signs are recited unto him, he say, 'Tales of the ancients.'
068:015 Khan When to him are rehearsed Our Signs, "Tales of the ancients", he cries!
068:016 Khan We shall brand him over the nose!
068:016 Maulana We shall brand him on the snout.
068:016 Pickthal We shall brand him on the nose.
068:016 Rashad We will mark his face.
068:016 Sarwar We shall brand him on his nose.
068:016 Sherali We will brand him on the nose.
068:016 Yusufali WE will brand him on the snout.
068:016 Khan Soon shall We brand (the beast) on the snout!
068:017 Khan Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning,
068:017 Maulana We shall try them as We tried the owners of the garden, when they swore to pluck its fruits in the morning,
068:017 Pickthal Lo! We have tried them as We tried the owners of the garden when they vowed that they would pluck its fruit next morning,
068:017 Rashad We have tested them like we tested the owners of the garden who swore that they will harvest it in the morning,
068:017 Sarwar We have tested them in the same way as we tested the dwellers of the garden (in Yemen) when they swore to pluck all the fruits of the garden in the morning.
068:017 Sherali Surely We will try them as We tried the owners of the garden, when they swore that they would certainly cut off the produce in the morning.
068:017 Yusufali WE will, surely, try them as WE tried the owners of the garden when they vowed to each other that they would, certainly, gather all its fruit in the morning.
068:017 Khan Verily We have tried them as We tried the People of the Garden, when they resolved to gather the fruits of the (garden) in the morning.
068:018 Khan Without saying: Insha' Allah (If Allah will).
068:018 Maulana And would not set aside a portion (for the poor).
068:018 Pickthal And made no exception (for the Will of Allah);
068:018 Rashad They were so absolutely sure.
068:018 Sarwar without adding "(if God wills)".
068:018 Sherali And were not willing to set aside a portion (for the poor).
068:018 Yusufali And they made no exception and said not 'If God Please.'
068:018 Khan But made no reservation, ("If it be Allah’s Will").
068:019 Khan Then there passed by on the (garden) something (fire) from your Lord at night and burnt it while they were asleep.
068:019 Maulana But a visitation from thy Lord came on it, while they slept.
068:019 Pickthal Then a visitation from thy Lord came upon it while they slept
068:019 Rashad A passing (storm) from your Lord passed by it while they were asleep.
068:019 Sarwar A visitor from your Lord circled around the garden during the night while they were asleep
068:019 Sherali Then there encompassed it a visitation from your Lord while they were sleeping.
068:019 Yusufali Then a visitation from thy Lord visited it while they were asleep;
068:019 Khan Then there came on the (garden) a visitation from thy Lord, (which swept away) all around, while they were asleep.
068:020 Khan   So the (garden) became black by the morning, like a pitch dark night (in complete ruins).
068:020 Maulana So it became as black, barren land --
068:020 Pickthai And in the morning it was as if plucked.
068:020 Rashad  By morning, it was barren.
068:020 Sarwar  and the garden was turned into a barren desert.
068:020 Shakir  So it became as black, barren land.
068:020 Sherali  And the morning found it like a garden cut down.
068:020 Yusufai  So the (garden) became, by the morning, like a dark and desolate spot, (whose fruit had been gathered).
068:021 Khan  Then they called out one to another as soon as the morning broke,
068:021 Maulana Then they called out one to another in the morning,
068:021 Pickthai And they cried out one unto another in the morning,
068:021 Rashad  They called on each other in the morning,
068:021 Sarwar  In the morning they called out to one another,
068:021 Shakir  And they called out to each other in the morning,
068:021 Sherali  So they called to one another at the break of dawn,
068:021 Yusufai  As the morning broke, they called out, one to another,-
068:022 Khan  Saying: "Go to your tilth in the morning, if you would pluck the fruits."
068:022 Maulana Saying: Go early to your tilth, if you would pluck (the fruit).
068:022 Pickthai Saying: Run unto your field if ye would pluck (the fruit).
068:022 Rashad  "Let us harvest the crop."
068:022 Sarwar  "Go early to your farms, if you want to pluck the fruits".
068:022 Shakir  Saying: Go early to your tilth if you would cut (the produce).
068:022 Sherali  Saying, 'Go forth early in the morning to your field, if you would gather the fruit.'
068:022 Yusufai  "Go ye to your tilth (betimes) in the morning, if ye would gather the fruits."
068:023 Khan  So they departed, conversing in secret low tones (saying),
068:023 Maulana So they went, while they said one to another in low tones;
068:023 Pickthai So they went off, saying one unto another in low tones;
068:023 Rashad  On their way, they confided to each other.
068:023 Sarwar  They all left, whispering to one another,
068:023 Shakir  So they went, while they consulted together secretly,
068:023 Sherali  And they set out talking to one another in low tones,
068:023 Yusufai  So they departed, conversing in secret low tones, (saying)-
068:024 Khan  No Miskin (poor man) shall enter upon you into it today.
068:024 Maulana No poor man shall enter it to-day to you --
068:024 Pickthai No needy man shall enter it to-day against you.
068:024 Rashad  That from then on, none of them would be poor.
068:024 Sarwar  'Let no beggar come to the garden'.
068:024 Shakir  Saying: No poor man shall enter it today upon you.
068:024 Sherali  Saying, 'Let no poor man today enter it while you are there.'
068:024 Yusufai  "Let not a single indigent person break in upon you into the (garden) this day:"
068:025 Khan  And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom).
068:025 Maulana And in the morning they went, having the power to prevent.
068:025 Pickthai They went betimes, strong in (this) purpose.
068:025 Rashad  They were so absolutely sure of their harvest.
068:025 Sarwar  They were resolved to repel the beggars.
068:025 Shakir  And in the morning they went, having the power to prevent.
068:025 Sherali  Thus they went forth early in the morning, determined to be niggardly,
068:025 Yusufai  And they opened the morning, strong in an (unjust) resolve.
068:026 Khan  But when they saw the (garden), they said: "Verily, we have gone astray,"
068:026 Maulana But when they saw it, they said: Surely we are in error;
068:026 Pickthai But when they saw it, they said: Lo! we are in error!
068:026 Rashad  But when they saw it, they said: 'We were so wrong!'
068:026 Sarwar  When they saw the garden, they said, 'Surely we have lost our way,
068:026 Shakir  But when they saw it, they said: Most surely we have gone astray
068:026 Sherali  But when they saw it, they said, 'Surely, we have lost our way !
068:026 Yusufai  But when they saw the (garden), they said: "We have surely lost our way:
068:027 Khan  (Then they said): "Nay! Indeed we are deprived of (the fruits)"
068:027 Maulana Nay, we are made to suffer privation.
068:027 Pickthai Nay, but we are desolate!
068:027 Rashad  "Now, we have nothing!"
068:027 Sarwar  (No, we are not lost.) In fact, we have been deprived of everything".
068:027 Shakir  Nay! we are made to suffer privation.
068:027 Sherali  'Nay we have been deprived of all our fruits.'
068:027 Yusufai  "Indeed we are shut out (of the fruits of our labour)"
80:028 Khan  The best among them said: "Did I not tell you: why do you not say: Insha' Allah (If Allah will)."
80:028 Maulana  The best of them said: Said I not to you, Why do you not glorify (Allah)?
80:028 Pickthald  The best among them said: Said I not unto you: Why glorify ye not (Allah)?
80:028 Rashad  The righteous among them said, "If only you had glorified (God)!"
80:028 Sarwar A reasonable one among them said, "Did I not tell you that you should glorify God?".
80:028 Shakir  The best of them said: Did I not say to you, Why do you not glorify (Allah)?
80:028 Sherali  The best among them said, 'Did I not say to you, why do you not glorify God?'
80:028 Yusufali  Said one of them, more just (than the rest): 'Did I not say to you, 'Why not glorify (Allah),'#
80:029 Khan  They said: "Glory to Our Lord! Verily, we have been Zalimun (wrong-doers, etc.)."
80:029 Maulana  They said: Glory be to our Lord! surely we were unjust.
80:029 Pickthald  They said: Glorified be our Lord! Lo! we have been wrong-doers.
80:029 Rashad  They said, "Glory be to our Lord. We have transgressed."
80:029 Sarwar  They said, "All glory belongs to God. We have certainly been unjust".
80:029 Shakir  They said: Glory be to our Lord, surely we were unjust.
80:029 Sherali  Thereupon, they said, 'Glory be to our Lord ! Surely, we have been wrongdoers.'
80:029 Yusufali  They said: "Glory to our Lord! Verily we have been doing wrong!"
80:030  Then they turned, one against another, in blaming.
80:030 Maulana  Then some of them advanced against others, blaming each other.
80:030 Pickthald  Then some of them drew near unto others, self-reproaching.
80:030 Rashad  They started to blame each other.
80:030 Sarwar  Some of them started to blame others.
80:030 Shakir  Then some of them advanced against others, blaming each other.
80:030 Sherali  Then some of them turned to the others, reproaching one another.
80:030 Yusufali  Then they turned, one against another, in reproach.
80:031  They said: "Woe to us! Verily, we were Taghun (transgressors and disobedient, etc.)
80:031 Maulana  Said they: O woe to us! Surely we were inordinate --
80:031 Pickthald  They said: Alas for us! In truth we were outrageous.
80:031 Rashad  They said, "Woe to us. We sinned.
80:031 Sarwar  They said, 'Woe to us. We have been arrogant.
80:031 Shakir  Said they: O woe to us! surely we were inordinate:
80:031 Sherali  They said, 'Woe to us ! We were indeed, rebellious,
80:031 Yusufali  They said: "Alas for us! We have indeed transgressed!"
80:032  We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins, and reward us in the Hereafter).
80:032 Maulana  Maybe, our Lord will give us instead one better than it -- surely to our Lord we make petition.
80:032 Pickthald  It may be that our Lord will give us better than this in place thereof. Lo! we beseech our Lord.
80:032 Rashad  "May our Lord grant us a better one. We repent to our Lord."
80:032 Sarwar  Perhaps our Lord will replace it with a better garden. We turn in repentance to our Lord".
80:032 Shakir  Maybe, our Lord will give us instead one better than it; surely to our Lord do we make our humble petition.
80:032 Sherali  ‘May be, if only we repent, our Lord will give us instead a better garden than this; we do humbly entreat our Lord.’
80:032 Yusufali  "It may be that our Lord will give us in exchange a better (garden) than this: for we do turn to Him (in repentance)!"
80:033  Such is the punishment (in this life), but truly, the punishment of the Hereafter is greater, if they but knew.
80:033 Maulana  Such is the chastisement. And certainly the chastisement of the Hereafter is greater, did they but know!
80:033 Pickthald  Such was the punishment. And verily the punishment of the Hereafter is greater if they did but know.
80:033 Rashad  Such was the requital. But the retribution of the Hereafter is far worse, if they only knew.
80:033 Sarwar  Such is the torment if only they knew that the torment in the life hereafter will certainly be greater.
80:033 Shakir  Such is the chastisement, and certainly the chastisement of the hereafter is greater, did they but know!
80:033 Sherali  Such is the punishment of this world. And, surely, the punishment of the Hereafter is greater. Did they but know !
80:033 Yusufali  Such is the Punishment (in this life); but greater is the Punishment in the Hereafter, if only they knew!
80:034  Section 2: A Reminder for the Nations
80:034 Khan  Verily, for the Muattaqin (pious and righteous persons - see V.2:2) are Gardens of delight (Paradise) with their Lord.
80:034 Maulana  Surely the dutiful have with their Lord Gardens of bliss.
80:034 Pickthald  Lo! for those who keep from evil are gardens of bliss with their Lord.
80:034 Rashad  The righteous have deserved, at their Lord, gardens of bliss.
80:034 Sarwar  The pious ones will receive a beautiful Paradise from their Lord.
80:034 Shakir  Surely those who guard (against evil) shall have with their Lord gardens of bliss.
80:034 Sherali  For the righteous, indeed, there are Gardens of Bliss with their Lord.
80:034 Yusufali  Verily, for the Righteous, are Gardens of Delight, in the Presence of their Lord.
80:035  Shall We then treat the (submitting) Muslims like the Mujrimun (criminals, polytheists and disbelievers, etc.)?
80:035 Maulana  Shall We then make those who submit as the guilty?
80:035 Pickthald  Shall We then treat those who have surrendered as We treat the guilty?
80:035 Rashad  Shall we treat the Submitters like the criminals?
80:035 Sarwar  Shall We treat the Muslims like criminals?.
80:035 Shakir  What! shall We then make (that is, treat) those who submit as the guilty?
80:035 Sherali  Shall WE, then, treat those who submit to US as WE treat the guilty?
80:035 Yusufali  Shall We then treat the People of Faith like the People of Sin?
The Day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able,

On the day when the terrible torment approaches, they will be exposed, and they will be called upon to prostrate themselves, but they will be unable to.

The day will come when they will be exposed, and they will be required to fall prostrate, but they will be unable to.

On the day when it befalleth in earnest, and they are ordered to prostrate themselves, but they are not able.

(Recall) the Day when the shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate (to Allah), but they (hypocrites) shall not be able to do so.

The Day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able.
Their eyes will be cast down, ignominy will cover them; they used to be called to prostrate (offer prayers), while they were healthy and good (in the life of the world, but they did not).

068:043 Maulana

Their looks cast down, abasement will cover them. And they were indeed called upon to prostrate themselves, while yet they were safe.

068:043 Pickthall

With eyes downcast, abasement stupefying them. And they had been summoned to prostrate themselves while they were yet unhurt.

068:043 Rashad

With their eyes subdued, humiliation will cover them. They were invited to fall prostrate when they were whole and able.

068:043 Sarwar

Their eyes will be lowered and disgrace will cover them. They had certainly been told to prostrate themselves before God when they were safe and sound.

068:043 Shakir

Their looks cast down, abasement shall overcome them; and they were called upon to make obeisance indeed while they yet were safe.

068:043 Sherali

Their eyes will be cast down, and humiliation will cover them; and they were, indeed, called upon to prostrate themselves when they were safe and sound, but they did not.

068:043 Yusufali

Their eyes will be cast down, ignominy will cover them; seeing that they had been summoned aforetime to bow in adoration, while they were whole, (and had refused).

068:044

Then leave Me Alone with such as belie this Qur'an. We shall punish them gradually from directions they perceive not.

068:044 Maulana

So leave Me alone with him who rejects this announcement. We shall overtake them by degrees, from whence they know not.

068:044 Pickthall

Leave Me to deal with those who reject this Hadith; we will lead them on whence they never perceive.

068:044 Rashad

Therefore, let Me deal with those who reject this Hadith; we will lead them on whence they never perceive.

068:044 Sarwar

Leave those who reject the Quran to Me and I shall lead them step by step to destruction, without their being aware of it.

068:044 Shakir

So leave Me and him who rejects this announcement; We will overtake them by degrees, from whence they perceive not:

068:044 Sherali

So leave ME to deal with those who reject this word of Ours. WE shall draw them near to destruction step by step whence they know not.

068:044 Yusufali

Then leave Me alone with such as reject this Message: by degrees shall We punish them from directions they perceive not.

068:045

And I will grant them a respite. Verily, My Plan is strong.

068:045 Maulana

And I bear with them, surely My plan is firm.

068:045 Pickthall

Yet I bear with them, for lo! My scheme is firm.

068:045 Rashad

I will give them enough rope: My scheming is formidable.

068:045 Sarwar

I shall give them respite, however, My plan is so strong that they will never be able to escape from it.

068:045 Shakir

And I do bear with them, surely My plan is firm.

068:045 Sherali

And I shall grant them long respite; for MY plan is sure.

068:045 Yusufali

A (long) respite will I grant them: truly powerful is My Plan.

068:046

Or is it that you (O Muhammad SAW) ask them a wage, so that they are heavily burdened with debt?

068:046 Maulana

Or dost thou ask from them a reward, so that they are burdened with debt?

068:046 Pickthall

Or dost thou (Muhammad) ask a fee from them so that they are heavily taxed?

068:046 Rashad

Are you asking them for money, so they are burdened by the fine?

068:046 Sarwar

(Muhammad), do you ask for your preaching any recompense which is too heavy a price for them to pay?.

068:046 Shakir

Or do you ask from them a reward, so that they are burdened with debt?

068:046 Sherali

Dost thou ask a reward of them that they feel weighed down by its burden?

068:046 Yusufali

Or is it that thou dost ask them for a reward, so that they are burdened with a load of debt?-.

068:047

Or that the Ghaib (unseen here in this Verse it means Al-Laah Al-Mahfuz) is in their hands, so that they can write it down?

068:047 Maulana

Or is the unseen with them so that they write (it) down?

068:047 Pickthall

Or is the Unseen theirs that they can write (thereof)?

068:047 Rashad

Do they know the future? Do they have it recorded?

068:047 Sarwar

Do they possess the knowledge of the unseen which confirms the truthfulness of their belief?.

068:047 Shakir

Or have they (the knowledge of) the unseen, so that they write (it) down?

068:047 Sherali

Have they the knowledge of the unseen so that they write it down?

068:047 Yusufali

Or that the Unseen is in their hands, so that they can write it down?

068:048

So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish, when he cried out (to Us) while he was in deep sorrow. (See the Qur'an, Verse 21:87).

068:048 Maulana

So wait patiently for the judgment of thy Lord, and be not like the Companion of the fish, when he cried while he was in distress.

068:048 Pickthall

But wait thou for thy Lord's decree, and be not like him of the fish, who cried out in despair.

068:048 Rashad

You shall steadfastly persevere in carrying out the commands of your Lord. Do not be like (Jonah) who called from inside the fish.

068:048 Sarwar

Exercise patience until the promise of your Lord (to punish the unbelievers) comes true. Do not be like Jonah (who left his people without the permission of God; he wanted them to be punished immediately).

068:048 Shakir

So wait patiently for the judgment of your Lord, and be not like the companion of the fish, when he cried while he was in distress.

068:048 Sherali

So be thou steadfast in carrying out the command of thy Lord, and be not like the Man of the Fish when he called to his Lord and he was full of grief.

068:048 Yusufali

So wait with patience for the Command of thy Lord, and be not like the Companion of the Fish,- when he cried out in agony.

068:049

Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him), so he was cast off on the naked shore, while he was to be blamed.

068:049 Maulana

Had not favour from his Lord reached him, he would certainly have been cast down on naked ground, while he was blamed.

068:049 Pickthall

Had it not been that favour from his Lord had reached him he surely had been cast into the wilderness while he was reprobate.

068:049 Rashad

If it were not for his Lord's grace, he would have been ejected into the desert as a sinner.

068:049 Sarwar

and who cried (for help) to his Lord, while imprisoned and helpless inside the fish. Had it not been for a favor from his Lord, he would have been left out in the open, deserving blame for his shortcomings.

068:049 Shakir

Were it not that favor from his Lord had overtaken him, he would certainly have been cast down upon the naked Found while he was blamed.

068:049 Sherali

Had it not been that a favor from his Lord had reached him, he would have, surely, been cast upon a barren waste to be blamed by his people.

068:049 Yusufali

Had not Grace from his Lord reached him, he would indeed have been cast off on the naked shore, in disgrace.

http://www.clay.smith.name/ 2004.03.21
068:050 Khan  But his Lord chose him and made him of the righteous.
068:050 Maulana  Then his Lord chose him, and He made him of the righteous.
068:050 Pickthall  But his Lord chose him and placed him among the righteous.
068:050 Rashad  But his Lord blessed him, and made him righteous.
068:050 Sarwar  But his Lord chose him as His Prophet and made him one of the righteous ones.
068:050 Shakir  Then his Lord chose him, and He made him of the righteous.
068:050 Sherali  But his Lord chose him and placed him among the righteous.
068:050 Yusufali  Thus did his Lord choose him and make him of the Company of the Righteous.

068:051 Khan  And verily, those who disbelieve would almost make you slip with their eyes through hatredness when they hear the Reminder (the Qur'an), and they say: "Verily, he (Muhammad SAW) is a madman!"
068:051 Maulana  And those who disbelieve would almost smite thee with their eyes when they hear the Reminder, and they say: Surely he is mad!
068:051 Pickthall  And lo! those who disbelieve would fain disconcert thee with their eyes when they hear the Reminder, and they say: Lo! he is indeed mad;
068:051 Rashad  Those who disbelieved show their ridicule in their eyes when they hear the message and say, "He is crazy!"
068:051 Sarwar  When the disbelievers listen to you reciting the Quran they almost try to destroy you with the piercing eyes. Then they say, "He is certainly insane".
068:051 Shakir  And those who disbelieve would almost smite you with their eyes when they hear the reminder, and they say: Most surely he is mad.
068:051 Sherali  And those who disbelieve would fain have dislodged thee from thy God-given station with their angry looks when they heard the Reminder; and they keep saying, 'He is, certainly, insane'.
068:051 Yusufali  And the Unbelievers would almost trip thee up with their eyes when they hear the Message; and they say: "Surely he is possessed!"

068:052 Khan  But it is nothing else than a Reminder to all the 'Alamin (mankind, jinns and all that exists).
068:052 Maulana  And it is naught but a Reminder for the nations.
068:052 Pickthall  When it is naught else than a Reminder to creation.
068:052 Rashad  It is in fact a message to the world.
068:052 Sarwar  The Quran is nothing but a reminder from God to mankind.
068:052 Shakir  It is nothing but a reminder from God to mankind.
068:052 Sherali  Nay, it is naught but a source of honour for all the worlds.
068:052 Yusufali  But it is nothing less than a Message to all the worlds.

069:000 Translations of the Qur'an, Chapter 69: AL-HAAQQA (THE REALITY). Total Verses: 52. Revealed At: MAKKA
069:000 In the name of God, Most Gracious, Most Merciful
069:001 Section 1: The Doom
069:001 Khan  The Reality (i.e. the Day of Resurrection)!
069:001 Maulana  The sure Truth!
069:001 Pickthall  The Reality!
069:001 Rashad  That is incontestable.
069:001 Sarwar  The Inevitable! (Day of Judgment).
069:001 Shakir  The sure calamity!
069:001 Sherali  The Inevitable!
069:001 Yusufali  The Sure Reality!

069:002 Khan  What is the Reality?
069:002 Maulana  What is the sure Truth?
069:002 Pickthall  What is the Reality?
069:002 Rashad  What an incontestable (event)!
069:002 Sarwar  What is the Inevitable?.
069:002 Shakir  What is the sure calamity!
069:002 Sherali  What is the Inevitable?
069:002 Yusufali  What is the Sure Reality?

069:003 Khan  And what will make you know what the Reality is?
069:003 Maulana  And what would make thee realize what the sure Truth is?
069:003 Pickthall  Ah, what will convey unto thee what the reality is!
069:003 Rashad  It is truly incontestable.
069:003 Sarwar  Would that you knew (in detail) what the Inevitable is!
069:003 Shakir  And what would make you realize what the sure calamity is!
069:003 Sherali  And what should make thee know what the Inevitable is?
069:003 Yusufali  And what will make thee realise what the Sure Reality is?

069:004 Khan  Thamud and 'Ad people denied the Qari'ah [the striking Hour (of Judgement)]!
069:004 Maulana  Thamud and 'Ad called the calamity a lie.
069:004 Pickthall  (The tribes of) Thamud and A'ad disbelieved in the judgment to come.
069:004 Rashad  Thamoud and 'Aad disbelieved in the Shocker.
069:004 Sarwar  The people of Thamud and Ad denied the Day of Judgment.
069:004 Shakir  Samood and Ad called the striking calamity a lie.
069:004 Sherali  The tribes of Thamud and Ad treated as a lie the sudden calamity.
069:004 Yusufali  The Thamud and the 'Ad People (branded) as false the Stunning Calamity!
We, when the water (of Noah's Flood) overflowed beyond its limits, carried you (mankind), in the

Verily, when the waters rose high, WE bore you in the boat,

When the flood rose high and covered the whole land, We carried you in the Ark.

The flood was devastating, so we carried you on the floating (ark).

Verily! When the water rose beyond its limits [Nuh's (Noah) Flood], We carried you (mankind) in the floating (ship that was constructed by Nuh).

And disobeyed (each) the messenger of their Lord; so He punished them with an abundant Penal

And they disobeyed the messenger of their Lord, so He punished them with a vehement punishment.

And they disobeyed the messenger of their Lord, so He punished them with a severe seizing.

And Pharaoh, and those before him, and the cities Overthrown, committed habitual Sin.

And Pharaoh, and those before him, and the overthrown cities continuously committed sins,

And Pharaoh and those before him, and the communities that were destroyed, brought error,

And Pharaoh, and those before him, and the communities that were destroyed.

And Pharaoh, and those before him, and the overthrown cities were wronged evil.

And Pharaoh, and those before him, and the overthrown cities were wronged evil.

And Pharaoh, others before him, and the sinners (of Sodom) were wicked.

And as for Ad, they were destroyed by a roaring, violent wind,

And they disobeyed their Lord's Messenger, so He punished them with a vehement punishment.

And Pharaoh and those before him, and the overthrown cities wro

And Firon and those before him and the overthrown cities continuously committed sins.

The Pharaoh, those who lived before him, and the Cities Overthrown, they were wicked.

And Pharaoh and those before him, and the overthrown cities were wronged evil.

And the 'Ad, they were destroyed by a furious Wind, exceedingly violent;

And Pharaoh and those before him, and the overthrown cities were wronged evil.

And the Cities Overthrown, committed habitual Sin.

And the 'Ad, they were destroyed by a furious Wind, exceedingly violent;

Dost thou see any trace of them?

Do you then see of them one remaining?

Can you see any of their survivors?

Can you find any trace of them?

Do you see any remnants of them?

So canst thou see a remnant of them?

Canst thou (O Muhammad) see any remnant of them?

And as for Ad, they were destroyed by a fierce roaring wind,

And they disobeyed the messenger of their Lord, so He punished them with a severe grip.

And as for Ad, they were destroyed by a fierce roaring wind,

And they disobeyed their Lord's Messenger, so He punished them with a vehement punishment.

And as for 'Ad, they were destroyed by a persistent, violent storm.

And they disobeyed the messenger of their Lord, so He punished them with a severe grip.

And they disobeyed the messenger of their Lord, so He punished them with a vehement punishment.

And they disobeyed the messenger of their Lord, so He punished them with a vehement punishment.

And they disobeyed the Messenger of their Lord, therefor did He grip them with a tightening grip.

And they disobeyed the messenger of their Lord, so He punished them with a vehement punishment.

And they disobeyed the Messenger of their Lord, so He punished them with a vehement punishment.

And they disobeyed the Messenger of their Lord, so He punished them with a vehement punishment.

And they disobeyed the Messenger of their Lord, so He punished them with a vehement punishment.

And they disobeyed the Messenger of their Lord, so He punished them with an abundant Penalty.

And they disobeyed the Messenger of their Lord, so He punished them with a vehement punishment.

And they disobeyed the Messenger of their Lord, so He punished them with a vehement punishment.

And they disobeyed the Messenger of their Lord, so He punished them with an abundant Penalty.

And they disobeyed the Messenger of their Lord, so He punished them with a vehement punishment.

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And they disobeyed the Messenger of their Lord, so He punished them with a vehement punishment.

And they disobeyed the Messenger of their Lord, so He punished them with a vehement punishment.

And they disobeyed the Messenger of their Lord, so He punished them with a vehement punishment.
Then he that will be given his Record in his right hand will say: "Ah here! Read ye my Record!

Then, as for him who is given his record in his right hand, he will say, `Come, read my record.'

Those who will receive the books of the records of their deeds in their right hands will say, "Come and read my record.

As for the one who receives his record with his right hand, he will say, "Take, read my record!"

That Day shall ye be brought to Judgement: not a secret of you will be hidden.

And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them.

And the heaven will split asunder, and will turn frail, losing all force.

The heaven shall crack, and fall apart.

And the angels will be on the sides thereof: and above them eight angels will bear the Throne of your Lord above them.

The angels shall be standing on its borders, and above them on that day eight angels will bear the Throne of thy Lord.

And the angels shall be on the sides thereof: and above them eight angels will bear the Throne of your Lord above them.

And the heaven will cleave asunder, so that on that day it shall be frail,

And the earth and mountains are borne away and crushed with one crash, utterly crushed.

And the heaven will crack, and fall apart, the earth and mountains will be raised up high and crushed all together.

And the heavens will be rent asunder, and will turn frail, losing all force.

Then when one blast is sounded on the Trumpet,

And the earth with the mountains shall be lifted up and crushed with one crash, utterly crushed.

And the angels will be on the borders, and above them on that day eight angels will bear the Throne of thy Lord above them.

On that day shall the (Great) Event befall, and the heaven shall be frail (weak), and torn up,

And the earth and mountains shall be removed from their places, and crushed with a single crushing, 

And the earth and mountains are borne away and crushed with one crash --

And the heaven will cleave asunder, and it will be very frail that day.

And the earth and mountains shall be lifted up and crushed with one crash,

And the angels will be on the sides thereof, and eight will uphold the Throne of your Lord above them.

And the angels shall be on the sides thereof, and eight will uphold the Throne of thy Lord that day, above them.

And the angels shall be on the sides thereof: and above them eight angels will bear the Throne of your Lord above them.

And the angels shall be on the sides thereof: and above them eight angels will bear the Throne of thy Lord.

And the heaven will be frail, and torn up, and the mountains are heaved up and then are crushed with a single crash, ,

And the angels will be on its sides, and eight will, that Day, bear the Throne of your Lord above them.

And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them.

And the angels will be on its sides, and eight will, that Day, bear the Throne of thy Lord above them.

And the earth and mountains are borne away and crushed with one crash --

And the angels will be on the sides thereof, and eight will uphold the Throne of your Lord above them.

And the angels will be on the sides thereof: and above them eight angels will bear the Throne of thy Lord.

And the angels will be on the sides thereof: and above them eight angels will bear the Throne of thy Lord above them.

And the angels will be on the sides thereof: and above them eight angels will bear the Throne of thy Lord.

And the angels will be on the sides thereof: and above them eight angels will bear the Throne of thy Lord above them.

And the heaven will be rent asunder, so that on that day it shall be frail,

And the earth and the mountains shall be removed from their places, and crushed with a single crushing, 

And the earth and mountains are borne away and crushed with one crash --

And the heaven will be cleaved asunder, and it will be very frail that day.

And the angels shall be on the sides thereof: and above them eight angels will bear the Throne of thy Lord above them.

And the angels will be on the sides thereof, and eight will, that Day, bear the Throne of thy Lord above them.

And the angels will be on the sides thereof: and above them eight angels will bear the Throne of thy Lord above them.

Then when the Trumpet will be blown with one blowing (the first one),

So when the trumpet is blown with a single blast, And when the trumpet shall sound one blast

When the horn is blown once.

With the first blast of sound from the trumpet, And when the trumpet is blown with a single blast,

That WE might make it a reminder for you, and that retaining ears might retain it.

That WE might make it a Message unto you, and that ears (that should hear the tale and) retain its memory should bear its (lessons) in remembrance.

And the earth and mountains are borne away and crushed with one crash --

And the earth and the mountains shall be lifted up and crushed with one crash,

The earth and mountains will be raised up high and crushed all together.

And the angels will be on its sides. And above them eight will bear that day thy Lord's power.

And the heavens will be rent asunder, and will turn frail, losing all force.

And the heaven will be cleaved asunder, and it will be very frail that day.

And the sky will be rent asunder, for it will that Day be flimsy, 

And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.

And the angels will be on its sides, and eight angels will, that Day, bear the Throne of thy Lord.

And the angels will be on its sides, and eight angels will, that Day, bear the Throne of thy Lord above them.

And the heaven will split asunder, for that day it will be frail,

And the heaven will be cleft asunder; so that day it will be frail,

And the heavens will be rent asunder, and will turn frail, losing all force.

And the angels shall be on the sides thereof: and above them eight angels will bear the Throne of thy Lord above them.

And the heaven will be cleaved asunder, so that on that day it shall be frail, 

And the angels shall be standing on its borders, and above them on that day eight angels will bear the Throne of thy Lord.

And the angels shall be on the sides thereof: and above them eight angels will bear the Throne of thy Lord above them.

And the angels shall be on the sides thereof: and above them eight angels will bear the Throne of thy Lord.

And the angels shall be on the sides thereof: and above them eight angels will bear the Throne of thy Lord above them.

And the angels shall be on the sides thereof: and above them eight angels will bear the Throne of thy Lord.

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And the angels shall be on the sides thereof: and above them eight angels will bear the Throne of thy Lord above them.

And the angels shall be on the sides thereof: and above them eight angels will bear the Throne of thy Lord.

Then, as for him who will be given his Record in his right hand will say: "Take, read my Record!

Then, as for him who is given his record in his right hand, he will say: Take, read my book!

As for the one who receives his record with his right hand, he will say, "Come read my record.

Then as for him who is given his book in his right hand, he will say: Lo! read my book:

Then as for him who is given his record in his right hand, he will say, 'Come, read my record.'

Then he that will be given his Record in his right hand will say: "Ah here! Read ye my Record!
069:020
069:020 Khan  "Surely, I did believe that I shall meet my Account!"
069:020 Maulana  Surely I knew that I should meet my account.
069:020 Pickthtal  Surely I knew that I should have to meet my reckoning.
069:020 Rashad  "I did believe that I was going to be held accountable."
069:020 Sarwar  I was sure that the record of my deeds would be shown to me'.
069:020 Shakir  Surely I knew that I shall meet my account.
069:020 Sherali  "Surely, I knew that I would meet my reckoning.'
069:020 Yusufali  "I did really understand that my Account would (One Day) reach me!"

069:021
069:021 Khan  So he shall be in a life, well-pleasing.
069:021 Maulana  So he will be in a life of bliss,
069:021 Pickthtal  Then he will be in blissful state
069:021 Rashad  He has deserved a happy life.
069:021 Sarwar  They will have a pleasant life
069:021 Shakir  So he shall be in a life of pleasure,
069:021 Sherali  So he will enjoy a delightful life,
069:021 Yusufali  And he will be in a life of Bliss,

069:022
069:022 Khan  In a lofty Paradise,
069:022 Maulana  In a lofty Garden,
069:022 Pickthtal  In a high garden
069:022 Rashad  In an exalted Paradise.
069:022 Sarwar  in an exalted garden
069:022 Shakir  In a lofty garden,
069:022 Sherali  In a lofty Garden,
069:022 Yusufali  In a Garden on high,

069:023
069:023 Khan  The fruits in bunches whereof will be low and near at hand.
069:023 Maulana  Its fruits are near.
069:023 Pickthtal  Whereof the clusters are in easy reach.
069:023 Rashad  Its fruits are within reach.
069:023 Sarwar  with fruits within easy reach.
069:023 Shakir  The fruits of which are near at hand:
069:023 Sherali  Whereof clusters of fruit will be within easy reach.
069:023 Yusufali  The Fruits whereof (will hang in bunches) low and near.

069:024
069:024 Khan  Eat and drink at ease for that which you have sent on before you in days past!
069:024 Maulana  Eat and drink pleasantly for that which ye sent on before you in past days.
069:024 Pickthtal  (And it will be said unto those therein): Eat and drink at ease for that which ye sent on before you in past days.
069:024 Rashad  Eat and drink happily in return for your works in bygone days.
069:024 Sarwar  Such people will be told, "Eat and drink with pleasure as the reward for what you did in the past".
069:024 Shakir  Eat and drink pleasantly for what you did beforehand in the days gone by.
069:024 Sherali  It will be said to him, 'Eat and drink joyfully because of the good deeds you did in the days gone by.'
069:024 Yusufali  "Eat ye and drink ye, with full satisfaction; because of the (good) that ye sent before you, in the days that are gone!"

069:025
069:025 Khan  But as for him who will be given his Record in his left hand, will say: 'I wish that I had not been given my Record!
069:025 Maulana  And as for him who is given his book in his left hand -- he will say: O would that my book had not been given to me!
069:025 Pickthtal  But as for him who is given his record in his left hand, he will say: Oh, would that I had not been given my book
069:025 Rashad  As for him who is given his record in his left hand, he will say, 'Oh, I wish I never received my record.
069:025 Sarwar  However, those who will receive the books of the records of their deeds in their left hands will say, 'We wish that this record had never been given to us
069:025 Shakir  And as for him who is given his book in his left hand he shall say: O would that my book had never been given me:
069:025 Sherali  But as for him who is given his record in his left hand, he will say, 'O, would that I had not been given my record !
069:025 Yusufali  And he that will be given his Record in his left hand, will say: "Ah! Would that my Record had not been given to me!

069:026
069:026 Khan  "And that I had never known, how my Account is?
069:026 Maulana  And I had not known what my account was!
069:026 Pickthtal  And knew not what my reckoning!
069:026 Rashad  "I wish I never knew my account.
069:026 Sarwar  and that we would never knew what our records contained.
069:026 Shakir  And I had not known what my account was:
069:026 Sherali  'Nor known what my reckoning was !
069:026 Yusufali  "And that I had never realised how my account (stood)!

069:027
069:027 Khan  "I wish, would that it had been my end (death)!
069:027 Maulana  O would that (death) had made an end (of me)!
069:027 Pickthtal  Oh, would that it had been death!
069:027 Rashad  "I wish my death was eternal.
069:027 Sarwar  Would that death had taken us away for good.
069:027 Shakir  O would that it had made an end (of me):
069:027 Sherali  'O, would that death had made an end of me !
069:027 Yusufali  "Ah! Would that (Death) had made an end of me!
069:028 Khan  "My wealth has not availed me.
069:028 Maulana  My wealth has not availed me.
069:028 Pickthial  My wealth hath not availed me,
069:028 Rashad  "My money cannot help me.
069:028 Sarwar  Our wealth is of no benefit to us
069:028 Shakir  My wealth has availed me nothing;
069:028 Sherali  'My wealth has been of no avail to me !
069:028 Yusufali  'Of no profit to me has been my wealth!
069:029 Khan  "My power and arguments (to defend myself) have gone from me!"
069:029 Maulana  My authority has gone from me.
069:029 Pickthial  My power hath gone from me.
069:029 Rashad  "All my power is gone."
069:029 Sarwar  and our belief has destroyed us”.
069:029 Shakir  Our wealth is of no benefit to us
069:029 Sherali  'My authority is gone from me.'
069:029 Yusufali  "My money cannot help me.
069:030 Khan  (It will be said): "Seize him and fetter him,
069:030 Maulana  Seize him, then fetter him,
069:030 Pickthial  (It will be said): Take him and fetter him
069:030 Rashad  Take him and shackle him.
069:030 Sarwar  The angels will be told, "Seize and chain them,
069:030 Shakir  Lay on him, then put a chain on him,
069:030 Sherali  'The angels will be commanded: 'Seize him and fetter him,
069:030 Yusufali  (The stern command will say): 'Seize ye him, and bind ye him,
069:031 Khan  Then throw him in the blazing Fire.
069:031 Maulana  Then cast him into the burning Fire,
069:031 Pickthial  And then expose him to hell fire
069:031 Rashad  Burn him in Hell.
069:031 Sarwar  then throw them into hell to be heated up therein.
069:031 Shakir  Then cast him into the burning fire,
069:031 Sherali  'Then cast him into Hell;
069:031 Yusufali  "And burn ye him in the Blazing Fire.
069:032 Khan  "Then fasten him with a chain whereof the length is seventy cubits!"
069:032 Maulana  Then insert him in a chain the length of which is seventy cubits.
069:032 Pickthial  And then insert him in a chain whereof the length is seventy cubits.
069:032 Rashad  In a chain that is seventy arms long, tie him up.
069:032 Sarwar  Fasten a chain to them - seventy cubits long -
069:032 Shakir  Then thrust him into a chain the length of which is seventy cubits.
069:032 Sherali  Then bind him with a chain, the length of which is seventy cubits,
069:032 Yusufali  "Further, make him march in a chain, whereof the length is seventy cubits!
069:033 Khan  Verily, He used not to believe in Allah, the Most Great,
069:033 Maulana  Surely he believed not in Allah, the Great,
069:033 Pickthial  Lo! He used not to believe in Allah the Tremendous,
069:033 Rashad  For he did not believe in GOD, Most Great.
069:033 Sarwar  they did not believe in the great God,
069:033 Shakir  Surely he did not believe in Allah, the Great,
069:033 Sherali  'Verily, he did not believe in ALLAH, the Great,
069:033 Yusufali  "This was he that would not believe in Allah Most High.
069:034 Khan  And urged not on the feeding of Al-Miskin (the poor),
069:034 Maulana  Nor did he urge the feeding of the poor.
069:034 Pickthial  And urged not on the feeding of the wretched.
069:034 Rashad  Nor did he advocate the feeding of the poor.
069:034 Sarwar  nor were they concerned with feeding the destitute.
069:034 Shakir  Nor did he urge the feeding of the poor.
069:034 Sherali  'And he did not urge the feeding of the poor.
069:034 Yusufali  "And would not encourage the feeding of the indigent!
069:035 Khan  So no friend has he here this Day,
069:035 Maulana  Therefore he has not here this day a true friend,
069:035 Pickthial  Therefore hath he no lover here this day,
069:035 Rashad  Consequently, he has no friend here.
069:035 Sarwar  On this day, they will have no friends
069:035 Shakir  Therefore he has not here today a true friend,
069:035 Sherali  'No friend, therefore, has he here this day;
069:035 Yusufali  "So no friend hath he here this Day.
Nor any food except filth from the washing of wounds,

Nor any food except refuse,

Nor any food save filth

Nor any food, except the bitter variety.

Nor any food except pus

Nor any food ex

except refuse,

Nor any food save the washing of wounds,

Nor any food, except the bitter variety.

Nor any food, except the corruption from the washing of wounds,

None will eat except the Khati'un (sinners, disbelievers, polytheists, etc.).

Which none but the wrongdoers eat.

Which none but sinners eat.

Food for the sinners.

which only the sinners eat“.

Which none but the wrongdoers eat.

Which non

e but the sinners eat.'

Which none do eat but those in sin.”

So I swear by whatsoever you see,

But nay! I swear by that which you see,

But nay! I swear by all that ye see

I swear by what you see.

I do not need to swear by what you see

But nay! I swear by that which you see,

But nay, I swear by that which you see,

S

o I do call to witness what ye see,

And by whatsoever you see not,

And that which you see not!

And all that ye see not

And what you do not see.

And what you do not see

And what you see not.

And what ye see not,

That this is verily the word of an honoured Messenger [i.e. Jibrael (Gabriel) or Muhammad SAW which he has brought from Allah].

Surely, it is the word of an honoured Messenger,

That it is indeed the speech of an illustrious messenger.

This is the utterance of an honorable messenger.

because the Quran is certainly the word of a reverent messenger.

Most surely, it is the Word brought by an honored Messenger,

That it is, surely, the word brought by a noble Messenger,

That this is verily the word of an honoured messenger;

It is not the word of a poet, little is that you believe!

And it is not the word of a poet; little is it that you believe!

It is not poet's speech - little is it that ye believe!

Not the utterance of a poet; rarely do you believe.

It is not the word of a poet but only a few of you have faith,

And it is not the word of a poet; little is it that you believe;

And not the word of a poet; little is it what you believe !

It is not the word of a poet: little it is ye believe!

Nor is it the word of a soothsayer (or a foreteller), little is that you remember!

Nor the word of a soothsayer. Little is it that you mind!

Nor diviner's speech - little is it that ye remember!

Nor the utterance of a soothsayer; rarely do you take heed.

nor is it the work of a soothsayer but only a few of you take heed.

Nor the word of a soothsayer; little is it that you mind.

Nor is it the word of a soothsayer; little is it that you heed !

Nor is it the word of a soothsayer: little admonition it is ye receive.

This is the Revelation sent down from the Lord of the 'Alamin (mankind, jinns and all that exists).
And if he (Muhammad SAW) had forged a false saying concerning Us (Allah swt),
And if he had fabricated against Us certain sayings,
Had he uttered any other teachings.
Had Muhammad invented some words against Us,.
And if he had fabricated against Us some of the sayings,
And if he had forged and attributed any sayings to US,
And if the messenger were to invent any sayings in Our name,
We would certainly have seized him by the right hand,
We assuredly had taken him by the right hand
We would have punished him.
We would have caught hold of him by his right hand
We would certainly have seized him by the right hand,
We would, surely, have seized him by the right hand,
We should certainly seize him by his right hand,
We surely should have seized him by his right hand (or with power and might),
We would certainly have seized
him by the right hand,
We would certainly have cut off his aorta.
We should certainly then cut off the artery of his heart:
And none of you could withhold Us from (punishing) him.
And not one of you could have withheld Us from him.
And not one of you could have held Us off from him.
None of you could have helped him.
None of you would be able to prevent Us from doing this to him.
And not one of you could have held Us off from him.
Nor could any of you withhold him (from Our wrath).
And verily, this Qur'an is a Reminder for the Muttaqun (pious - see V.2:2).
And surely it is a Reminder for the dutiful.
And it is indeed a (source of) grief to the disbelievers.
And lo! it is an anguish for the disbelievers.
And lo! it is a warrant unto those who ward off (evil).
And not one of you could have withheld Us from him.
And not one of you could have held Us off from him.
None of you could have helped him.
None of you would be able to prevent Us from doing this to him.
And not one of you could have held Us off from him.
And We should certainly then cut off the artery of his heart:
And verily, this Qur'an is a Reminder for the Muttaqun (pious - see V.2:2).
And surely it is a Reminder for the dutiful.
And is indeed a (source of) grief to the disbelievers.
And it is indeed a (source of) grief to the disbelievers.
And lo! it is indeed an anguish for the disbelievers.
And is but sorrow for the disbelievers.
And (on the Day of Judgment) this will be a great source of regret for the unbelievers.
And most surely it is a great grief to the unbelievers.
And verily, it will be a source of regret for the disbelievers.
But truly (Revelation) is a cause of sorrow for the Unbelievers.
And verily, We know that there are some among you that belie (this Qur'an).
And We certainly know that some of you are rejectors.
And lo! We know that some among you will deny (it).
We know; some of you are rejectors.
We certainly know that some of you have rejected it
And most surely We know that some of you are rejecters.
And We certainly know that there are amongst you those that reject (it).
And indeed it (this Qur'an) will be an anguish for the disbelievers (on the Day of Resurrection).
And it is indeed a (source of) grief to the disbelievers.
And lo! it is indeed an anguish for the disbelievers.
It is but sorrow for the disbelievers.
And (on the Day of Judgment) this will be a great source of regret for the unbelievers.
And most surely it is a great grief to the unbelievers.
And, verily, it will be a source of regret for the disbelievers.
But truly (Revelation) is a cause of sorrow for the Unbelievers.
And verily, it (this Qur'an) is an absolute truth with certainty.
And surely it is the certain Truth.
And lo! it is absolute truth.
It is the absolute truth.
This is the Truth beyond any doubt.
And most surely it is the true certainty
And, surely, it is the absolute truth.
But verily it is Truth of assured certainty.
069:052 Khan  So glorify the Name of your Lord, the Most Great.
069:052 Maulana  So glorify the name of thy Lord, the Incomparably Great.
069:052 Pickthal  So glorify the name of thy Tremendous Lord.
069:052 Rashad  Therefore, you shall glorify the name of your Lord, Most Great.
069:052 Sarwar  (Muhammad), glorify the name of your Lord, the Great One.
069:052 Shakir  Therefore-glorify the name of your Lord, the Great.
069:052 Sherali  So glorify the name of thy Lord, the Great.
069:052 Yusufali  So glorify the name of thy Lord Most High.

070:000 Translations of the Qur'an, Chapter 70: AL-MAARIJ (THE ASCENDING STAIRWAYS). Total Verses: 44. Revealed At: MAKKA

070:000 In the name of God, Most Gracious, Most Merciful

070:001 Section 1: Certainty of the Punishment
070:001 Khan  A questioner asked concerning a torment about to befall
070:001 Maulana  A questioner asks about the chastisement to befall
070:001 Pickthal  A questioner questioned concerning the doom about to fall
070:001 Rashad  A questioner may question the inevitable retribution.
070:001 Sarwar  Someone has (needlessly) demanded to experience the torment (of God),
070:001 Shakir  One demanding, demanded the chastisement which must befall
070:001 Sherali  An inquirer inquires concerning the punishment about to befall
070:001 Yusufali  A questioner asked about a Penalty to befall-

070:002 Khan  Upon the disbelievers, which none can avert.
070:002 Maulana  The disbelievers -- there is none to avert it --
070:002 Pickthal  Upon the disbelievers, which none can repel,
070:002 Rashad  For the disbelievers, none can stop it.
070:002 Sarwar  which will inevitably seize the disbelievers.
070:002 Shakir  The unbelievers-- there is none to avert it--
070:002 Sherali  The disbelievers, and which none can repel.
070:002 Yusufali  The Unbelievers, the which there is none to ward off,-

070:003 Khan  From Allah, the Lord of the ways of ascent.
070:003 Maulana  From Allah, Lord of the ways of Ascent.
070:003 Pickthal  From Allah, Lord of the Ascending Stairways
070:003 Rashad  From GOD; Possessor of the highest Height.
070:003 Sarwar  No one can defend him against God, the Lord of the exalted positions.
070:003 Shakir  From Allah, the Lord of the ways of Ascent.
070:003 Sherali  It is from ALLAH, Lord of great ascents.
070:003 Yusufali  (A Penalty) from Allah, Lord of the Ways of Ascent.

070:004 Khan  The angels and the Ruh [Jibrael (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years,
070:004 Maulana  To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years.
070:004 Pickthal  (Whereby) the angels and the Spirit ascend unto Him in a Day whereof the span is fifty thousand years.
070:004 Rashad  The angels, with their reports, climb to Him in a day that equals fifty thousand years.
070:004 Sarwar  On that Day (of Judgment), long as fifty thousand years, the angels and the Spirit will ascend to Him.
070:004 Shakir  To Him ascend the angels and the Spirit in a day the measure of which is fifty thousand years.
070:004 Sherali  The angels and the Spirit ascend to HIM in a day, the measure of which is fifty thousand years.
070:004 Yusufali  The angels and the spirit ascend unto him in a Day the measure whereof is (as) fifty thousand years:

070:005 Khan  So be patient (O Muhammad SAW ), with a good patience.
070:005 Maulana  So be patient with a goodly patience.
070:005 Pickthal  But be patient (O Muhammad) with a patience fair to see.
070:005 Rashad  Therefore, you shall resort to a gracious patience.
070:005 Sarwar  (Muhammad), exercise patience with no complaints.
070:005 Shakir  Therefore endure with a goodly patience.
070:005 Sherali  So be patient with admirable patience.
070:005 Yusufali  Therefore do thou hold Patience,- a Patience of beautiful (contentment).

070:006 Khan  Verily! They see it (the torment) afar off,
070:006 Maulana  Surely they see it far off,
070:006 Pickthal  Lo! they behold it afar off
070:006 Rashad  For they see it far away.
070:006 Sarwar  They think that it (the Day of Judgment) is far away.
070:006 Shakir  Surely they think it to be far off,
070:006 Sherali  They see it to be far off.
070:006 Yusufali  They see the (Day) indeed as a far-off (event):

070:00000
070:007 Khan But We see it (quite) near.
070:007 Maulana And We see it nigh.
070:007 Pickthtal While we behold it nigh:
070:007 Rashad While we see it very close.
070:007 Sarwar but We see it to be very near.
070:007 Shaker And We see it nigh.
070:007 Sherali But WE see it to be nigh.
070:007 Yusufali But We see it (quite) near.

070:008 Khan The Day that the sky will be like the boiling filth of oil, (or molten copper or silver or lead, etc.).
070:008 Maulana The day when the heaven is as molten brass,
070:008 Pickthtal The day when the sky will become as molten copper,
070:008 Rashad The day will come when the sky will be like molten rocks.
070:008 Sarwar On the day when the heavens become like molten metal.
070:008 Shaker On the day when the heaven shall be as molten copper
070:008 Sherali The day when the heaven will become like molten copper,
070:008 Yusufali The Day that the sky will be like molten brass,

070:009 Khan And the mountains will be like flakes of wool,
070:009 Maulana And the mountains are as wool;
070:009 Pickthtal And the hills become as flakes of wool,
070:009 Rashad The mountains will be like fluffy wool.
070:009 Sarwar and the mountains become like wool,
070:009 Shaker And the mountains shall be as tufts of wool
070:009 Sherali And the mountains will become like flakes of wool,
070:009 Yusufali And the mountains will be like wool,

070:010 Khan And no friend will ask of a friend,
070:010 Maulana And no friend will ask of friend,
070:010 Pickthtal And no familiar friend will ask a question of his friend
070:010 Rashad No friend will care about his close friend.
070:010 Sarwar even intimate friends will not inquire about their friends,
070:010 Shaker And friend shall not ask of friend
070:010 Sherali And a friend will not inquire after a friend,
070:010 Yusufali And no friend will ask after a friend,

070:011 Khan Though they shall be made to see one another [(i.e. on the Day of Resurrection), there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help)]. - the Mujrim, (criminal, sinner, disbeliever, etc.) would desire to ransom himself from the punishment of that Day by his children.
070:011 Maulana (Though) they are made to see them. The guilty one would fain redeem himself from the chastisement of that day by his children,
070:011 Pickthtal Though they will be given sight of them. The guilty man will long to be able to ransom himself from the punishment of that day at the price of his children
070:011 Rashad When they see them, the guilty will wish he could give his own children as ransom, to spare him the retribution of that day.
070:011 Sarwar though they may see each other. A sinner will wish that he could save himself from the torment of that day by sacrificing his children.
070:011 Shaker (Though) they shall be made to see each other. The guilty one would fain redeem himself from the chastisement of that day by (sacrificing) his children,
070:011 Sherali Though they will be placed in sight of one another. The guilty one would fain ransom himself from the punishment of that day by offering his children,
070:011 Yusufali Though they will be put in sight of each other,- the sinner's desire will be: Would that he could redeem himself from the Penalty of that Day by (sacrificing) his children,

070:012 Khan And his wife and his brother,
070:012 Maulana And his wife and his brother,
070:012 Pickthtal And his spouse and his brother
070:012 Rashad Also his spouse, and his brother.
070:012 Sarwar his wife, his brother,
070:012 Shaker And his wife and his brother
070:012 Sherali And his wife and his brother,
070:012 Yusufali His wife and his brother,

070:013 Khan And his kindred who sheltered him,
070:013 Maulana And his kin that gave him shelter,
070:013 Pickthtal And his kin that harboured him
070:013 Rashad Even his whole tribe that raised him.
070:013 Sarwar his kinsmen who gave him refuge (from hardship)
070:013 Shaker And the nearest of his kinsfolk who gave him shelter,
070:013 Sherali And his kinsfolk who gave him shelter,
070:013 Yusufali His kindred who sheltered him,
070:014 Khan  And all that are in the earth, so that it might save him.
070:014 Maulana  And all that are in the earth -- then deliver him --
070:014 Pickthal  And all that are in the earth, if then it might deliver him.
070:014 Rashad  As for all the people on earth, if it would save him.
070:014 Sarwar  and all those on earth.
070:014 Shakir  And all those that are in the earth, (wishing) then (that) this might deliver him.
070:014 Sherali  And by offering all those who are on the earth, if only thus he might save himself.
070:014 Yusufali  And all, all that is on earth, - so it could deliver him:

070:015 Khan  By no means! Verily, it will be the Fire of Hell!
070:015 Maulana  By no means! Surely it is a flaming Fire,
070:015 Pickthal  But nay! for lo! it is the fire of hell
070:015 Rashad  No; it is aflame.
070:015 Sarwar  By no means! For the raging flames of the fire
070:015 Shakir  By no means! Surely it is a flaming fire
070:015 Sherali  But no ! surely, it is a flame of Fire,
070:015 Yusufali  By no means! for it would be the Fire of Hell!

070:016 Khan  Taking away (burning completely) the head skim!
070:016 Maulana  Plucking out the extremities --
070:016 Pickthal  Plucking out (his being) right to the skull!
070:016 Rashad  Eager to burn.
070:016 Sarwar  will strip-off the flesh
070:016 Shakir  Dragging by the head,
070:016 Sherali  Stripping off the skin even to the extremities of the body.
070:016 Yusufali  Plucking out (his being) right to the skull!

070:017 Khan  Calling: "[O Kafir (O disbeliever in Allah, His angels, His Book, His Messengers, Day of Resurrection and in Al-Qadar (Divine Preordainments), O Mushrik (O polytheist, disbeliever in the Oneness of Allah)] (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind (on the Day of Resurrection) just as a bird picks up a food- grain from the earth with its beak and swallows it up]."
070:017 Maulana  It shall claim him who retreats and turns his back,
070:017 Pickthal  It calleth him who turned and fled (from truth),
070:017 Rashad  It calls on those who turned away.
070:017 Sarwar  and drag in to it anyone who has turned away (from obeying God),
070:017 Shakir  It shall claim him who turned and fled (from truth),
070:017 Sherali  It shall call him who turned his back and retreated,
070:017 Yusufali  Inviting (all) such as turn their backs and turn away their faces (from the Right).

070:018 Khan  And collect (wealth) and hide it (from use)!
070:018 Maulana  And hoards then withholds.
070:018 Pickthal  And hoarded (wealth) and withheld it.
070:018 Rashad  Those who hoarded and counted.
070:018 Sarwar  and who accumulated wealth without spending it for a good purpose.
070:018 Shakir  And amasses (wealth) then shuts it up,
070:018 Sherali  And hoarded wealth and withheld it.
070:018 Yusufali  And collect (wealth) and hide it (from use)!

070:019 Khan  Verily, man (disbeliever) was created very impatient;
070:019 Maulana  Surely man is created impatient --
070:019 Pickthal  Lo! man was created anxious,
070:019 Rashad  Indeed, the human being is anxious.
070:019 Sarwar  Human beings are created greedy.
070:019 Shakir  Surely man is created of a hasty temperament
070:019 Sherali  Verily, man is created impatient and miserly.
070:019 Yusufali  Truly man was created very impatient;-

070:020 Khan  Irritable (discontented) when evil touches him;
070:020 Maulana  Fretful when evil afflicts him,
070:020 Pickthal  Fretful when evil befalleth him
070:020 Rashad  If touched by adversity, despondent.
070:020 Sarwar  When they are afflicted, they complain,
070:020 Shakir  Being greatly grieved when evil afflicts him
070:020 Sherali  When evil touches him, he is full of lamentations,
070:020 Yusufali  Fretful when evil touches him;

070:021 Khan  And niggardly when good touches him;-
070:021 Maulana  And niggardly when good befalls him --
070:021 Pickthal  And, when good befalleth him, grudging;
070:021 Rashad  If blessed by wealth, stingy.
070:021 Sarwar  but when they are fortunate, they become niggardly
070:021 Shakir  And niggardly when good befalls him
070:021 Sherali  But when good falls to his lot, he is niggardly,
070:021 Yusufali  And niggardly when good reaches him;
070:022 Khan  Except those devoted to Salat (prayers)
070:022 Maulana  Except those who pray,
070:022 Pickthal  Save worshippers.
070:022 Rashad  Except for the worshippers.
070:022 Sarwar  except those who are steadfast
070:022 Shakir  Except those who pray,
070:022 Sherali  Except those who pray,
070:022 Yusufali  Not so those devoted to Prayer;
070:023 Khan  Those who remain constant in their Salat (prayers);
070:023 Maulana  Who are constant at their prayer,
070:023 Pickthal  Who are constant at their worship
070:023 Rashad  and constant in their prayers.
070:023 Sarwar  except those who are steadfast
070:023 Shakir  Except those who pray,
070:023 Sherali  Except those who pray,
070:023 Yusufali  Those who remain steadfast to their prayer;
070:024 Khan  And those in whose wealth there is a known right,
070:024 Maulana  And in whose wealth there is a known right acknowledged
070:024 Pickthal  And in whose wealth there is a fixed portion.
070:024 Rashad  Part of their money is set aside.
070:024 Sarwar  and constant in their prayers.
070:024 Shakir  Except those who are constant at their prayer
070:024 Sherali  Except for the worshippers.
070:024 Yusufali  And those in whose wealth is a recognised right.
070:025 Khan  For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened);
070:025 Maulana  For the beggar and the destitute,
070:025 Pickthal  For the beggar and the destitute;
070:025 Rashad  They believe in the Day of Judgment.
070:025 Sarwar  who acknowledge the Day of Judgment,
070:025 Shakir  And those who accept the truth of the judgment day
070:025 Sherali  And those who believe in the Day of Judgment to be a reality;
070:025 Yusufali  And those who hold to the truth of the Day of Judgment;
070:026 Khan  And those who believe in the Day of Recompense,
070:026 Maulana  And those who believe in the Day of Judgment;
070:026 Pickthal  And those who believe in the Day of Judgment,
070:026 Rashad  They believe in the Day of Judgment.
070:026 Sarwar  who acknowledge the Day of Judgment,
070:026 Shakir  And those who accept the truth of the judgment day
070:026 Sherali  And those who believe in the Day of Judgment to be a reality;
070:026 Yusufali  And those who hold to the truth of the Day of Judgment;
070:027 Khan  And those who fear the torment of their Lord,
070:027 Maulana  And those who are fearful of the chastisement of their Lord --
070:027 Pickthal  And those who are fearful of their Lord's doom -
070:027 Rashad  They reverence their Lord's requital.
070:027 Sarwar  who are afraid of the torment of their Lord,
070:027 Shakir  And those who are fearful of the chastisement of their Lord--
070:027 Sherali  And those who are fearful of the punishment of their Lord -
070:027 Yusufali  And those who fear the displeasure of their Lord,-
070:028 Khan  Verily! The torment of their Lord is that before which none can feel secure,
070:028 Maulana  Surely the chastisement of their Lord is (a thing) not to be felt secure from --
070:028 Pickthal  Lo! the doom of their Lord is that before which none can feel secure -
070:028 Rashad  Their Lord's requital is not taken for granted.
070:028 Sarwar  the punishment of their Lord is not something for them to feel secure of,
070:028 Shakir  Surely the chastisement of their Lord is (a thing) not to be felt secure of--
070:028 Sherali  Verily, from the punishment of their Lord none can feel secure -
070:028 Yusufali  For their Lord's displeasure is the opposite of Peace and Tranquillity;- 
070:029 Khan  And those who guard their chastity (i.e. private parts from illegal sexual acts).
070:029 Maulana  And those who restrain their sexual passions,
070:029 Pickthal  And those who preserve their chastity
070:029 Rashad  They keep their chastity.
070:029 Sarwar  who guard their carnal desires
070:029 Shakir  And those who guard their private parts,
070:029 Sherali  And those who guard their private parts -
070:029 Yusufali  And those who guard their chastity,
070:030 Khan Except with their wives and the (women slaves and captives) whom their right hands possess, for (then) they are not to be blamed,

070:030 Maulana Except in the presence of their mates or those whom their right hands possess -- for such surely are not to be blamed,

070:030 Pickthal Save with their wives and those whom their right hands possess, for thus they are not blameworthy;

070:030 Rashad (They have relations) only with their spouses, or what is legally theirs -

070:030 Sarwar except from their wives and slave girls, in which case they are not to be blamed,

070:030 Shakir Except in the case of their wives or those whom their right hands possess-- for these surely are not to be blamed,

070:030 Sherali Except from their wives and from those whom their right hands possess; such indeed, are not to blame;

070:030 Yusufali Except with their wives and the (captive) whom their right hands possess, for (then) they are not to be blamed,

070:031 Khan But whosoever seeks beyond that, then it is those who are trespassers.

070:031 Maulana But he who seeks to go beyond this, these are the transgressors.

070:031 Pickthal But whoso seeketh more than that, those are they who are transgressors;

070:031 Rashad anyone who transgresses these limits is a sinner.

070:031 Sarwar but whoever goes beyond this is a transgressor;

070:031 Shakir But he who seeks to go beyond this, these it is that go beyond the limits--

070:031 Sherali But those who seek to go beyond that, it is these who are transgressors -

070:031 Yusufali But those who trespass beyond this are transgressors;-.

070:032 Khan And those who keep their trusts and covenants;

070:032 Maulana And those who are faithful to their trusts and their covenant,

070:032 Pickthal And those who keep their pledges and their covenant,

070:032 Rashad And the believers keep their word; they are trustworthy.

070:032 Sarwar, who honor their trust and promises,

070:032 Shakir And those who are faithful to their trusts and their covenant

070:032 Sherali And those who are watchful of their trusts and their covenants;

070:032 Yusufali And those who respect their trusts and covenants;

070:033 Khan And those who stand firm in their testimonies;

070:033 Maulana And those who are upright in their testimonies,

070:033 Pickthal And those who stand by their testimony

070:033 Rashad Their testimony is truthful.

070:033 Sarwar who testify to what they have witnessed,

070:033 Shakir And those who are upright in their testimonies,

070:033 Sherali And those who are upright in their testimonies.

070:033 Yusufali And those who stand firm in their testimonies;

070:034 Khan And those who guard their Salat (prayers) well,

070:034 Maulana And those who keep a guard on their prayer.

070:034 Pickthal And those who are attentive at their worship.

070:034 Rashad They consistently observe their contact prayers (Salat) on time.

070:034 Sarwar and (finally) those who do not miss their ritual - prayers at the prescribed times;

070:034 Shakir And those who keep a guard on their prayer,

070:034 Sherali And those who are strict in the observance of their Prayer.

070:034 Yusufali And those who guard (the sacredness) of their worship;-.

070:035 Khan Such shall dwell in the Gardens (i.e. Paradise) honoured.

070:035 Maulana These are in Gardens, honoured.

070:035 Pickthal These will dwell in Gardens, honoured.

070:035 Rashad They have deserved a position of honor in Paradise.

070:035 Sarwar such people will receive due honor in Paradise.

070:035 Shakir Those shall be in gardens, honored.

070:035 Sherali These will be in the Gardens, duly honoured.

070:035 Yusufali Such will be the honoured ones in the Gardens (or Bliss).

070:036 Khan Section 2: A New Nation to be raised up

070:036 Maulana So what is the matter with those who disbelieve that they hasten to listen from you (O Muhammad SAW), in order to belie you and to mock at

070:036 Pickthal and this, these it is that go beyond the limits

070:036 Rashad but whoever goes beyond this, these are the transgressors;

070:036 Sarwar except from their wives and the (women slaves and captives) whom their right hands possess, for (then) they are not to be blamed;

070:036 Shakir But what is the matter with those who disbelieve that they hasten on around you,

070:036 Sherali But what is the matter with those who disbelieve that they come hurrying on towards thee,

070:036 Yusufali But what is the matter with the Unbelievers that they rush madly before thee-
070:038
070:038 Khan Does every man of them hope to enter the Paradise of delight?
070:038 Maulana Does every man of them desire to be admitted to the Garden of bliss?
070:038 Pickthal Doth every man among them hope to enter the Garden of Delight?
070:038 Rashad How can any of them expect to enter the blissful Paradise?
070:038 Sarwar Does every one of them desire to enter the bountiful Paradise?.
070:038 Shakir Does every man of them desire that he should be made to enter the garden of bliss?
070:038 Sherali Does every man among them hope to enter the Garden of Bliss?
070:038 Yusufali Does every man of them long to enter the Garden of Bliss?
070:039
070:039 Khan No, that is not like that! Verily, We have created them out of that which they know!
070:039 Maulana By no means! Surely We have created them for what they know.
070:039 Pickthal Nay, verily. Lo! We created them from what they know.
070:039 Rashad Never; we created them, and they know from what.
070:039 Sarwar By no means! For they know very well out of what We have created them (The human being's naturally growing from a living germ, without discipline and good deeds will not result in virtue).
070:039 Shakir By no means! Surely We have created them of what they know.
070:039 Sherali Never! WE have created them of that which they know.
070:039 Yusufali By no means! For We have created them out of the (base matter) they know!
070:040
070:040 Khan So I swear by the Lord of all [the three hundred and sixty (360)] points of sunrise and sunset in the east and the west that surely We are Able
070:040 Maulana But nay! I swear by the Lord of the Eastern lands and the Western lands! that We are certainly Powerful
070:040 Pickthal But nay! I swear by the Lord of the rising-places and the setting-places of the planets that We verify are Able
070:040 Rashad I solemnly swear by the Lord of the easts and the wests; we are able -
070:040 Sarwar I do not need to swear by the Lord of the eastern and western regions that We have certainly all the power
070:040 Shakir But nay! I swear by the Lord of the Easts and the Wests that We are certainly able
070:040 Sherali But nay! I swear by the Lord of the Easts and of the Wests that WE have the power
070:040 Yusufali Now I do call to witness the Lord of all points in the East and the West that We can certainly-
070:041
070:041 Khan To replace them by (others) better than them; and We are not to be outrun.
070:041 Maulana To bring in their place (others) better than them, and We shall not be overcome.
070:041 Pickthal To replace them by (others) better than them. And we are not to be outrun.
070:041 Rashad To substitute better people in your place; we can never be defeated.
070:041 Sarwar To replace them by a better people and none can challenge Our power.
070:041 Shakir To bring instead (others) better than them, and We shall not be overcome.
070:041 Sherali To bring in their place others better than they, and WE cannot be frustrated in Our plans.
070:041 Yusufali Substitute for them better (men) than they; And We are not to be defeated (in Our Plan).
070:042
070:042 Khan So leave them to plunge in vain talk and play about, until they meet their Day which they are promised.
070:042 Maulana So leave them alone to plunge in vain talk and to sport, until they come face to face with that day of theirs which they are promised --
070:042 Pickthal So let them chat and play until they meet their Day which they are promised,
070:042 Rashad Therefore, let them blunder and play, until they meet the day that is awaiting them,
070:042 Sarwar (Muhammad), leave them alone to dispute and play until they face the Day with which they have been threatened:
070:042 Shakir Therefore leave them alone to go on with the false discourses and to sport until they come face to face with that day of theirs with which they are threatened;
070:042 Sherali So leave them alone to indulge in idle talk and to sport until they meet that day of theirs which they are promised,
070:042 Yusufali So leave them to plunge in vain talk and play about, until they encounter that Day of theirs which they have been promised!-
070:043
070:043 Khan The Day when they will come out of the graves quickly as racing to a goal,
070:043 Maulana The day when they come forth from the graves in haste, as hastening on to a goal,
070:043 Pickthal The day when they come forth from the graves in haste, as racing to a goal,
070:043 Rashad That is the day they come out of the graves in a hurry, as if herded to the (sacrificial) altars.
070:043 Sarwar the Day when they rush out of their graves as if racing towards a signpost,
070:043 Shakir The day on which they shall come forth from their graves in haste, as if they were hastening on to a goal,
070:043 Sherali The day when they will come forth from their graves hastening as though they were racing to a target,
070:043 Yusufali The Day whereon they will issue from their sepulchres in sudden haste as if they were rushing to a goal-post (fixed for them),-
070:044
070:044 Khan With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!
070:044 Maulana Their eyes cast down, disgrace covering them. Such is the day which they are promised.
070:044 Pickthal With eyes aghast, abasement stupefying them: Such is the Day which they are promised.
070:044 Rashad With their eyes subdued, shame will cover them. That is the day that is awaiting them.
070:044 Sarwar with their eyes cast down and covered by disgrace; the day about which they were promised.
070:044 Shakir Their eyes cast down; disgrace shall overtake them; that is the day which they were threatened with.
070:044 Sherali Their eyes cast down; and humiliation covering them. Such is the Day which they are promised.
070:044 Yusufali Their eyes lowered in dejection.- ignominy covering them (all over)! such is the Day the which they are promised!
Section 1: Noah preaches

071:001 Khan Verily, We sent Nuh (Noah) to his people (Saying): "Warn your people before there comes to them a painful torment."

071:001 Maulana Surely We sent Noah to his people, saying: Warn thy people before there come to them a painful chastisement.

071:001 Pickthall Lo! We sent Noah unto his people (saying): Warn thy people ere the painful doom come unto them.

071:001 Rashad We sent Noah to his people: "You shall warn your people before a painful retribution afflicts them."

071:001 Shakir Surely We sent Nuh to his people, saying: Warn your people before there come upon them a painful chastisement.

071:001 Sherali WE sent Noah to his people, with the commandment: 'Warn thy people before there comes upon them a grievous punishment.'

071:001 Yusufali We sent Noah to his People (with the Command): "Do thou warn thy People before there comes to them a grievous Penalty."

071:002 Khan He said: "O my people! Verily, I am a plain warner to you,

071:002 Maulana He said: O my people, surely I am a plain warner to you:

071:002 Pickthall He said: O my people! Lo! I am a plain warner unto you

071:002 Rashad He said, "O my people, I am a manifest warner to you.

071:002 Sarwar Noah said, "My people, I am warning you plainly.

071:002 Shakir He said: O my people! Surely I am a plain warner to you:

071:002 Sherali He said, 'O my people! surely, I am a plain Warner unto you,

071:002 Yusufali He said: 'O my People! I am to you a Warner, clear and open:

071:003 Khan "That you should worship Allah (Alone), be dutiful to Him, and obey me,

071:003 Maulana That you should serve Allah and keep your duty to Him and obey me --

071:003 Pickthall (Bidding you): Serve Allah and keep your duty unto Him and obey me,

071:003 Rashad "To alert you that you shall worship GOD, reverence Him, and obey me.

071:003 Sarwar Worship God, have fear of Him and obey me.

071:003 Shakir That you should serve Allah and be careful of (your duty to) Him and obey me:

071:003 Sherali That you serve ALLAH and be mindful of your duty to HIM and obey me,

071:003 Yusufali "That ye should worship Allah, fear Him and obey me:

071:004 Khan "He (Allah) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allah when it comes, cannot be delayed, if you but knew."

071:004 Maulana He will forgive you some of your sins and grant you respite to an appointed term. Surely the term of Allah, when it comes, is not postponed. Did you but know!

071:004 Pickthall That He may forgive you somewhat of your sins and respite you to an appointed term. Lo! the term of Allah, when it cometh, cannot be delayed, if ye but knew.

071:004 Rashad "He will then forgive you your sins and respite you for a predetermed period. Most assuredly, GOD's appointment can never be delayed, once it is due, if you only knew."

071:004 Sarwar He will forgive your sins and give you a respite for an appointed time. When the time which God has appointed arrives, none will be able to postpone it. Would that you knew this!"

071:004 Shakir He will forgive you some of your faults and grant you a delay to an appointed term; surely the term of Allah when it comes is not postponed; did you but know!

071:004 Sherali "HE will forgive you your sins and grant you respite till an appointed time.' Verily, the time appointed by ALLAH cannot be put off when it comes, if only you knew.

071:004 Yusufali "So He may forgive you your sins and give you respite for a stated Term: for when the Term given by Allah is accomplished, it cannot be put forward: if ye only knew."

071:005 Khan He said: 'O my Lord! Verily, I have called my people night and day (i.e. secretly and openly to accept the doctrine of Islamic Monotheism),

071:005 Maulana He said: My Lord, I have called my people night and day;

071:005 Pickthall He said: My Lord! Lo! I have called unto my people night and day

071:005 Rashad He said, 'My Lord, I have invited my people night and day.

071:005 Sarwar Noah said, "My Lord, I have been preaching to my people, night and day,

071:005 Shakir He said: O my Lord! surely I have called my people by night and by day!

071:005 Sherali He said, 'My Lord, I have called my people night and day,

071:005 Yusufali He said: 'O my Lord! I have called to my People night and day:

071:006 Khan "But all my calling added nothing but to (their) flight (from the truth).

071:006 Maulana But my call has only made them flee the more.

071:006 Pickthall But all my calling doth but add to their repugnance

071:006 Rashad "But my invitation only increased their aversion.

071:006 Sarwar but it has had no effect on them except to make them run away.

071:006 Shakir But my call has only made them flee the more:

071:006 Sherali 'But my calling them has only made them flee from me all the more;

071:006 Yusufali "But my call only increases (their) flight (from the Right).
And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves with their garments, and persisted (in their refusal), and magnified themselves in pride.

And whenever I call to them Thou mayest forgive them, they thrust their fingers in their ears and cover themselves with their garments, and persist and are big with pride.

"And lo! whenever I called unto them that Thou mayst pardon them, they put their fingers in their ears, cover themselves with their clothes, insisted, and turned arrogant.

And whenever I have called them that Thou mayest forgive them, they put their fingers in their ears, cover themselves with their garments, and persisted and are puffed up with pride: And every time I called them that Thou mightest forgive them, they put their fingers into their ears, and drew close their garments, and persisted in their iniquities and were disdainfully proud;

And every time I have called to them, that Thou mightest forgive them, they have (only) thrust their fingers into their ears, covered themselves up with their garments, grown obstinate, and given themselves up to arrogance.

Then verily, I called to them openly (aloud);

Then surely I have called to them aloud, And lo! I have called unto them aloud, And I have said: Ask forgiveness of your Lord; for HE is Oft-Forgiving;

Then I have said: Seek pardon of your Lord, Lo! He was ever Forgiving.

Then I have said: Ask forgiveness of your Lord; He is Forgiving. And I have said: Seek pardon of your Lord. Lo! He was ever Forgiving.

And I have said: Seek pardon of your Lord. Lo! He was ever Forgiving, and told them, "Ask forgiveness of your Lord; He is All-forgiving".

And I have said: Seek forgiveness of your Lord; for HE is the Great Forgiver; And I have said: Seek forgiveness of your Lord; for HE is the Great Forgiver, and I proclaimed to them: Ask forgiveness from your Lord; Verily, He is Oft-Forgiving.

Further I have spoken to them in public and secretly in private,

So I have said to them: 'Ask forgiveness from your Lord; Verily, He is Oft-Forgiving; Then I proclaimed to them loudly, and I spoke to them privately, Then I conveyed the message to them, again, both in public and in private, Then I spoke to them loudly, and I spoke to them privately, Then surely I spoke to them in public and I spoke to them in secret:

Then I called to them to righteousness openly, Then, I called them to righteousness openly, Then I called to them openly, and I spoke to them in private.

I preached to them a message, again, both in public and in secret, Then I conveyed the message to them, again, both in public and in private, Then I spoke to them in public and I spoke to them in secret: Then I spoke to them in public and I spoke to them in private. Then I called to them to righteousness openly, Then I called them to righteousness openly, Then I called to them openly,
71:014 Khan  While He has created you in (different) stages [i.e. first Nutfah, then 'Alaqah and then Mudghah, see (VV.23:13,14) the Qur'an].
71:014 Maulana  And indeed He has created you by various stages.
71:014 Pickthtal  When He created you by (divers) stages?
71:014 Rashad  He is the One who created you in stages.
71:014 Sarwar  who has created you in several stages?
71:014 Sharfali  'And HE has created you through various grades:
71:014 Yusufali  "Seeing that it is He that has created you in diverse stages?"  
71:015 Khan  See you not how Allah has created the seven heavens one above another,  
71:015 Maulana  See you not how Allah has created the seven heavens alike,  
71:015 Pickthtal  See ye not how Allah hath created seven heavens in harmony,  
71:015 Rashad  Do you not realize that GOD created seven universes in layers?  
71:015 Sarwar  "Have you not seen that God has created the seven heavens one above the other  
71:015 Sharfali  'Do you not see how Allah has created the seven heavens one above another,  
71:015 Yusufali  "See ye not how Allah has created the seven heavens one above another,  
71:016 Khan  And has made the moon a light therein, and made the sun a lamp?  
71:016 Maulana  And made the moon therein a light, and made the sun a lamp?  
71:016 Pickthtal  And hath made the moon a light therein, and made the sun a lamp?  
71:016 Rashad  He designed the moon therein to be a light, and placed the sun to be a lamp.  
71:016 Sarwar  "and placed therein the moon as a light and the sun as a torch.  
71:016 Sharfali  'And made the moon therein a light, and made the sun a lamp?  
71:016 Yusufali  "And made the moon a light in their midst, and made the sun as a (Glorious) Lamp?"  
71:017 Khan  And Allah has brought you forth from the (dust of) earth.  
71:017 Maulana  And Allah has caused you to grow out of the earth as a growth, 
71:017 Pickthtal  And Allah hath caused you to grow as a growth from the earth,  
71:017 Rashad  And GOD germinated you from the earth like plants.  
71:017 Sarwar  God made you grow from the earth.  
71:017 Sharfali  And Allah has made you grow out of the earth as a growth:
71:017 Yusufali  "And Allah has produced you from the earth growing (gradually),  
71:018 Khan  Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection)?  
71:018 Maulana  Then He returns you to it, then will He bring you forth a (new) bringing forth.  
71:018 Pickthtal  And afterward He maketh you return thereto, and He will bring you forth again, a (new) forthbringing.  
71:018 Rashad  Then He returns you to it, and He will surely bring you out.  
71:018 Sarwar  He will make you return to it and then take you out of it again.  
71:018 Sharfali  Then HE will cause you to return thereto, and HE will bring you forth a new bringing forth.  
71:018 Yusufali  "And in the End He will return you into the (earth), and raise you forth (again at the Resurrection)?  
71:019 Khan  And Allah has made for you the earth wide spread (an expanse).  
71:019 Maulana  And Allah has made the earth a wide expanse for you,  
71:019 Pickthtal  And Allah hath made the earth a wide expanse for you  
71:019 Rashad  GOD made the earth habitable for you.  
71:019 Sarwar  God has spread out the earth  
71:019 Sharfali  And indeed He has made for you the earth a wide expanse,  
71:019 Yusufali  "And Allah has made the earth for you as a carpet (spread out),  
71:020 Khan  That you may go about therein in broad roads.  
71:020 Maulana  That you may go along therein in spacious paths.  
71:020 Pickthtal  That ye may thread the valley-ways thereof.  
71:020 Rashad  That you may build roads therein.  
71:020 Sarwar  for you, so that you may walk along its wide roads"  
71:020 Sharfali  That you may go along therein in wide paths.  
71:020 Yusufali  "That ye may go about therein, in spacious roads."
71:021 Khan  "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but only loss.  
71:021 Maulana  Noah said: My Lord, surely they disobey me and follow him whose wealth and children have increased him in naught but loss,  
71:021 Pickthtal  Noah said: My Lord! Lo! they have disobeyed me and followed one whose wealth and children increase him in naught save ruin;  
71:021 Rashad  Noah said, 'My Lord, they disobeyed me, and followed those who were even more corrupted when blessed with money and children.  
71:021 Sarwar  Noah said, "Lord, they have disobeyed me and followed those whose wealth and children will only bring about destruction for them.  
71:021 Sharfali  Nuh said: My Lord! surely they have disobeyed me and followed him whose wealth and children have added to him nothing but loss.  
71:021 Yusufali  Then Noah said, 'My Lord, they have disobeyed me, and followed one whose wealth and children have only added to his loss.  
71:021 Yusufali  Noah said: "O my Lord! They have disobeyed me, but they follow (men) whose wealth and children give them no increase but only Loss.  

071:022 Khan  "And they have plotted a mighty plot.
071:022 Maulana  And they have planned a mighty plan.
071:022 Pickthall  And they have planned a mighty plot,
071:022 Rashad  "They schemed terrible schemes.
071:022 Sarwar  They have arrogantly plotted evil plans against me,
071:022 Shakir  And they have planned a very great plan.
071:022 Sherali  'And they planned a mighty plan.'
071:022 Yusufali  'And they have devised a tremendous Plot.
071:023 Khan  "And they have said: 'You shall not leave your gods, nor shall you leave Wadd, nor Suwa', nor Yaghuth, nor Ya'uq, nor Nasr (names of the idols);
071:023 Maulana  And they say: Forsake not your gods; nor forsake Wadd, nor Suwa', nor Yaghuth and Ya'uq and Nasr.
071:023 Pickthall  And they have said: Forsake not your gods. Forsake not Wadd, nor Suwa', nor Yaghuth and Ya'uq and Nasr.
071:023 Rashad  'They said, 'Do not abandon your gods. Do not abandon Wadd, Suwaa', Yaghoutha, Ya'ooq, and Nasr.'
071:023 Sarwar  and have said to each other, 'Do not give up your idols. Do not renounce Wadd, Suwa’. Yaghutha, Ya’uq and Nasr (names of certain idols).
071:023 Shakir  And they say: By no means leave your gods, nor leave Wadd, nor Suwa; nor Yaghus, and Yauq and Nasr.
071:023 Sherali  'And they say to one another 'Forsake not your gods, and forsake neither Wadd nor Suwâ, nor Yaghuth and Ya’uq and Nasr.'
071:023 Yusufali  'And they have said (to each other), 'Abandon not your gods: Abandon neither Wadd nor Suwa', neither Yağuth nor Ya’uq, nor Nasr';
071:024 Khan  "And indeed they have led many astray. And (O Allah): 'Grant no increase to the Zalimun (polytheists, wrong-doers, and disbelievers, etc.) save error.'"
071:024 Maulana  And indeed they have led many astray. And increase Thou the wrongdoers in naught but perdition.
071:024 Pickthall  And they have led many astray, and Thou increasest the wrong-doers in naught save error.
071:024 Rashad  'They have misled many. Therefore, let the wicked plunge deeper into loss.
071:024 Sarwar  They have misled many and the unjust will achieve nothing but more error’.
071:024 Shakir  And indeed they have led astray many, and do not increase the unjust in aught but error.
071:024 Sherali  'And they have led many astray; so increase Thou not the wrongdoers in aught but error.'
071:024 Yusufali  'They have already misled many; and grant Thou no increase to the wrong-doers but in straying (from their mark)."
071:025 Khan  Because of their sins they were drowned, then were made to enter the Fire, and they found none to help them instead of Allah.
071:025 Maulana  Because of their sins they were drowned, then made to enter Fire, so they found no helpers besides Allah.
071:025 Pickthall  Because of their sins they were drowned, then made to enter a Fire. And they found they had no helpers in place of Allah.
071:025 Rashad  Because of their sins they were drowned and assigned to the hellfire. They found no helpers to protect them from GOD.
071:025 Sarwar  Because of their sins, they were drowned and made to enter hell. They could find no one to help them besides God.
071:025 Shakir  Because of their wrongs they were drowned, then made to enter fire, so they did not find any helpers besides Allah.
071:025 Sherali  Because of their sins they were drowned and made to enter Fire. And they found no helpers for themselves against ALLAH.
071:025 Yusufali  Because of their sins they were drowned (in the flood), and were made to enter the Fire (of Punishment); and they found- in lieu of Allah- none to help them.
071:026 Khan  And Nuh (Noah) said: 'My Lord! Leave not one of the disbelievers on the earth!
071:026 Maulana  And Noah said: My Lord, leave not of the disbelievers any dweller on the land.
071:026 Pickthall  And Noah said: My Lord! Leave not one of the disbelievers in the land.
071:026 Rashad  Noah also said, "My Lord, do not leave a single disbeliever on earth.
071:026 Sarwar  Noah said, Lord, do not leave a single disbeliever on earth;
071:026 Shakir  And Nuh said: My Lord! leave not upon the land any dweller from among the unbelievers:
071:026 Sherali  And Noah said. 'My Lord, leave not of the disbelievers even one dweller in the land;
071:026 Yusufali  And Noah, said: "O my Lord! Leave not of the Unbelievers, a single one on earth!"
071:027 Khan  "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers."
071:027 Maulana  For if Thou leave them, they will lead astray Thy servants, and will not beget any but immortal, ungrateful ones.
071:027 Pickthall  If Thou shouldst leave them, they will mislead Thy slaves and will beget none save lewd ingrates.
071:027 Rashad  'For if you let them, they will only mislead your servants and give birth to nothing but wicked disbelievers.
071:027 Sarwar  if you do, they will mislead Your servants and will only give birth to ungrateful sinners.
071:027 Shakir  For surely if Thou leave them they will lead astray Thy servants, and will not beget any but immoral, ungrateful (children)
071:027 Sherali  'For, if thou dost leave them, they will only lead astray Thy servants and will beget none but sinners and disbelievers,
071:027 Yusufali  "For, if Thou dost leave (any of) them, they will but mislead Thy devotees, and they will breed none but wicked ungrateful ones.
071:028 Khan  "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the Zalimun (polytheists, wrong-doers, and disbelievers, etc.) grant You no increase but destruction!"
071:028 Maulana  My Lord, forgive me and my parents and him who enters my house believing, and the believing men and the believing women. And increase not the wrongdoers in aught but destruction!
071:028 Pickthall  My Lord! Forgive me and my parents and him who entereth my house believing, and believing men and believing women, and increase not the wrong-doers in aught save ruin.
071:028 Rashad  "My Lord, forgive me and my parents, and anyone who enters my house as a believer, and all the believing men and women. But do not give the disbelievers anything but annihilation."
071:028 Sarwar  Lord, forgive me, my parents, the believers who have entered my home and all believing men and women. Give nothing to the unjust but destruction.
071:028 Shakir  My Lord! forgive me and my parents and him who enters my house believing, and the believing men and the believing women; and do not increase the unjust in aught but destruction!
071:028 Sherali  'My Lord! forgive me and my parents, and him who enters my house as a believer, and the believing men and the believing women; and increase Thou not the wrongdoers in aught but in ruin.'
071:028 Yusufali  "O my Lord! Forgive me, my parents, all who enter my house in Faith, and (all) believing men and believing women: and to the wrong-doers grant Thou no increase but in perdition!"
2:000 Parallel English Quran


2:000 In the name of God, Most Gracious, Most Merciful

2:001 Section 1: Foreign Believers

2:001 Khan Say (O Muhammad SAW): 'It has been revealed to me that a group (from three to ten in number) of jinns listened (to this Qur'an). They said: 'Verily! We have heard a wonderful Recital (this Qur'an)!'

2:001 Maulana Say: It has been revealed to me that a party of the jinn listened, so they said: Surely we have heard a wonderful Qur'an,

2:001 Pickthtal Say (O Muhammad): It is revealed unto me that a company of the Jinn gave ear, and they said: Lo! we have heard a marvellous Qur'an,

2:001 Rashad Say, "I was inspired that a group of jinns listened, then said, 'We have heard a wonderful Quran.

2:001 Sarwar (Muhammad), say, 'It has been revealed to me that a party of jinn has listened (to the recitation) of the Quran and has told (their people), "We heard an amazing reading

2:001 Shakir Say: It has been revealed to me that a party of the jinn listened, and they said: Surely we have heard a wonderful Quran,

2:001 Sherali Say: 'It has been revealed to me that a company of the jinn listened to the Qur'an and they said: 'Truly, we have heard a wonderful Qur'an,

2:001 Yusufali Say: It has been revealed to me that a company of Jins listened (to the Qur'an). They said, 'We have really heard a wonderful Recital!'

2:002 Khan 'It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah).

2:002 Maulana Guiding to the right way -- so we believe in it. And we shall not set up any one with our Lord:

2:002 Pickthtal Which guideth unto righteousness, so we believe in it and we ascribe no partner unto our Lord.

2:002 Rashad " It guides to righteousness, and we have believed in it; we will never set up any idols beside our Lord.

2:002 Sarwar which guides people to the right path and we believe in it. We shall never consider anyone equal to our Lord:

2:002 Shakir Guiding to the right way, so we believe in it, and we will not set up any one with our Lord:

2:002 Sherali 'It guides to the right way; so we have believed in it, and we will not associate anyone with our Lord.

2:002 Yusufali 'It gives guidance to the Right, and we have believed therein: we shall not join (in worship) any (gods) with our Lord.

2:003 Khan 'And exalted be the Majesty of our Lord, He has taken neither a wife, nor a son (or offspring or children).

2:003 Maulana And He -- exalted be the majesty of our Lord! -- has not taken a consort, nor a son:

2:003 Pickthtal And (we believe) that He - exalted be the glory of our Lord! - hath taken neither wife nor son,

2:003 Rashad " The Most High is our only Lord. He never had a mate, nor a son.

2:003 Sarwar our Lord is too exalted to have either a wife or son.

2:003 Shakir And that He-- exalted be the majesty of our Lord-- has not taken a consort, nor a son:

2:003 Sherali 'The truth is that - exalted be the Majesty of our Lord - HE has taken unto Himself neither wife nor son,

2:003 Yusufali 'And Exalted is the Majesty of our Lord: He has taken neither a wife nor a son.

2:004 Khan 'And that the foolish among us [i.e. Iblis (Satan) or the polytheists amongst the jinns] used to utter against Allah that which was wrong and not right.

2:004 Pickthtal And that the foolish one among us used to speak concerning Allah an atrocious lie.

2:004 Rashad " It is the foolish among us who used to utter such nonsense about GOD.

2:004 Sarwar The dimwit one (the devil) among us has been telling confused lies about God.

2:004 Shakir And that the foolish amongst us used to forge extravagant things against Allah:

2:004 Sherali 'And that the foolish amongst us used to utter extravagant lies concerning ALLAH,

2:004 Yusufali 'There were some foolish ones among us, who used to utter extravagant lies against Allah;

2:005 Khan 'And verily, we thought that men and jinns would not utter a lie against Allah.

2:005 Maulana 'And lo! we had supposed that humankind and jinn would not speak a lie concerning Allah -

2:005 Pickthtal " We thought that neither the humans, nor the jinns, could possibly utter lies about GOD.

2:005 Rashad We thought that no man or jinn could ever tell lies about God.

2:005 Sarwar 'And that we thought that men and jinn did not utter a lie against Allah:

2:005 Shakir And that we thought men and jinn would never utter a lie concerning ALLAH,

2:005 Sherali 'But we do think that no man or spirit should say aught that untrue against Allah.

2:005 Yusufali 'And verily, there were men among mankind who took shelter with the masculine among the jinns, but they (jinns) increased them (mankind) in sin and disbelief.

2:006 Khan And persons from among men used to seek refuge with persons from among the jinn, so they increased them in evil doing:

2:006 Maulana And indeed (O Muhammad) individuals of humankind used to invoke the protection of individuals of the jinn, so that they increased them in revolt against Allah;

2:006 Pickthtal " Human beings used to seek power through jinn beings, but they only afflicted them with a lot of adversity.

2:006 Rashad 'Certain human beings sought refuge with certain jinn and this increased the rebelliousness of those jinn.

2:006 Sarwar And that persons from among men used to seek refuge with persons from among jinn, so they increased them in wrongdoing:

2:006 Sherali 'And, indeed, some men from among the common folk used to seek the protection of persons from among the jinn, and thus they increased the jinn in arrogation,

2:006 Yusufali 'True, there were some persons among mankind who took shelter with persons among the Jinns, but they increased them in folly.

2:007 Khan 'And they thought as you thought, that Allah will not send any Messenger (to mankind or jinns).

2:007 Maulana And they thought, as you think that Allah would not raise anyone:

2:007 Pickthtal And indeed they supposed, even as ye suppose, that Allah would not raise anyone (from the dead) -

2:007 Rashad " They thought, just like you thought, that GOD would not send another (messenger).

2:007 Sarwar Those people thought, like you, that God would never send down a Messenger.

2:007 Shakir And that they thought as you think, that Allah would not raise anyone:

2:007 Sherali 'And, indeed, they thought, even as you think that ALLAH would never raise any Messenger,

2:007 Yusufali 'And they (came to) think as ye thought, that Allah would not raise up any one (to Judgment).
And we have sought to reach the heaven; but found it filled with stern guards and flaming fires.

And we sought to reach heaven, but we found it filled with strong guards and flames.

(And the Jinn who had listened to the Qur'an said): We had sought the heaven but had found it filled with strong warders and meteors.

"We touched the heaven and found it filled with formidable guards and projectiles.

"We went near the heavens but found it to be full of strong guards and shooting flames.

And that we sought to reach heaven, but we found it filled with strong guards and flaming stars.

And we were induced into the secrets of heaven; but we found it filled with stern guards and flaming fires.

And verily, we used to sit there in stations, (to steal) a hearing, but any who listens now will find a flaming fire watching him in ambush.

And we used to sit in some of the sitting-places thereof to steal a hearing. But he who tries to listen now finds a flame lying in wait for him.

And we used to sit in some of its sitting-places to listen. But whose listening now finds a shooting star in ambush for him.

And we used, indeed, to sit there in (hidden) stations, to (steal) a hearing; but any who listen now will find a flaming fire watching him in ambush.

And we used to sit to this in the seats of the earth. But he who listens now finds a flame lying in wait for him.

And we sat in some of its seats to listen. But whoso listens now finds a flame in ambush for him.

And readily, we used to sit there in stations, to (steal) a hearing, but he who tries to listen now will find a flame lying in ambush for him.

And we used to sit in some of the sitting-places thereof to steal a hearing. But he who tries to listen now finds a flame lying in ambush for him.

And we used to sit to this in the seats of the earth. But he who listens now finds a flame lying in ambush for him.

And we used to sit in some of its seats to listen. But whose listening now finds a shooting star in ambush for him.

And we used, indeed, to sit there in (hidden) stations, to (steal) a hearing; but any who listen now will find a flaming fire watching him in ambush.

And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.

And we know not whether evil is meant for those who are on earth, or whether their Lord means to guide them to right conduct.

And we understand not whether ill is intended to those on earth, or whether their Lord (really) intends to guide them to right conduct.

There are among us some that are righteous, and some the contrary; we are groups each having a different way (religious sect, etc.).

And some of us are Muslims (who have submitted to Allah, after listening to this Qur'an), and of us some are Al-Qasidun (disbelievers those who have deviated from the Right Path). And whosoever has embraced Islam (i.e. has become a Muslim by submitting to Allah), then such have sought the Right Path.

And who among us have surrendered (to Allah) and there are among us some who are unjust. And whoso hath surrendered to Allah, such have taken the right path purposefully.

And that we know not whether evil is intended for those who are on earth, or whether their Lord intends to bestow guidance upon them, and some the contrary: we are sects following different paths.

And we know not whether evil is intended for those who are on earth, or whether their Lord intends to bestow guidance upon them, and some the contrary: we are sects following different paths.

And we know not whether evil is intended for those who are on earth, or whether their Lord intends to bestow guidance upon them, and some the contrary: we are sects following different paths.

And we know that we cannot escape (from the punishment of) Allah in the earth, nor can we escape (from the punishment) by flight.

And you who have followed a wrong way, shall say: We were only following the Guidance, and we knew not that it was from Allah. And know we not whether evil is intended for the habitants of Earth, or whether their Lord means to guide them to right conduct.

And we know that we cannot escape from Allah in the earth, nor can we escape by flight.

And we know that when we heard the guidance, we believed therein, and whosoever believes in his Lord shall have no fear, whether evil is intended for those on earth or whether their Lord means to guide them to right conduct.

And we know that when we heard the guidance, we believed therein; and any who believes in his Lord has no fear, either of a short (account) or of any injustice.

And we know not whether evil is intended for those who are on earth, or whether their Lord intends to bestow guidance upon them, and some the contrary: we are sects following different paths.

And we know that when we heard the guidance, we believed therein; and any who believes in his Lord has no fear, either of a short (account) or of any injustice.

And we know that we cannot escape from Allah in the earth, nor can we escape by flight.

And we knew full well that we can never run away from GOD on Earth; we can never run away and escape.

And whosoever has submitted to Allah, then such have sought the Right Path.

And when we heard the guidance, we knew that there is no escape from Allah in the earth, nor can we escape by flight.

And that when we heard the guidance, we believed in it; so whoever believes in his Lord, he should neither fear loss nor being overtaken (by disgrace):

And we are sects following different ways; and we know not whether evil is intended for those on earth, or whether their Lord intends to guide them to right conduct.

And that we know that we cannot escape Allah in the earth, nor can we escape Him by flight;

And when we heard the guidance, we believed in it; and all who believe in his Lord have no fear, whether evil is intended for the habitants of Earth, or whether their Lord means to guide them to right conduct.

And when we heard the guidance, we believed in it; and any who believes in his Lord has no fear, whether evil is intended for the habitants of Earth, or whether their Lord means to guide them to right conduct.

And when we heard the guidance, we believed in it; and all who believe in his Lord have no fear, whether evil is intended for the habitants of Earth, or whether their Lord means to guide them to right conduct.

And when we heard the guidance, we believed in it; and all who believe in his Lord have no fear, whether evil is intended for the habitants of Earth, or whether their Lord means to guide them to right conduct.

And when we heard the guidance, we believed in it; and all who believe in his Lord have no fear, whether evil is intended for the habitants of Earth, or whether their Lord means to guide them to right conduct.

And when we heard the guidance, we believed in it; and all who believe in his Lord have no fear, whether evil is intended for the habitants of Earth, or whether their Lord means to guide them to right conduct.

And when we heard the guidance, we believed in it; and all who believe in his Lord have no fear, whether evil is intended for the habitants of Earth, or whether their Lord means to guide them to right conduct.

And when we heard the guidance, we believed in it; and all who believe in his Lord have no fear, whether evil is intended for the habitants of Earth, or whether their Lord means to guide them to right conduct.

And when we heard the guidance, we believed in it; and all who believe in his Lord have no fear, whether evil is intended for the habitants of Earth, or whether their Lord means to guide them to right conduct.

And when we heard the guidance, we believed in it; and all who believe in his Lord have no fear, whether evil is intended for the habitants of Earth, or whether their Lord means to guide them to right conduct.

And when we heard the guidance, we believed in it; and all who believe in his Lord have no fear, whether evil is intended for the habitants of Earth, or whether their Lord means to guide them to right conduct.
072:015 
072:015 Khan
And as for the Qasitun (disbelievers who deviated from the Right Path), they shall be firewood for Hell, 
072:015 Maulana
And as to deviators, they are fuel of hell; 
072:015 Pickthad
And as for those who are unjust, they are firewood for hell. 
072:015 Rashad
As for the compromisers, they will be fuel for Gehenna. 
072:015 Sarwar
However, the deviators from the Truth will be the fuel for hell". 
072:015 Shakir
And as to the deviators, they are fuel of hell; 
072:015 Sherali
And those who deviate from the right course, they are the fuel of Hell. 
072:015 Yusufali
But those who swerve, - they are (but) fuel for Hell-fire".
072:016 
072:016 Khan
If they (non-Muslims) had believed in Allah, and went on the Right Way (i.e. Islam) We should surely have bestowed on them water (rain) in abundance. 
072:016 Maulana
And if they keep to the (right) way, We would certainly give them to drink of abundant water, 
072:016 Pickthad
If they (the idolaters) tread the right path, We shall give them to drink of water in abundance 
072:016 Rashad
If they remain on the right path, we will bless them with abundant water. 
072:016 Sarwar
Had they (jinn and mankind) remained steadfast in their religion (Islam), We would certainly have given them abundant water to drink 
072:016 Shakir
And that if they should keep to the (right) way, We would certainly give them to drink of abundant water, 
072:016 Sherali
And if the Meccan disbelievers keep to the right path, WE shall, certainly, provide them with abundant water to drink, 
072:016 Yusufali
(And Allah's Message is): 'If they (the Pagans) had (only) remained on the (right) Way, We should certainly have bestowed on them Rain in abundance. 
072:017 
072:017 Khan
That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'an, and practice not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell). 
072:017 Maulana
So that We may try them thereby. And whoever turns away from the reminder of his Lord, He will make him enter into an afflictive chastisement: 
072:017 Pickthad
That We may test them thereby, and whoso turneth away from the remembrance of his Lord; He will thrust him into ever-growing torment. 
072:017 Rashad
We will surely test them all. As for him who disregards the message of his Lord, He will direct him to ever increasing retribution. 
072:017 Sarwar
as a trial for them. God will make those who disregard the guidance from their Lord suffer increasing torment. 
072:017 Shakir
So that We might try them with respect to it; and whoever turns aside from the reminder of his Lord, He will make him enter into an afflictive chastisement: 
072:017 Sherali
That WE may try them thereby. And whoso turns away from the remembrance of his Lord - HE will drive him into an over-whelmingly severe punishment. 
072:017 Yusufali
'That We might try them by that (means). But if any turns away from the remembrance of his Lord, He will cause him to undergo a severe Penalty. 
072:018 
072:018 Khan
And the mosques are for Allah (Alone), so invoke not anyone along with Allah. 
072:018 Maulana
And the mosques are Allah's, so call not upon any one with Allah: 
072:018 Pickthad
And the places of worship are only for Allah, so pray not unto anyone along with Allah. 
072:018 Rashad
The places of worship belong to GOD; do not call on anyone else beside GOD. 
072:018 Sarwar
All the parts of the body to be placed on the ground during prostration belong to God. Do not prostrate before anyone other than Him. 
072:018 Shakir
And that the mosques are Allah's, therefore call not upon any one with Allah: 
072:018 Sherali
And all places of worship belong to ALLAH; so call not on anyone beside ALLAH. 
072:018 Yusufali
"And the places of worship are for Allah (alone): So invoke not any one along with Allah; 
072:019 
072:019 Khan
(And it has been revealed to me that) When the slave of Allah (Muhammad SAW) stood up invoking (his Lord Allah) in prayer to Him they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation). 
072:019 Maulana
And when the Servant of Allah stood up praying to Him, they well-nigh crowded him (to death). 
072:019 Pickthad
And when the slave of Allah stood up in prayer to Him, they crowded on him, almost stifling. 
072:019 Rashad
When GOD's servant advocated Him alone, almost all of them banded together to oppose him. 
072:019 Sarwar
When the servant of God (Muhammad) preached (his message) the jinn would all crowd around him. 
072:019 Shakir
And that when the servant of Allah stood up calling upon Him, they well-nigh crowded him (to death). 
072:019 Sherali
And when the slave of Allah stood up praying to HIM, they crowd upon him, well-nigh stifling him to death. 
072:019 Yusufali
"Yet when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd." 
072:020 
072:020 Khan
Section 2: Protection of Revelation 
072:020 Maulana
Say (O Muhammad SAW): "I invoke only my Lord (Allah Alone), and I associate none as partners along with Him."
072:020 Pickthad
Say: (unto them, O Muhammad): I pray unto Allah only, and ascribe unto Him no partner. 
072:020 Rashad
Say, "I worship only my Lord; I never set up any idols beside Him."
072:020 Sarwar
(Muhammad), say, "I worship only my Lord and do not consider anyone equal to Him."
072:020 Shakir
Say: I only call upon my Lord, and I do not associate any one with Him. 
072:020 Sherali
Say, 'I pray to my Lord only, and I associate no one with HIM. 
072:020 Yusufali
Say: 'I do no more than invoke my Lord, and I join not with Him any (false god)."
072:021 
072:021 Khan
Say: "It is not in my power to cause you harm, or to bring you to the Right Path."
072:021 Maulana
Say: I control not evil nor good for you. 
072:021 Pickthad
Say: Lo! I control not hurt nor benefit for you. 
072:021 Rashad
Say, "I possess no power to harm you, nor to guide you."
072:021 Sarwar
Say, "I do not possess any power to harm or benefit you". 
072:021 Shakir
Say: I do not control for you evil or good. 
072:021 Sherali
Say, I have no power to do you either harm or good.
072:021 Yusufali
Say: 'It is not in my power to cause you harm, or to bring you to right conduct."
072:022 Khan Say (O Muhammad SAW): "None can protect me from Allah's punishment (if I were to disobey Him), nor should I find refuge except in Him.

072:022 Maulana Say: None can protect me against Allah, nor can I find any refuge besides Him.

072:022 Pickthtal Say: Lo! no one can protect me from Allah, nor can I find any refuge beside Him.

072:022 Rashad Say, "No one can protect me from GOD, nor can I find any other refuge beside Him.

072:022 Sarwar Say, "No one can protect me from God, nor can I find any place of refuge but with him.

072:022 Shafii Say: Surely no one can protect me against Allah, nor can I find besides Him any place of refuge.

072:022 Sherali Say, 'Surely, none can protect me against the punishment of ALLAH, nor can I find any place of refuge beside HIM.'

072:022 Yusufali Say: "No one can deliver me from Allah (If I were to disobey Him), nor should I find refuge except in Him,

072:023 Khan "(Mine is) but conveyance (of the truth) from Allah and His Messages (of Islamic Monotheism), and whosoever disobeys Allah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever."

072:023 Maulana (Mine is naught) but to deliver (the command) of Allah and His messages. And whoever disobeys Allah and His Messenger, surely for him is the Fire of hell, to abide therein for ages,

072:023 Pickthtal (Mine is) but conveyance (of the Truth) from Allah, and His messages; and whoso disobeyeth Allah and His messenger, lo! his is fire of hell, wherein such dwell for ever,

072:023 Rashad "I deliver GOD's proclamations and messages." Those who disobey GOD and His messenger incur the fire of Hell, wherein they abide forever.

072:023 Sarwar My only (means of protection) is to convey the message of God. Whoever disobeys God and His Messenger will go to hell, wherein he will live forever.

072:023 Shafii (It is) only a delivering (of communications) from Allah and His messages; and whoever disobeys Allah and His Messenger surely he shall have the fire of hell to abide therein for a long time.

072:023 Sherali 'My responsibility is only to convey what is revealed to me from ALLAH and HIS Messages.' And those who disobey ALLAH and HIS Messenger, surely, for them is the Fire of Hell, wherein they will abide for a long period.

072:023 Yusufali "Unless I proclaim what I receive from Allah and His Messages: for any that disobey Allah and His Messenger,- for them is Hell: they shall dwell therein for ever."

072:024 Khan Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

072:024 Maulana Till when they see that which they are promised, they will know who is weaker in helpers and less in numbers.

072:024 Pickthtal Till (the day) when they shall behold that which they are promised (they may doubt); but then they will know (for certain) who is weaker in allies and less in multitude.

072:024 Rashad Once they see what is awaiting them, they will find out who is really weaker in power, and fewer in number.

072:024 Sarwar (On the Day of Judgment) when the disbelievers witness that with which they have been threatened, they will then know whose helpers are weaker and fewer in number.

072:024 Shafii Until when they see what they are threatened with, then shall they know who is weaker in helpers and fewer in number.

072:024 Sherali They will continue to disbelieve until they see that which they are promised, but soon they will know who is weaker in helpers and fewer in numbers.

072:024 Yusufali At length, when they see (with their own eyes) that which they are promised,—then will they know who it is that is weakest in (his) helper and least important in point of numbers.

072:025 Khan Say (O Muhammad SAW): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term.

072:025 Maulana Say: I know not whether that which you are promised is nigh or if my Lord will appoint for it a distant term.

072:025 Pickthtal Say (O Muhammad, unto the disbelievers): I know not whether that which ye are promised is nigh, or if my Lord hath set a distant term for it.

072:025 Rashad Say: "I do not know if what is promised to you will happen soon, or if my Lord will delay it for awhile."

072:025 Sarwar (Muhammad), say, "I do not know whether that with which you have been threatened is close by or whether my Lord will prolong the time of its coming.

072:025 Shafii Say: I do not know whether that with which you are threatened be nigh or whether my Lord will appoint for it a term:

072:025 Sherali Say, 'I know not whether that which you are promised is nigh, or whether my Lord has fixed for it a distant term.'

072:025 Yusufali Say: 'I know not whether the (Punishment) which ye are promised is near, or whether my Lord will appoint for it a distant term.

072:026 Khan "(He Alone) the All-Knower of the Gha\'ib (unseen), and He reveals to none His Gha\'ib (unseen)."

072:026 Maulana The Knower of the unseen, so He makes His secrets known to none

072:026 Pickthtal (He is) the Knower of the Unseen, and He revealeth unto none His secret,

072:026 Rashad He is the Knower of the future; He does not reveal the future to anyone.

072:026 Sarwar He knows the unseen and He does not allow anyone to know His secrets except those of His Messengers whom He chooses.

072:026 Shafii The Knower of the unseen! so He does not reveal His secrets to any,

072:026 Sherali HE is the Knower of the unseen; and HE reveals not HIS secrets to anyone,

072:026 Yusufali "He (alone) knows the Unseen, nor does He make any one acquainted with His Mysteries,-

072:027 Khan Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.

072:027 Maulana Except a messenger whom He chooses. For surely He makes a guard to go before him and after him,

072:027 Pickthtal Save unto every messenger whom He hath chosen, and then He maketh a guard to go before him and a guard behind him

072:027 Rashad Only to a messenger that He chooses. For surely He makes a guard to march before him and after him,

072:027 Sarwar He causes angelic guards to march before and after him.

072:027 Shafii Except to him whom He chooses as a messenger; for surely He makes a guard to march before him and after him,

072:027 Sherali Except to a Messenger of HIS whom HE chooses. And then HE causes an escort of guarding angels to go before him and behind him,

072:027 Yusufali "Except a messenger whom He has chosen: then He makes a band of watchers march before him and behind him,
072:028 Parallel English Quran

072:028 Khan (He (Allah) protects them (the Messengers)), till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allah), And He (Allah) surrounds all that which is with them, and He (Allah) keeps count of all things (i.e. He knows the exact number of everything).

072:028 Maulana That He may know that they have truly delivered the messages of their Lord; and He encompasses what is with them, and He keeps account of all things.

072:028 Pickthal That He may know that they have indeed conveyed the messages of their Lord; and He encompasses what is with them, and He keeps account of all things.

072:028 Rashad This is to ascertain that they have delivered the messages of their Lord. He is fully aware of what they have. He has counted the numbers of all things.

072:028 Shakir So that He may know that they have truly delivered the messages of their Lord, and He encompasses what is with them and He records the number of all things.

072:028 Sherali That HE may know that HIS Messengers have delivered the Messages of their Lord. And HE encompasses all that is with them and HE keeps count of all things.

072:028 Yusufali "That He may know that they have (truly) brought and delivered the Messages of their Lord: and He surrounds (all the mysteries) that are with them, and takes account of every single thing.

072:044 Maulana And the foolish among us used to forge extravagant lies against Allah:


073:000 In the name of God, Most Gracious, Most Merciful

073:001 Section 1: The Prophet enjoined to pray

073:001 Khan O you wrapped in garments (i.e. Prophet Muhammad SAW)!

073:001 Maulana O thou covering thyself up!

073:001 Pickthal O thou wrapped up in thy raiment!

073:001 Rashad O Meditate during the night, except rarely.

073:001 Sarwar O you, who have wrapped yourself up with a mantle,

073:001 Shakir O you who have wrapped up in your garments!

073:001 Sherali O thou wrapped up in thy mantle,

073:001 Yusufali O thou folded in garments!

073:002 Khan Stand (to pray) all night, except a little.

073:002 Maulana Rise to pray by night except a little,

073:002 Pickthal Keep vigil the night long, save a little -

073:002 Rashad Meditate during the night, except rarely.

073:002 Sarwar (Worship Him) for more or less than half of the night

073:002 Shakir Rise to pray in the night except a little,

073:002 Sherali Stand up in Prayer at night except a small portion thereof -

073:002 Yusufali Stand (to prayer) by night, but not all night,-

073:003 Khan Half of it, or a little less than that,

073:003 Maulana Half of it, or lessen it a little,

073:003 Pickthal A half thereof, or abate a little thereof

073:003 Rashad Half of it, or a little less.

073:003 Sarwar (Worship Him) for more or less than half of the night

073:003 Shakir Half of it, or lessen it a little,

073:003 Sherali Half of it, or reduce from it a little,

073:003 Yusufali Half of it,- or a little less,

073:004 Khan Or a little more; and recite the Qur'an (aloud) in a slow, (pleasant tone and) style.

073:004 Maulana Or add to it, and recite the Qur'an in a leisurely manner.

073:004 Pickthal Or add (a little) thereto - and chant the Qur'an in measure,

073:004 Rashad Or a little more. And read the Quran from cover to cover.

073:004 Sarwar and recite the Quran in a distinct tone;

073:004 Shakir Or add to it, and recite the Quran as it ought to be recited.

073:004 Sherali Or, add to it a little - and recite the Qur'an a good recital.

073:004 Yusufali Or a little more; and recite the Qur'an in slow, measured rhythmic tones.

073:005 Khan Verily, We shall send down to you a weighty Word (i.e. obligations, legal laws, etc.),

073:005 Maulana Surely We shall charge thee with a weighty word.

073:005 Pickthal For we shall charge thee with a word of weight.

073:005 Rashad We will give you a heavy message.

073:005 Sarwar We are about to reveal to you a mighty word.

073:005 Shakir Surely We will make to light upon you a weighty Word.

073:005 Sherali Verily, WE are about to charge thee with a weighty Word.

073:005 Yusufali Soon shall We send down to thee a weighty Message.
073:006  Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing (the soul), and most suitable for (understanding) the Word (of Allah).

073:006  The rising by night is surely the firmest way to tread and most effective in speech.

073:006  Lo! the vigil of the night is (a time) when impression is more keen and speech more certain.

073:006  The meditation at night is more effective, and more righteous.

073:006  Prayer at night leaves the strongest impression on one's soul and the words spoken are more consistent.

073:006  Surely the rising by night is the firmest way to tread and the best corrective of speech.

073:006  Verily, getting up at night for Prayer is the most potent means of subduing the self and most effective in speech.

073:006  Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise).

073:007  Verily, there is for you by day prolonged occupation with ordinary duties,

073:007  Truly thou hast by day prolonged occupation.

073:007  Lo! thou hast by day a chain of business.

073:007  You have a lot of time during the day for other matters.

073:007  During the day, you are preoccupied with many activities.

073:007  Surely you have in the day time a long occupation.

073:007  Thou hast, indeed, during the day a long chain of engagements.

073:007  True, there is for thee by day prolonged occupation with ordinary duties:

073:008  And remember the Name of your Lord and devote yourself to Him with a complete devotion.

073:008  And remember the name of thy Lord and devote thyself to Him with (complete) devotion.

073:008  So remember the name of thy Lord and devote thyself with a complete devotion -

073:008  You shall contermorate the name of your Lord, to come ever closer and closer to Him.

073:008  Glorify the Name of your Lord, the Lord of the eastern and western regions, with due sincerity.

073:008  And remember the name of thy Lord and devote thyself to Him with (exclusive) devotion.

073:008  So remember the name of thy Lord and devote thyself to HIM with full devotion.

073:008  But keep in remembrance the name of thy Lord and devote thyself to Him whole-heartedly.

073:009  (He Alone is) the Lord of the east and the west, La ilaha illa Huwa (none has the right to be worshipped but He). So take Him Alone as Wakil (Disposer of your affairs).

073:009  The Lord of the East and the West -- there is no God but He -- so take Him for Protector.

073:009  Lord of the East and the West; there is no Allah save Him; so choose thou Him alone for thy defender -

073:009  Lord of the east and the west; there is no other god beside Him. You should choose Him as your advocate.

073:009  He is the only Lord, so choose Him as your guardian.

073:009  The Lord of the East and the West-- there is no god but He-- therefore take Him for a protector.

073:009  HE is the Lord of the East and the West; there is no god but HE; so take him for thy Guardian.

073:009  (He is) Lord of the East and the West: there is no god but He: take Him therefore for (thy) Disposer of Affairs.

073:010  And be patient (O Muhammad SAW) with what they say, and keep away from them in a good way.

073:010  And bear patiently what they say and forsake them with a becoming withdrawal.

073:010  And bear with patience what they utter, and part from them with a fair leave-taking.

073:010  And remain steadfast in the face of their utterances, and disregard them in a nice manner.

073:010  Bear patiently whatever they say, do not yield to them and keep on preaching decently to them.

073:010  And bear patiently what they say and avoid them with a becoming avoidance.

073:010  And bear patiently all that they say; and withdraw from them in a decent manner.

073:010  And have patience with what they say, and leave them with noble (dignity).

073:011  And leave Me Alone to deal with the beliers (those who deny My Verses, etc.), and those who are in possession of good things of life. And give them respite for a little while.

073:011  And leave Me and the deniers, possessors of plenty, and respite them a little.

073:011  Leave Me to deal with the deniers, lords of ease and comfort (in this life); and give them a little time.

073:011  Leave Me and the deniers, possessors of plenty, and respite them a little.

073:011  Leave Me and the rejecters (those who deny My Verses, etc.), and those who are in possession of good things of life; and give them respite for a little while.

073:012  Verily, with Us are fetters (to bind them), and a raging Fire.

073:012  Surely with Us are heavy fetters and a flaming Fire.

073:012  Lo! with Us are heavy fetters and a raging fire.

073:012  We have severe punishments, and Hell.

073:012  We have prepared for them flammings, flaming fire.

073:012  Surely with Us are heavy fetters and a flaming fire.

073:012  With Us are Fetters (to bind them), and a Fire (to burn them),

073:013  And a food that chokes, and a painful torment.

073:013  And food that chokes and a painful chastisement.

073:013  And food which choaketh (the partaker), and a painful doom

073:013  Food that can hardly be swallowed, and painful retribution.

073:013  food which chookes (them), and a painful torment.

073:013  And food that chokes and a painful punishment,

073:013  And food that chokes, and a painful punishment -

073:013  And a Food that chokes, and a Penalty Grievous.
073:014 Maulana On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out and flowing down.

073:014 Pickthal On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out and flowing down.

073:014 Rashad On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out and flowing down.

073:015 Khan Verily, We have sent to you (O men) a Messenger (Muhammad SAW) to be a witness over you, as We did send a Messenger [Musa (Moses)] to Fir'aun (Pharaoh).

073:015 Maulana Surely We have sent to you a Messenger, a witness against you, as We sent a messenger to Pharaoh.

073:015 Pickthal Lo! We have sent unto you a messenger as witness against you, even as We sent unto Pharaoh a messenger.

073:015 Rashad We have sent to you a messenger, just as we sent to Pharaoh a messenger.

073:015 Sarwar We have sent you a Messenger, who will witness your deeds, just as We sent a Messenger to the Pharaoh.

073:015 Sherali Verily, WE have sent to you a Messenger, who is a witness over you, even as WE sent a Messenger to Pharaoh;

073:016 Yusufali We have sent to you, (O men!) a messenger, to be a witness concerning you, even as We sent a messenger to Pharaoh.

073:016 Khan But Fir'awn (Pharaoh) disobeyed the Messenger [Musa (Moses)], so We seized him with a severe punishment.

073:016 Maulana But Pharaoh disobeyed the messenger, so We seized him with a violent grip.

073:016 Pickthal But Pharaoh rebelled against the messenger, whereupon We seized him with no gentle grip.

073:016 Rashad However, the Pharaoh disobeyed the Messenger and We seized him with a severe retribution.

073:016 Sherali But Fir'on (Pharaoh) disobeyed the messenger, so We laid on him a violent hold.

073:016 Yusufali But Pharaoh disobeyed the messenger; so We seized him with a terrible seizing.

073:017 Rashad Then, how can you avoid the punishment, if you disbelieve, on a Day that will make the children grey-haired (i.e. the Day of Resurrection)?

073:017 Sherali How, then, if you disbelieve, will you be able to protect yourselves from the hardships of the day which would even turn children grey-haired?

073:017 Yusufali Then how shall ye, if ye deny (Allah), guard yourselves against a Day that will make children hoary-headed?

073:018 Khan Whereon the sky will be cleft asunder? His Promise is certainly to be accomplished.

073:018 Maulana The heaven being rent asunder thereby. His promise is ever fulfilled.

073:018 Pickthal The very heaven being then rent asunder. His promise is to be fulfilled.

073:018 Rashad The heaven will shatter therefrom. His promise is true.

073:019 Maulana Verily, this is an admonition, therefore whosoever will, let him take a Path to His Lord!

073:019 Pickthal Lo! This is a Reminder. Let him who will, then, choose a way unto his Lord.

073:019 Rashad This is a reminder; whoever wills, let him choose the path to his Lord.

073:019 Sherali Sure, this is a reminder, then let him, who will take the way to his Lord.

073:019 Yusufali Verily this is an Admonition: therefore, whoso will, let him take a (straight) path to his Lord!
Section 2: Prayer enjoined on Muslims

Verily, your Lord knows that you do stand (to pray at night) a little less than two-thirds of the night, or half the night, or a third of the night, and so do a party of those with you, and Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'an as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allah's Bounty; yet others fighting in Allah's Cause. So recite as much of the Qur'an as may be easy (for you), and perform As-Salat (Iqamat-as- Salat) and give Zakat, and lend to Allah a goodly loan, and whatever good you send beforehand for yourselves, (i.e. Nawafil non-obligatory acts of worship: prayers, charity, fasting, Hajj and 'Umrah, etc.), you will certainly find it with Allah, better and greater in reward. And seek Forgiveness of Allah. Verily, Allah is Oft-Forgiving, Most-Merciful.

Your Lord knows indeed that thou passest in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, as do a party of those with thee. And Allah measures the night and the day. He knows that (all of) you are not able to do it, so He has turned to you (mercifully); so read of the Qur'an that which is easy for you. He knows that there are sick among you, and others who travel in the land seeking of Allah's bounty, and others who fight in Allah's way. So read as much of it as is easy (for you), and keep up prayer and pay the poor-rate and offer to Allah a goodly fight. And whatever of good you send on beforehand for yourselves, you will find it with Allah -- that is best and greatest in reward. And ask forgiveness of Allah. Surely Allah is Forgiving, Merciful.

Lo! thy Lord knoweth how thou keepest vigil sometimes nearly two-thirds of the night, or (sometimes) half or a third thereof, as do a party of those with thee. Allah measureth the night and the day. He knoweth that (all of) you are unable to do it, so He has turned to you (mercifully); so read of the Qur'an that which is easy for you. He knoweth that there are sick folk among you, while others travel in the land in search of Allah's bounty, and others (still) are fighting for the cause of Allah. So recite of it that which is easy (for you), and establish worship and pay the poor-rate, and (so) lend unto Allah a goodly loan. Whatever good ye send before you for your souls, ye will find it with Allah, better and greater in the recompense. And seek forgiveness of Allah. Lo! Allah is Forgiving, Merciful.

Your Lord knows that you meditate during two-thirds of the night, or half of it, or one-third of it, and so do some of those who believed with you. GOD has designed the night and the day, and He knows that you cannot always do this. He has pardoned you. Instead, you shall read what you can of the Quran. He knows that some of you may be ill, others may be traveling in pursuit of GOD's provisions, and others may be striving in the cause of GOD. You shall read what you can of it, and observe the contact prayers (Salat), give the obligatory charity (Zakat), and lend GOD a loan of righteousness. Whatever good you send ahead on behalf of your souls, you will find it at GOD far better and generously rewarded. And implore GOD for forgiveness. GOD is Forgiver, Most Merciful.

Your Lord knows that you and a group of those who are with you get up for prayer sometimes for less than two-thirds of the night, sometimes half and sometimes one-third of it. GOD determines the duration of the night and day. He knew that it would be hard for you to keep an exact account of the timing of the night prayers, so He turned to you with forgiveness. Thus, recite from the Quran as much as possible. He knew that there are sick folk among you, while others travel in the land seeking of Allah's bounty, and others (still) are fighting for the cause of Allah. Thus, recite from the Quran as much as possible, be steadfast in prayer, pay the zakat and give virtuous loans to GOD. Whatever good deeds you save for the next life, you will certainly find them with GOD. This is the best investment, and for this you will find the greatest reward. Ask forgiveness from God. God is All-Forgiving and All-merciful.

Surely your Lord knows that you pass in prayer nearly two-thirds of the night, and (sometimes) half of it, and (sometimes) a third of it, and (also) a party of those with you; and Allah measures the night and the day. He knows that you are not able to do it, so He has turned to you (mercifully), therefore read what is easy of the Quran. He knows that there must be among you sick, and others who travel in the land seeking of the bounty of Allah, and others who fight in Allah's way, therefore read as much of it as is easy (to you), and keep up prayer and pay the poor-rate and offer to Allah a goodly gift, and whatever of good you send on beforehand for yourselves, you will find it with Allah; that is best and greatest in reward; that is God's gift, and others who fight in Allah's way, therefore read what is easy of the Quran. He knows that some of you would be sick, others would travel in the land to seek God's favors, and still others would fight for the cause of God. Thus, recite from the Quran as much as possible, be steadfast in prayer, pay the zakat and give virtuous loans to God. Whatever good deeds you save for the next life, you will certainly find them with God. This is the best investment, and for this you will find the greatest reward. Ask forgiveness from God. God is All-Forgiving and All-merciful.

Surely, thy Lord knows that thou standest up praying for nearly two-thirds of the night, and sometimes half or a third thereof and also a party of those who are with thee. And ALLAH determines the measure of the night and the day, HE knows that you cannot calculate the time accurately, so HE has turned to you in mercy. Recite, then, as much of the Qur'an as is easy for you. HE knows that there will be some among you who may be sick, and others who may travel in the land seeking of the bounty of ALLAH, and others who fight in Allah's way, therefore read as much of it as is easy (to you), and keep up prayer and pay the poor-rate and offer to ALLAH a goodly gift, and whatever of good you send on beforehand for yourselves, you will find it with ALLAH; that is best and greatest in reward; that is God's gift, and others who fight in Allah's way, therefore read what is easy of the Quran. He knows that some of you would be sick, others would travel in the land to seek God's favors, and still others would fight for the cause of God. Thus, recite from the Quran as much as possible, be steadfast in prayer, pay the zakat and give virtuous loans to God. Whatever good deeds you save for the next life, you will certainly find them with God. This is the best investment, and for this you will find the greatest reward. Ask forgiveness from God. God is All-Forgiving and All-merciful.

The Lord doth know that thou standest forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee. But Allah doth appoint night and day in due measure He knoweth that ye count it not, and turneth unto you in mercy. Recite, then, as much of the Qur'an as is easy for you. HE knows that there will be some among you who may be sick, others who may travel in the land seeking of the bounty of ALLAH, and others who fight in Allah's way, therefore read as much of it as is easy (to you), and keep up prayer and pay the poor-rate and offer to ALLAH a goodly gift, and whatever of good you send on beforehand for yourselves, you will find it with ALLAH; that is best and greatest in reward; that is God's gift, and others who fight in Allah's way, therefore read what is easy of the Quran. He knows that some of you would be sick, others would travel in the land to seek God's favors, and still others would fight for the cause of God. Thus, recite from the Quran as much as possible, be steadfast in prayer, pay the zakat and give virtuous loans to God. Whatever good deeds you save for the next life, you will certainly find them with God. This is the best investment, and for this you will find the greatest reward. Ask forgiveness from God. God is All-Forgiving and All-merciful.
074:002 Khan  Arise and warn!
074:002 Maulana  Arise and warn,
074:002 Pickthal  Arise and warn!
074:002 Rashad  Come out and warn.
074:002 Sarwar  stand up, deliver your warning,
074:002 Shakir  Arise and warn,
074:002 Sherali  Arise and warn,
074:002 Yusufali  Arise and deliver thy warning!
074:003 Khan  And your Lord (Allah) magnify!
074:003 Maulana  And thy Lord do magnify,
074:003 Pickthal  Thy Lord magnify,
074:003 Rashad  Extol your Lord.
074:003 Sarwar  proclaim the greatness of your Lord,
074:003 Shakir  And thy Lord do magnify,
074:003 Sherali  And thy Lord do thou magnify,
074:003 Yusufali  And thy Lord do thou magnify!
074:004 Khan  And your garments purify!
074:004 Maulana  and thy garments do purify,
074:004 Pickthal  Thy raiment purify,
074:004 Rashad  Purify your garment.
074:004 Sarwar  cleanse your clothes,
074:004 Shakir  And your garments do purify,
074:004 Sherali  And thy clothes do thou purify,
074:004 Yusufali  And thy garments keep free from stain!
074:005 Khan  And keep away from Ar-Rujz (the idols)!
074:005 Maulana  And uncleanness do shun,
074:005 Pickthal  Pollution shun!
074:005 Rashad  Forsake what is wrong.
074:005 Sarwar  stay away from sins
074:005 Shakir  And uncleanness do shun,
074:005 Sherali  And uncleanliness do thou shun,
074:005 Yusufali  And all abomination shun!
074:006 Khan  And give not a thing in order to have more (or consider not your deeds of Allah's obedience as a favour to Allah).
074:006 Maulana  And do no favour seeking gain,
074:006 Pickthal  And show not favour, seeking wordly gain!
074:006 Rashad  Be content with your lot.
074:006 Sarwar  and do not think that by doing such deeds, you have done a great favor to God.
074:006 Shakir  And bestow not favors that you may receive again with increase,
074:006 Sherali  And bestow not favours seeking to get more in return,
074:006 Yusufali  Nor expect, in giving, any increase (for thyself)!
074:007 Khan  And be patient for the sake of your Lord (i.e. perform your duty to Allah)!
074:007 Maulana  And for the sake of thy Lord, be patient.
074:007 Pickthal  For the sake of thy Lord, be patient!
074:007 Rashad  Steadfastly commemorate your Lord.
074:007 Sarwar  Exercise patience to please your Lord,
074:007 Shakir  And for the sake of your Lord, be patient.
074:007 Sherali  And for the sake of thy Lord do thou endure trials patiently.
074:007 Yusufali  But, for thy Lord's (Cause), be patient and constant!
074:008 Khan  Then, when the Trumpet is sounded (i.e. its second blowing); 
074:008 Maulana  For when the trumpet is sounded, 
074:008 Pickthal  For when the trumpet shall sound, 
074:008 Rashad  Then, when the horn is blown. 
074:008 Sarwar  When the trumpet is sounded,
074:008 Shakir  For when the trumpet is sounded, 
074:008 Sherali  And when the trumpet is sounded, 
074:008 Yusufali  Finally, when the Trumpet is sounded,
074:009 Khan  Truly, that Day will be a Hard Day.
074:009 Maulana  That will be -- that day -- difficult day,
074:009 Pickthal  Surely that day will be a day of anguish,
074:009 Rashad  That will be a difficult day.
074:009 Sarwar  it will be a hard day
074:009 Shakir  That, at that time, shall be a difficult day,
074:009 Sherali  That day will be a hard day,
074:009 Yusufali  That will be- that Day - a Day of Distress,-
074:010 Khan  Far from easy for the disbelievers.
074:010 Maulana  For the disbelievers, anything but easy.
074:010 Pickthel  Not of ease, for disbelievers.
074:010 Rashad  For the disbelievers, not easy.
074:010 Sarwar  and for the disbelievers, in particular, it will not be at all easy.
074:010 Shakir  For the unbelievers, anything but easy.
074:010 Sherali  For the disbelievers it will not be easy.
074:010 Yusufali  Far from easy for those without Faith.

074:011 Khan  Leave Me Alone (to deal) with whom I created Alone (without any means, i.e. Al-Walid bin Al-Mughirah Al-Makhzumi)!
074:011 Maulana  Leave Me alone with him whom I created,
074:011 Pickthel  Leave Me to deal with him whom I created lonely,
074:011 Rashad  Leave to Me the one, whom I have created all by Myself,
074:011 Sarwar  Leave Me and him whom I created alone,
074:011 Sherali  Leave ME alone to deal with him whom I created.
074:011 Yusufali  Leave Me alone, (to deal) with the (creature) whom I created (bare and) alone!-

074:012 Khan  And then granted him resources in abundance.
074:012 Maulana  And gave him vast riches,
074:012 Pickthel  And then bestowed upon him ample means,
074:012 Rashad  I provided him with lots of money.
074:012 Sarwar  and whom I have granted abundant wealth
074:012 Shakir  And give him vast riches,
074:012 Sherali  And I gave him abundant wealth,
074:012 Yusufali  To whom I granted resources in abundance,

074:013 Khan  And children to be by his side!
074:013 Maulana  And sons dwelling in his presence,
074:013 Pickthel  And sons abiding in his presence
074:013 Rashad  And children to behold.
074:013 Sarwar  and children living in his presence,
074:013 Shakir  And sons dwelling in his presence,
074:013 Sherali  And sons, dwelling in his presence,
074:013 Yusufali  To whom I granted resources in abundance,

074:014 Khan  And made life smooth and comfortable for him!
074:014 Maulana  And made matters easy for him,
074:014 Pickthel  And made (life) smooth for him.
074:014 Rashad  I made everything easy for him.
074:014 Sarwar  whose life I have made run smoothly
074:014 Shakir  And I adjusted affairs for him adjustably;
074:014 Sherali  And equipped him with all necessary things,
074:014 Yusufali  To whom I made (life) smooth and comfortable!

074:015 Khan  After all that he desires that I should give more;
074:015 Maulana  And yet he desires that I should give more!
074:015 Pickthel  Yet he desireth that I should give more.
074:015 Rashad  Yet, he is greedy for more.
074:015 Sarwar  and who still desires more.
074:015 Shakir  And yet he desires that I should add more!
074:015 Sherali  Yet he desires that I should give him more.
074:015 Yusufali  Yet he greedy-that I should add (yet more);-

074:016 Khan  Nay! Verily, he has been stubborn and opposing Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.).
074:016 Maulana  By no means! Surely he is inimical to Our messages.
074:016 Pickthel  Nay! For lo! he hath been stubborn to Our revelations.
074:016 Rashad  He stubbornly refused to accept these proofs.
074:016 Sarwar  Never will he receive more. He has been hostile to Our revelations.
074:016 Shakir  By no means! surely he offers opposition to Our communications.
074:016 Sherali  Certainly not! for he was stubbornly opposed to Our Signs.
074:016 Yusufali  By no means! For to Our Signs he has been refractory!

074:017 Khan  I shall oblige him to (climb a slippery mountain in the Hell-fire called As-Sa'ud, or to) face a severe torment!
074:017 Maulana  I will make a distressing punishment overtake him.
074:017 Pickthel  On him I shall impose a fearful doom.
074:017 Rashad  I will increasingly punish him.
074:017 Sarwar  We shall make him suffer the torment of hell without relief.
074:017 Shakir  I will make a distressing punishment overtake him.
074:017 Sherali  I shall inflict on him an increasingly overwhelming torment.
074:017 Yusufali  Soon will I visit him with a mount of calamities!
074:018  Verily, he thought and plotted;
074:018  Surely he reflected and determined,
074:018  For he reflected, then decided.
074:018  He planned and plotted.
074:018  Surely he reflected and guessed,
074:018  For he reflected and calculated!
074:018  For he thought and he plotted:-
074:019  So let him be cursed! How he plotted!
074:019  But may he be destroyed how he determined!
074:019  (Self-)destroyed is he, how he planned!
074:019  Miserable is what he decided.
074:019  Ruin seize him! how he calculated!
074:019  And woe to him! How he plotted!
074:020  Then he be cursed, how he plotted!
074:020  Again, may he be destroyed how he determined!
074:020  Again (self-)destroyed is he, how he planned!-
074:020  Miserable indeed is what he decided.
074:020  May he be condemned again for his schemes!
074:020  May he be cursed how he plotted;
074:020  Ruin seize him again ! how he calculated !
074:020  Yea, Woe to him; How he plotted!-
074:021  Then he thought;
074:021  Then he looked,
074:021  Then looked he,
074:021  He looked.
074:021  He looked around,
074:021  Then he looked,
074:021  Then he looked around him,
074:021  Then he looked round;
074:022  Then he frowned and he looked in a bad tempered way;
074:022  Then frowned he and showed displeasure.
074:022  He frowned and whined.
074:022  frowned and scowled,
074:022  Then he frowned and scowled,
074:022  Then he frowned and scowled;
074:023  Then he turned back and was proud;
074:023  Then turned back and was big with pride,
074:023  Then turned he away in pride
074:023  Then he turned away arrogantly.
074:023  then turned back, and swelling-up with pride,
074:023  Then he turned back and was big with pride,
074:023  Then he turned away and was disdainful,
074:023  Then he turned back and was haughty;
074:024  Then he said: "This is nothing but magic from that of old;
074:024  Then said: This is naught but magic from an old!
074:024  And said: This is naught else than magic from of old;
074:024  He said, "This is but clever magic!
074:024  said, "This (the Quran) is nothing but magic, inherited from ancient magicians.
074:024  Then he said: This is naught but enchantment, narrated (from others);
074:024  And said, 'This is nothing but magic handed down;
074:024  Then said he: "This is nothing but magic, derived from of old;
074:025  "This is nothing but the word of a human being!"
074:025  This is naught but the word of a mortal!
074:025  This is naught else than speech of mortal man.
074:025  "This is human made."
074:025  These are only words from a mere mortal".
074:025  This is naught but the word of a mortal.
074:025  "This is nothing but the word of a man.
074:025  "This is nothing but the word of a mortal!"
074:026 Khan  I will cast him into Hell-fire
074:026 Maulana I will cast him into hell.
074:026 Pickthal Him shall I fling unto the burning.
074:026 Rashad I will commit him to retribution.
074:026 Sarwar I shall make him suffer the torment of hell.
074:026 Shakir I will cast him into hell.
074:026 Sherali Soon shall I cast him into the fire of Hell.
074:026 Yusufali Soon will I cast him into Hell-Fire!
074:027 Khan And what will make you know exactly what Hell-fire is?
074:027 Maulana And what will make thee realize what hell is?
074:027 Pickthal - Ah, what will convey unto thee what that burning is! -
074:027 Rashad What retribution!
074:027 Sarwar Would that you really knew what hell is!
074:027 Shakir And what will make you realize what hell is?
074:027 Sherali And what will make thee know what Hell-fire is?
074:027 Yusufali And what will explain to thee what Hell-Fire is?
074:028 Khan It spares not (any sinner), nor does it leave (anything unburnt)!
074:028 Maulana It leaves naught, and spares naught.
074:028 Pickthal It leaveth naught; it spareth naught
074:028 Rashad Thorough and comprehensive.
074:028 Sarwar It leaves and spares no one and nothing.
074:028 Shakir It leaves naught nor does it spare aught.
074:028 Sherali It spares not and it leaves naught.
074:028 Yusufali Naught doth it permit to endure, and naught doth it leave alone!-
074:029 Khan Burning the skins!
074:029 Maulana It scorches the mortal.
074:029 Pickthal It shrivelleth the man.
074:029 Rashad Obvious to all the people.
074:029 Sarwar It scorches people's skin
074:029 Shakir It scorches the mortal.
074:029 Sherali It scorches the face.
074:029 Yusufali Darkening and changing the colour of man!
074:030 Khan Over it are nineteen (angels as guardians and keepers of Hell),
074:030 Maulana Over it are nineteen.
074:030 Pickthal Above it are nineteen.
074:030 Rashad Over it is nineteen.
074:030 Sarwar and it has nineteen angelic keepers.
074:030 Shakir Over it are nineteen.
074:030 Sherali Over it are nineteen angels.
074:030 Yusufali Over it are Nineteen.
And by the Dawn as it shineth forth,
And the daybreak when it shines;
by the brightening dawn,
And the mo

And by the dawn when it shineth forth,
And the dawn when it shines!
And by the dawn when it brightens,

And by the Night as it retreateth,
And by the n

And by the Night as it passes.

Nay, verily: By the Moon,
Nay; I swear by the moon,
Absolutely, (I swear) by the moon.
Nay, by the moon!
Nay, and by the moon,
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Nay, by the moon,
Verily, it (Hell, or their denial of the Prophet Muhammad SAW, or the Day of Resurrection) is but one of the greatest calamities.

Surely it is one of the gravest (misfortunes),

Lo! this is one of the greatest (portents)

This is but one of the mighty (portents),

A warning to mankind,

A warning to mortals,

As a warning unto men,

A warning to the human race.

A warning to man,

A warning to mankind,-

To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by commiting sins),

To him among you who will go forward or will remain behind.

To him of you who will advance or hang back.

Unto him of you who will advance or regress.

For those among you who wish to advance, or regress.

whether one steps forward to embrace the faith or one turns away from it.

To him among you who wishes to go forward or remain behind.

It is a warning for mankind

A warning for mortals,

A warning to mankind,

A warning to mankind,-

Every person is a pledge for what he has earned,

Every soul is held in pledge for what it earns,

Every soul is a pledge for its own deeds;

Every soul is trapped by its sins.

Every soul will be in captivity for its deeds

Every soul is pledged for what it has earned;

Every soul will be (held) in pledge for its deeds.

Except those on the Right, (i.e. the pious true believers of Islamic Monotheism);

Except the people of the right hand.

Except for those on the right.

except the people of the right hand

Except the people of the right hand,

Except those on the right hand.

Except the Companions of the Right Hand.

In Gardens (Paradise) they will ask one another,

In Gardens, they ask one another,

In gardens they will ask one another

While in Paradise, they will ask.

who will be in Paradise

In gardens, they shall ask each other

They will be in Gardens enquiring

(They will be) in Gardens (of Delight): they will question each other,

About Al-Mujrimun (polytheists, criminals, disbelievers, etc.), (And they will say to them):

About the guilty:

Concerning the guilty:

About the guilty;

and will ask of the criminals,

About the guilty;

From the guilty ones,

And (ask) of the Sinners:

"What has caused you to enter Hell?"

"What has brought you into hell?"

"What hath brought you to this burning?"

"What brought you to this retribution?"

"what led you into hell?".

What has brought you into hell?

What has brought you into Hell?
They will say: "We were not of those who used to offer their Salat (prayers);

They will say: We were not of those who prayed;

They will say, "We did not observe the contact prayers (Salat);

They will reply, "We did not pray,

They shall say: We were not of those who prayed;

They will say, `We were not of those who offered Prayer,

They shall say: We were not of those who prayed;

They did not feed the poor,

"Nor did we feed the wretched.

"We did not feed the poor.

nor did we feed the destitute.

And we used not to feed the poor;

"Nor were we of those who fed the indigent;

"And we used to talk falsehood (all that which Allah hated) with vain talkers.

And we indulged in vain talk with vain talkers;

We used to wade (in vain dispute) with (all) waders,

"We blundered with the blunderers.

We indulged and persisted in useless disputes,

And we used to enter into vain discourse with those who entered into vain discourses.

`And we indulged in idle talk with those who indulge therein.

"But we used to talk vanities with vain talkers;

"And we called the day of Judgment a lie;

And we indulged in vain talk with vain talkers;

We used to deny the Day of Judgment,

and rejected the Day of Judgment

And we used to call the day of judgment a lie;

And we continued to deny the Day of Judgment,

And we used to deny the Day of Judgment,

Till the inevitable overtook us.

The mediation of no mediators will avail them then.

The intercession of the intercessors will never help them.

So the intercession of intercessors will not avail them.

Then will no intercession of (any) intercessors profit them.

Then what is wrong with them (i.e. the disbelievers) that they turn away from (receiving) admonition?

Then what is the matter with them, that they turn away from the Reminder.

Why now turn they away from the Admonishment,

Why are they so averse to this reminder?

If such will be the Day of Judgment, what is the matter with them? Why do they run away from guidance,

What is then the matter with them, that they turn away from the admonition

What is then the matter with them that they are turning away from the Exhortation,

Then what is the matter with them that they turn away from admonition?-
Fleeing from a hunter, or a lion, or a beast of prey.

Nay, everyone of them desires that he should be given pages spread out (coming from Allah with a writing that Islam is the right religion, and Muhammad SAW has come with the truth from Allah the Lord of the heavens and earth, etc.).

Nay, every one of them desires that he should be given open pages (from Allah).

Does each one of them want to receive the scripture personally?

Is it that everyone of them wants to receive a heavenly book addressed to him personally?

That had fled from a lion?

running away from a lion?.

Fleeing from a lion?

Nay, every man among them desires to be given an open Book.

Forsooth, each one of them wants to be given scrolls (of revelation) spread out!

Nay! But they fear not the Hereafter (from Allah's punishment).

By no means! But they fear not the hereafter.

Nay, verily. They fear not the Hereafter.

Indeed, they do not fear the Hereafter.

This will certainly never be the case! In fact, they are not afraid of the Day of Judgment.

Nay! but they do not fear the hereafter.

This cannot be! Verily, they fear not the Hereafter.

Nay, this surely is an admonition:

So whosoever will (let him read it), and receive admonition (from it)!

So whoever pleases may mind it.

So whosoever will may heed.

For those who wish to take heed.

Let anyone who seeks guidance do so.

So whosoever pleases may mind it.

Let him, then, who will, remember it.

Let any who will, keep it in remembrance!

And they will not receive admonition unless Allah wills; He (Allah) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any Ilah (God) along with Him, and He is the One Who forgives (sins).

And they will not mind unless Allah please. He is Worthy that duty should be kept to Him and Worthy to forgive.

And they will not heed unless Allah willeth (it). He is the fount of fear. He is the fount of Mercy.

They cannot take heed against GOD's will. He is the source of righteousness; He is the source of forgiveness.

No one will seek guidance unless God wills it. He alone is worthy of being feared; and He is the Source of Forgiveness.

And they will not mind unless Allah please. He is worthy to be feared and worthy to forgive.

And they will not remember unless ALLAH so pleases. HE alone is worthy to be feared and HE alone is worthy to forgive.

But none will keep it in remembrance except as Allah wills: He is the Lord of Righteousness, and the Lord of Forgiveness.

In the name of God, Most Gracious, Most Merciful

I swear by the Day of Resurrection;

Nay, I swear by the day of resurrection!

I swear by the Day of Resurrection;

I swear by the Day of Resurrection.

Nay! I swear by the day of resurrection.

I swear by the Day of Resurrection.

I do call to witness the Resurrection Day;
And I swear by the self-reproaching person (a believer).

Nay, I swear by the accusing soul (that this Scripture is true).

And I swear by the blaming soul.

And by the self accusing soul (that you will certainly be resurrected).

Nay! I swear by the self-accusing soul.

And I do call to witness the self-reproaching spirit: (Eschew Evil).

Does man (a disbeliever) think that We shall not assemble his bones?

Does man think that We shall not gather his bones?

Thinketh man that We shall not assemble his bones?

Does the human being think that we will not reconstruct his bones?

Do men think that We shall never be able to assemble their bones?.

Does man think that WE shall not assemble his bones?

Does man think that We cannot assemble his bones?

Yea, We are Able to put together in perfect order the tips of his fingers.

Yea, verily. We are Able to restore his very fingers!

Yes indeed; we are able to reconstruct his finger tip.

We certainly have the power to restore them even the very tips of their finger.

Yea! We are able to make complete his very finger-tips.

Nay, We are able to put together in perfect order the very tips of his fingers.

Nay! (Man denies Resurrection and Reckoning. So) he desires to continue committing sins.

Nay, man desires to go on doing evil in front of him.

But man would fain deny what is before him.

But the human being tends to believe only what he sees in front of him.

In fact, people want to have eternal life in this world.

But man desires to give the lie to what is before him.

But man desires to continue to send forth evil deeds in front of him.

But man wishes to do wrong (even) in the time in front of him.

He asks: "When will be this Day of Resurrection?"

He asketh: When will be this Day of Resurrection?

He doubts the Day of Resurrection!

He asks, "When will be the Day of Judgment?".

He inquires 'When will be the Day of Resurrection?'

He questions: "When is the Day of Resurrection?"

So, when the sight shall be dazed,

So when the sight is confounded

Once the vision is sharpened.

When the eye is bewildered,

When the sight becomes dazed,

When the eye is dazzled.

At length, when the sight is dazed,

And the moon will be eclipsed,

And the moon becomes dark,

And the moon is eclipsed

And the moon is eclipsed.

And the moon is eclipsed.

And the moon becomes dark,

And the moon is eclipsed,

And the moon is buried in darkness.

And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light, etc.)

And the sun and the moon are brought together --

And sun and moon are united.

And the sun and the moon crash into one another.

And the sun and the moon are brought together,

And the sun and the moon are brought together,

And the sun and moon are joined together.-
075:010 075:010 Maulana  Man will say on that day: Whither to flee?
075:010 075:010 Pickthtal  On that day man will cry: Whither to flee?
075:010 075:010 Rashad  The human being will say on that day, "Where is the escape?"
075:010 075:010 Sarwar  people will say, "Is there anywhere to run away?"
075:010 075:010 Shakir  Man shall say on that day: Whither to fly to?
075:010 075:010 Sherali  On that day man will say, 'Whither to flee?'
075:010 075:010 Yusufali  That day will Man say: "Where is the refuge?"

075:011 075:011 Khan  No! There is no refuge!
075:011 075:011 Maulana  No! There is no refuge!
075:011 075:011 Pickthtal  Alas! No refuge!
075:011 075:011 Rashad  Absolutely, there is no escape.
075:011 075:011 Sarwar  Certainly not! There will be no place of refuge.
075:011 075:011 Shakir  By no means! there shall be no place of refuge!
075:011 075:011 Sherali  Not at all; there is no refuge!
075:011 075:011 Yusufali  By no means! No place of safety!

075:012 075:012 Khan  Unto your Lord (Alone) will be the place of rest that Day.
075:012 075:012 Maulana  With thy Lord on that day is the place of rest.
075:012 075:012 Pickthtal  Unto thy Lord is the recourse that day.
075:012 075:012 Rashad  To your Lord, on that day, is the final destiny.
075:012 075:012 Sarwar  The only place of refuge will be with God.
075:012 075:012 Shakir  With your Lord alone shall on that day be the place of rest.
075:012 075:012 Sherali  With thy Lord alone will be the place of rest that day.
075:012 075:012 Yusufali  Before thy Lord (alone), that Day will be the place of rest.

075:013 075:013 Khan  On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions).
075:013 075:013 Maulana  Man will that day be informed of what he sent before and what he put off.
075:013 075:013 Pickthtal  On that day man is told the tale of that which he hath sent before and left behind.
075:013 075:013 Rashad  The human being will be informed, on that day, of everything he did to advance himself, and everything he did to regress himself.
075:013 075:013 Sarwar  On that day, people will be informed of all that they had done and all that they were supposed to do.
075:013 075:013 Shakir  Man shall on that day be informed of what he sent before and (what he) put off.
075:013 075:013 Sherali  On that day will man be informed of that which he has sent forward and of that which he has left behind.
075:013 075:013 Yusufali  That Day will Man be told (all) that he put forward, and all that he put back.

075:014 075:014 Khan  Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds].
075:014 075:014 Maulana  Nay, man is evidence against himself.
075:014 075:014 Pickthtal  Oh, but man is a telling witness against himself,
075:014 075:014 Rashad  The human being will be his own judge.
075:014 075:014 Sarwar  In fact, people are well-aware of their own soul
075:014 075:014 Shakir  Nay! man is evidence against himself,
075:014 075:014 Sherali  In truth man is a witness against himself,
075:014 075:014 Yusufali  Nay, man will be evidence against himself,

075:015 075:015 Khan  Though he may put forth his excuses (to cover his evil deeds).
075:015 075:015 Maulana  Though he put up excuses.
075:015 075:015 Pickthtal  Although he tender his excuses.
075:015 075:015 Rashad  No excuses will be accepted.
075:015 075:015 Sarwar  even though they make excuses.
075:015 075:015 Shakir  Though he puts forth his excuses.
075:015 075:015 Sherali  Even though he puts forward his excuses.
075:015 075:015 Yusufali  Even though he were to put up his excuses.

075:016 075:016 Khan  Move not your tongue concerning (the Qur’an, O Muhammad SAW) to make haste therewith.
075:016 075:016 Maulana  Move not thy tongue therewith to make haste with it.
075:016 075:016 Pickthtal  Stir not thy tongue herewith to hasten it.
075:016 075:016 Rashad  Do not move your tongue to hasten it.
075:016 075:016 Sarwar  (Muhammad), do not move your tongue too quickly to recite the Quran.
075:016 075:016 Shakir  Do not move your tongue with it to make haste with it.
075:016 075:016 Sherali  Move not thy tongue, O Prophet, with the revelation of the Qur’an that thou mayest hasten to preserve it.
075:016 075:016 Yusufali  Move not thy tongue concerning the (Qur'an) to make haste therewith.

075:017 075:017 Khan  It is for Us to collect it and to give you (O Muhammad SAW) the ability to recite it (the Qur'an),
075:017 075:017 Maulana  Surely on Us rests the collecting of it and the reciting of it.
075:017 075:017 Pickthtal  Lo! upon Us (resteth) the putting together thereof and the reading thereof.
075:017 075:017 Rashad  It is we who will collect it into Quran.
075:017 075:017 Sarwar  We shall be responsible for its collection and its recitation.
075:017 075:017 Shakir  Surely on Us (devolves) the collecting of it and the reciting of it.
075:017 075:017 Sherali  Surely, upon US rests its collection and its recital.
075:017 075:017 Yusufali  It is for Us to collect it and to promulgate it:
And when We have recited it to you [O Muhammad SAW through Jibrael (Gabriel)], then follow you its (the Qur'an's) recitation.

So when We recite it, follow thou the reading;

Once we recite it, you shall follow such a Quran.

Therefore when We have recited it, follow its recitation.

So when We recite it, then follow thou its recital.

But when We have promulgated it, follow thou its recital (as promulgated):

Then it is for Us (Allah) to make it clear to you,

Again on Us rests the explaining of it.

Then lo! upon Us (resteth) the explanation thereof.

Then it is we who will explain it.

We shall be responsible for its explanation.

Again on Us (devolves) the explaining of it.

Then upon US rests the expounding thereof.

Nay more, it is for Us to explain it (and make it clear):

Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but (you men) love the present life of this world,

Nay, but you love the present life,

Nay, but ye do love the fleeting Now.

Indeed, you love this fleeting life.

Human beings certainly do not want to pay much attention to the Quran. In fact, they love the worldly life.

Hearken !  you love the present life;

Nay, (ye men!) but ye love the fleeting life,

Some faces that Day shall be Nadirah (shining and radiant).

(Some) faces that day will be bright,

That day will faces be resplendent,

Some faces, on that day, will be happy.

On the Day of Judgment some faces will be bright,

(Some) faces on that day shall be bright,

Some faces on that day will be radiant,

Some faces, that Day, will beam (in brightness and beauty);

Looking at their Lord (Allah);

Looking to their Lord.

Looking toward their Lord;

Looking at their Lord.

Looking forward to receiving mercy from their Lord.

Looking to their Lord.

Looking eagerly towards their Lord;

Looking towards their Lord;

And some faces, that Day, will be Basirah (dark, gloomy, frowning, and sad),

And (other) faces that day will be gloomy,

And that day will other faces be despondent,

Other faces will be, on that day, miserable.

Others will be despondent,

And (other) faces on that day shall be gloomy,

And some faces on that day will be dismal,

And some faces, that Day, will be sad and dismal,

Thinking that some calamity was about to fall on them;

Knowing that a great disaster will be made to befall them.

Thou wilt know that some great disaster is about to fall on them.

Expecting the worst.

certain of facing a great calamity.

Knowing that there will be made to befall them some great calamity.

Knowing that a back-breaking calamity will befall them.

In the thought that some back-breaking calamity was about to be inflicted on them;
075:026 Khan  Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit),
075:026 Maulana  Nay, when it comes up to the throat,
075:026 Pickthtal  Nay, but when the life cometh up to the throat
075:026 Rashad  Indeed, when (the soul) reaches the throat.
075:026 Sarwar  Some people, certainly, do not believe in it, but when a person's soul reaches up to his throat
075:026 Shakir  Nay! When it comes up to the throat,
075:026 Sherali  Hearken! when the soul of the dying man comes up to the throat,
075:026 Yusufali  Yea, when (the soul) reaches to the collar-bone (in its exit),
075:027 Khan  And it will be said: "Who can cure him and save him from death?"
075:027 Maulana  And it is said: Who will ascend (with it)?
075:027 Pickthtal  And men say: Where is the wizard (who can save him now)?
075:027 Rashad  And it is ordered: "Let go!"
075:027 Sarwar  and the angels say, "Who will take away his soul,
075:027 Shakir  And it is said: Who will be a magician?
075:027 Sherali  And it is said, "Who is the Wizard to save him?"
075:027 Yusufali  And there will be a cry, "Who is a magician (to restore him)?"
075:028 Khan  And he (the dying person) will conclude that it was (the time) of departing (death);
075:028 Maulana  And he is sure that it is the parting;
075:028 Pickthtal  And he knoweth that it is the parting;
075:028 Rashad  He knows it is the end.
075:028 Sarwar  (the angels of mercy or the angels of wrath,)” then, he will realize that it is time to leave this world.
075:028 Shakir  And he is sure that it is the (hour of) parting
075:028 Sherali  And he is sure that it is the parting;
075:028 Yusufali  And he will conclude that it was (the Time) of Parting;
075:029 Khan  And leg will be joined with another leg (shrouded)
075:029 Maulana  To thy Lord on that day is the driving.
075:029 Pickthtal  Unto thy Lord that day will be the driving.
075:029 Rashad  To your Lord, on that day, is the summoning.
075:029 Sarwar  that will be the time to be driven to one's Lord.
075:029 Shakir  To your Lord on that day shall be the driving.
075:029 Sherali  Unto thy Lord that day will be the driving.
075:029 Yusufali  That Day the Drive will be (all) to thy Lord!
075:030 Khan  So he (the disbeliever) neither believed (in this Qur'an, in the Message of Muhammad SAW) nor prayed!
075:030 Maulana  For he neither trusted, nor prayed.
075:030 Pickthtal  For he observed neither the charity, nor the contact prayers (Salat).
075:030 Rashad  The human being does not want to believe the Truth, nor does he want to pray.
075:030 Sarwar  So he did not accept the truth, nor did he pray.
075:030 Shakir  For, he neither accepted the Truth nor observed Prayer;
075:030 Yusufali  So he gave nothing in charity, nor did he pray!.
075:032 Khan  But on the contrary, he believed (this Qur'an and the Message of Muhammad SAW) and turned away!
075:032 Maulana  But denied and turned back,
075:032 Pickthtal  But he denied and flouted.
075:032 Rashad  But he disbelieved and turned away.
075:032 Sarwar  He rejects the faith, turns away
075:032 Shakir  But called the truth a lie and turned back,
075:032 Sherali  But he rejected the Truth and turned his back on it;
075:032 Yusufali  But on the contrary, he rejected Truth and turned away!
075:033 Khan  Then he walked in full pride to his family admiring himself!
075:033 Maulana  Then he went to his people in haughtiness.
075:033 Pickthtal  Then went he to his folk with glee.
075:033 Rashad  With his family, he acted arrogantly.
075:033 Sarwar  and haughtily goes to his people.
075:033 Shakir  Then he went to his followers, walking away in haughtiness.
075:033 Sherali  Then he went to kinsfolk, strutting along in pride.
075:033 Yusufali  Then did he stalk to his family in full conceit!
075:034 Khan  Woe to you [O man (disbeliever)]! And then (again) woe to you!
075:034 Maulana  Nearer to thee and nearer,
075:034 Pickthtal  Nearer unto thee and nearer,
075:034 Rashad  You have deserved this.
075:034 Sarwar  Woe to you! Woe to you!
075:034 Shakir  Nearer to you (is destruction) and nearer,
075:034 Sherali  Woe unto thee! and woe again!
075:034 Yusufali  Woe to thee, (O men!), yea, woe!
075:035 Khan  Again, woe to you [O man (disbeliever)]! And then (again) woe to you!
075:035 Maulana  Again, nearer to thee and nearer (is woe),
075:035 Pickthtal  Again nearer unto thee and nearer (is the doom),
075:035 Rashad  Indeed, you have deserved this.
075:035 Sarwar  For you, the human being of such behavior, will certainly deserve it.
075:035 Shakir  Again (consider how) nearer to you and nearer.
075:035 Sherali  Then woe unto thee! and woe again!
075:035 Yusufali  Again, Woe to thee, (O men!), yea, woe!
075:036 Khan  Does man think that he will be left Suda [neglected without being punished or rewarded for the obligatory duties enjoined by his Lord (Allah) on him]?
075:036 Maulana  Does man think that he will be left aimless?
075:036 Pickthtal  Thinketh man that he is to be left aimless?
075:036 Rashad  Does the human being think that he will go to nothing?
075:036 Sarwar  Was he not turned into a clot of blood? God then formed him and gave him proper shape.
075:036 Shakir  Does he then not have the power to bring the dead back to life?.
075:036 Sherali  Does man think that he is to be left alone without purpose?
075:036 Yusufali  Does man think that he will be left uncontrolled, (without purpose)?
075:037 Khan  Was he not a Nutfah (mixed male and female discharge of semen) poured forth?
075:037 Maulana  Was he not a small life-germ in sperm emitted?
075:037 Pickthtal  Was he not a drop of fluid which gushed forth?
075:037 Rashad  Was he not a drop of ejected semen?
075:037 Sarwar  Was he not once just a drop of discharged sperm.
075:037 Shakir  Was he not a small seed in the seminal elements,
075:037 Sherali  Then HE made of him a pair; the male and female.
075:037 Yusufali  Then did he become a leech-like clot; then did (Allah) make and fashioned (him) in due proportion.
075:038 Khan  Then he became an Alaq (a clot); then (Allah) shaped and fashioned (him) in due proportion.
075:038 Maulana  Then he was a clot; so He created (him), then made (him) perfect.
075:038 Pickthtal  Then he became a clot; then (Allah) shaped and fashioned
075:038 Rashad  Then He created an embryo out of it!
075:038 Sarwar  Was he not turned into a clot of blood? God then formed him and gave him proper shape.
075:038 Shakir  Then he was a clot of blood, so He created (him) then made (him) perfect.
075:038 Sherali  Then HE made of him a pair; the male and female.
075:038 Yusufali  Then did he become a leech-like clot; then did (Allah) make and fashioned (him) in due proportion.
075:039 Khan  And made him in two sexes, male and female.
075:039 Maulana  Then He made of him two kinds, the male and the female.
075:039 Pickthtal  And made of him a pair, the male and female.
075:039 Rashad  He made it into male or female!
075:039 Sarwar  From the human being, God made males and females in pairs.
075:039 Shakir  Then He made of him two kinds, the male and the female.
075:039 Sherali  Then HE made of him a pair; the male and female.
075:039 Yusufali  And of him He made two sexes, male and female.
075:040 Khan  Is not He (Allah Who does that), Able to give life to the dead? (Yes! He is Able to do all things).
075:040 Maulana  Is not He powerful to give life to the dead?
075:040 Pickthtal  Is not He (Who doeth so) Able to bring the dead to life?
075:040 Rashad  Is He then unable to revive the dead?
075:040 Sarwar  Does He then not have the power to bring the dead back to life?.
075:040 Shakir  Is not He able to give life to the dead?
075:040 Sherali  Has not such a one the power to raise the dead to life?
075:040 Yusufali  Has not He, (the same), the power to give life to the dead?
Chapter 76: Al-Insan (Man)

Surely We have created man from a small life-giving substance. We made him a hearer and a seer.

Verily We created Man from drops of mixed semen (discharge of man and woman), in order to try him, so We made him hearer, seer.

For the Rejecters we have prepared chains, yokes, and a blazing Fire.

We prepared the disbelievers chains and shackles and a burning Fire.

The virtuous ones will drink from a cup containing camphor.

As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur.

Verily We created Man from a drop of thickened fluid to test him; so We make him hearing, knowing.

Surely We have prepared for the disbelievers chains, shackles, and flaming fire.

We prepared chains, shackles, and a burning Hell.

The virtuous ones will drink from a cup containing camphor.

Surely We have prepared for the unbaptized, chains and shackles and a burning Fire.

Verily, WE have prepared for the disbelievers chains and iron-collars and blazing Fire.

For the Rejecters we have prepared chains, yokes, and a blazing Fire.

Lo! We create man from a drop of thickened fluid to test him; so We make him hearing, knowing.

Surely We have created man from a liquid mixture, from two parents, in order to test him. Thus, we made him a hearer and a seer.

The virtuous shall drink of a cup, tempered with camphor.

Lo! the righteous shall drink of a cup whereof the mixture is camphor.

Surely We have created man from a small life-giving substance: We mean to try him, so We have made him a hearer and a seer.

As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur, in order to try them: So We gave him the gifts, of Hearing and Sight.

Surely We created man from a drop of mixed semen (discharge of man and woman), in order to try him, so We have made him hearing, seeing.

Lo! We create man from drops of mixed semen (discharge of man and woman), in order to try him, so We have made him hearing, seeing.

Then the virtuous shall drink of a cup, tempered with camphor.

As to the Righteous, they shall drink of a Cup (of Wine) mixed with Kafur.

Surely We have created man from a drop of thickened fluid to test him; so We make him hearing, knowing.

We created the human being from the union of sperm and egg to test him. We gave him hearing and vision.

Surely We have created man from a small life-giving substance: We mean to try him, so We have made him a hearer and a seer.

Surely We have created man from a small life-giving substance: We mean to try him, so We have made him hearing, seeing.

Surely We have created man from a small life-giving substance: We mean to try him, so We have made him hearing, seeing.

Surely We have created man from a small life-giving substance: We mean to try him, so We have made him hearing, seeing.

Surely We have created man from a small life-giving substance: We mean to try him, so We have made him hearing, seeing.

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Surely We have created man from a small life-giving substance: We mean to try him, so We have made him hearing, seeing.

Surely We have created man from a small life-giving substance: We mean to try him, so We have made him hearing, seeing.
And amongst them will be passed round vessels of silver and goblets of crystal, and vessels of silver will be passed round among them, and goblets which are of glass, and round about them are made to go vessels of silver and goblets of glass, and their recompense shall be Paradise and silken garments, because they were patient.

So Allah saved them from the evil of that Day, and gave them Nadratan (a light of beauty) and joy.

And they give food, in spite of their love for it (or for the love of Him), to Miskin (poor), the orphan, and the captive, and the needy and the旅人, they shall find there neither (heat of) a sun nor bitter cold.

And they give food, out of love for Him, to the poor and the orphan and the captive, and the needy and the旅人.

And they feed the destitute, orphans, and captives for the love of God, saying: We feed you for the sake of God, we expect no reward from you, nor thanks.

And they feed and provide with their wealth, and they feed the poor in their own homes, and the orphans, and the captives, they feed with love,

And they feed the poor in their own homes, and the orphans, and the captives, they feed with love, and the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.

And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach, and there shall be made to go round about them vessels of silver and goblets which are of glass, and there shall be made to go round about them vessels of silver and goblets which are of glass, and they are served drinks in silver containers and cups that are translucent.

And they feed, for love of Him, the poor, the orphan and the prisoner; and they feed, for love of Allah, the indigent, the orphan, and the captive.

And they feed, for love of Him, the poor, the orphan and the prisoner; and they feed for the love of Allah, the indigent, the orphan, and the captive.

And they serve drinks in silver containers and cups that are translucent.

And because they were patient and constant, He will reward them with a Garden and garments of silk.

And their recompense shall be Paradise and silken garments, because they were patient.

And He will reward them, because they were patient, with Paradise and silk.

And He will reward them for their steadfastness, with a Garden and raiments of silk.

And bless them in the Garden, and cause their fruits to grow near (to them), being easy to reach.

And its shades will be close over them, and its clustered fruits will be brought within easy reach.

And close down upon them (shall be) its shadows, and its fruits shall be made near (to them), being easy to reach.

And its fruits shall be brought within their easy reach.

And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.

And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.

And their fruits will be brought within their easy reach.

And the shade of the garden will be closely spread over them and it will be easy for them to reach the fruits.

And the shade of the garden will be closely spread over them and it will be easy for them to reach the fruits.

And close down upon them shall be its shadows, and its fruits shall be made near (to them), being easy to reach.

And close down upon them shall be its shadows, and its fruits shall be made near (to them), being easy to reach.

And the fruits shall be made near (to them), being easy to reach.

And the shade of the garden will be closely spread over them and it will be easy for them to reach the fruits.

And its fruits will be brought within their easy reach.

And the shade of the garden will be closely spread over them and it will be easy for them to reach the fruits.

And the shade of the garden will be closely spread over them and it will be easy for them to reach the fruits.

And its fruits shall be made near (to them), being easy to reach.

And it will be easy for them to reach the fruits.

And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.

And it will be easy for them to reach the fruits.

And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.

And its shadows will be close over them, and its clustered fruits will be brought within their easy reach.

And its shadows will be close over them, and its clustered fruits will be brought within their easy reach.

And the shade of the garden will be closely spread over them and it will be easy for them to reach the fruits.

And the shade of the garden will be closely spread over them and it will be easy for them to reach the fruits.

And its fruits shall be brought within their easy reach.

And its fruits shall be brought within their easy reach.

And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.

And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.

And its fruits shall be brought within their easy reach.

And the shade of the garden will be closely spread over them and it will be easy for them to reach the fruits.

And the shade of the garden will be closely spread over them and it will be easy for them to reach the fruits.

And the shade of the garden will be closely spread over them and it will be easy for them to reach the fruits.
076:016 Khan
Crystal-clear, made of silver. They will determine the measure thereof according to their wishes.

076:016 Maulana
Crystal-clear, made of silver -- they have measured them according to a measure.

076:016 Pickthal
(Bright as) glass but (made) of silver, which they (themselves) have measured to the measure (of their deeds).

076:016 Rashad
Translucent cups, though made of silver; they rightly deserved all this.

076:016 Sarwar
Also there will be crystal clear goblets of silver containing the exact measure of drink which they desire.

076:016 Shakir
(Transparent as) glass, made of silver; they have measured them according to a measure.

076:016 Sherali
Bright as glass but made of silver, which they will measure according to their own measure.

076:016 Yusufali
Crystal-clear, made of silver: they will determine the measure thereof (according to their wishes).

076:017 Khan
And they will be given to drink there a cup (of wine) mixed with Zanjabil (ginger, etc.).

076:017 Maulana
And they are made to drink therein a cup tempered with ginger --

076:017 Pickthal
There are they watered with a cup whereof the mixture is of Zanjabil,

076:017 Rashad
They enjoy drinks of delicious flavors.

076:017 Sarwar
They will drink cups containing (soft flowing) sparkling water

076:017 Shakir
And they shall be made to drink therein a cup the admixture of which shall be ginger,

076:017 Sherali
And therein will they be given to drink a cup tempered with ginger,

076:017 Yusufali
And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil,-

076:018 Khan
A spring there, called Salsabil.

076:018 Maulana
(Of) a fountains therein called Salsabil.

076:018 Pickthal
(The water of) a spring therein, named Salsabil.

076:018 Rashad
From a spring therein known as "Salsabeel."

076:018 Sarwar
from a spring named salsabil.

076:018 Shakir
(Of) a fountain therein which is named Salsabil.

076:018 Sherali
From a spring named Salsabil.

076:018 Yusufali
A fountain there, called Salsabil.

076:019 Khan
And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls,

076:019 Maulana
And round about them will go youths, never altering in age; when thou seest them thou wilt think them to be scattered pearls.

076:019 Pickthal
There wait on them immortal youths whom, when thou seest, thou wouldst take for scattered pearls.

076:019 Rashad
Serving them will be immortal servants. When you see them, they will look like scattered pearls.

076:019 Sarwar
They will be served by immortal youths who look like scattered pearls.

076:019 Shakir
And round about them shall go youths never altering in age; when you see them you will think them to be scattered pearls.

076:019 Sherali
And there will wait upon them youths who will not age. When thou seest them, thou thinkest them to be pearls scattered about.

076:019 Yusufali
And round about them will (serve) youths of perpetual (freshness): If thou seest them, thou wouldst think them scattered Pearls.

076:020 Khan
And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.

076:020 Maulana
And when thou lookest thither, thou seest blessings and a great kingdom.

076:020 Pickthal
When thou seest, thou wilt see there bliss and high estate.

076:020 Rashad
Wherever you look, you will see bliss, and a wonderful dominion.

076:020 Sarwar
If you were to see it, you would find it to be a great kingdom with great bounty.

076:020 Shakir
And when you see there, you shall see blessings and a great kingdom.

076:020 Sherali
And when thou seest, thou wilt see there a bliss and a vast kingdom.

076:020 Yusufali
And when thou lookest, it is there thou will see a Bliss and a Realm Magnificent.

076:021 Khan
Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.

076:021 Maulana
On them are garments of fine green silk and thick brocade, and they are adorned with bracelets of silver, and their Lord makes them to drink a pure drink.

076:021 Pickthal
Their raiment will be fine green silk and gold embroidery. Bracelets of silver will they wear. Their Lord will slake their thirst with a pure drink.

076:021 Rashad
On them will be clothes of green velvet, satin, and silver ornaments. Their Lord will provide them with pure drinks.

076:021 Sarwar
They will have fine green silk and brocade, and they will be decked with bracelets of silver. Their Lord will provide them with a drink of pure wine.

076:021 Shakir
Upon them shall be garments of fine green silk and thick silk interwoven with gold, and they shall be adorned with bracelets of silver, and their Lord shall make them drink a pure drink.

076:021 Sherali
On them will be garments of fine green silk and thick brocade. And they will be made to wear bracelets of silver. And their Lord will give them to drink a pure beverage.

076:021 Yusufali
Upon them will be green Garments of fine silk and heavy brocade, and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy.

076:022 Khan
(And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted."

076:022 Maulana
Surely this is a reward for you, and your strivings is recompensed.

076:022 Pickthal
(And it will be said unto them): Lo! this is a reward for you. Your endeavour (upon earth) hath found acceptance.

076:022 Rashad
This is the reward that awaits you, for your efforts have been appreciated.

076:022 Sarwar
This will be their reward and their efforts will be appreciated.

076:022 Shakir
Surely this is a reward for you, and your striving shall be recompensed.

076:022 Sherali
They will be told: 'This is your reward, and your effort is appreciated.'

076:022 Yusufali
"Verily this is a Reward for you, and your Endeavour is accepted and recognised."
076:023

Section 2: Another Generation will be Raised up

076:023 Khan

Verily! It is We Who have sent down the Qur'an to you (O Muhammad SAW) by stages.

076:023 Maulana

Surely We have revealed the Qur'an to thee, in portions.

076:023 Pickthall

Lo! We, even We, have revealed unto thee the Qur'an, a revelation;

076:023 Rashad

We have revealed to you this Qur'an; a special revelation from us.

076:023 Sarwar

(Muhammad), We have revealed the Quran to you in gradual steps.

076:023 Shakir

Surely We Ourselves have revealed the Quran to you revealing (it) in portions.

076:023 Sherali

Surely, WE have revealed unto thee the Qur'an piecemeal.

076:023 Yusufali

It is We Who have sent down the Qur'an to thee by stages.

076:024

Therefore be patient (O Muhammad SAW) and submit to the Command of your Lord (Allah, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them.

076:024 Maulana

So wait patiently for the judgment of thy Lord, and obey not a sinner or an ungrateful one among them.

076:024 Pickthall

So submit patiently to thy Lord's command, and obey not of them any guilty one or disbeliever.

076:024 Rashad

You shall steadfastly carry out your Lord's commandments, and do not obey any sinful disbeliever among them.

076:024 Sarwar

So wait patiently for the command of your Lord and do not yield to any sinful or disbelieving person among them (people).

076:024 Shakir

Therefore wait patiently for the command of your Lord, and obey not from among them a sinner or an ungrateful one.

076:024 Sherali

So wait patiently for the judgment of thy Lord and yield not to any sinful or ungrateful one among them.

076:024 Yusufali

Therefore be patient with constancy to the Command of thy Lord, and hearken not to the sinner or the ingrate among them.

076:025

And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (Fajr), Zuhr, and 'Asr prayers].

076:025 Maulana

And glorify the name of thy Lord morning and evening.

076:025 Pickthall

Remember the name of thy Lord at morn and evening.

076:025 Rashad

And commemorate the name of your Lord day and night.

076:025 Sarwar

Mention the Name of your Lord, mornings and evenings.

076:025 Shakir

And glorify the name of your Lord morning and evening.

076:025 Sherali

And the name of thy Lord morning and evening,

076:025 Yusufali

And celebrate the name of thy Lord morning and evening,

076:026

And during night, prostrate yourself to Him (i.e. the offering of Maghrib and 'Isha' prayers), and glorify Him a long night through (i.e. Tahajjud prayer).

076:026 Maulana

And during part of the night adore Him, and glorify Him throughout a long night.

076:026 Pickthall

And worship Him (a portion) of the night. And glorify Him through the livelong night.

076:026 Rashad

During the night, fall prostrate before Him, and glorify Him many a long night.

076:026 Sarwar

Prostrate before Him and glorify Him extensively during the night.

076:026 Shakir

And during part of the night adore Him, and give glory to Him (a) long (part of the) night.

076:026 Sherali

And during the night prostrate thyself before HIM, and extol HIS glory for a long part of the night.

076:026 Yusufali

And part of the night, prostrate thyself to Him; and glorify Him through the livelong night.

076:027

And celebrate the name of thy Lord morning and evening,

076:027 Khan

Verily! These (believers) love the present life of this world, and put behind them a heavy Day (that will be hard).

076:027 Maulana

Surely these love the transitory life and neglect a grievous day before them.

076:027 Pickthall

Lo! these love fleeting life, and put behind them (the remembrance of) a grievous day.

076:027 Rashad

These people are preoccupied with this fleeting life, while disregarding - just ahead of them - a heavy day.

076:027 Sarwar

These people (disbelievers) love the worldly life and neglect the terrifying day which will come.

076:027 Shakir

Surely these love the transitory and neglect a grievous day before them.

076:027 Sherali

Verily, these people love the present life, and they neglect a very hard day ahead.

076:027 Yusufali

As to these, they love the fleeting life, and put away behind them a Day (that will be) hard.

076:028

It is We Who created them, and We have made them of strong built. And when We will, We can replace them with others like them with a complete replacement.

076:028 Maulana

We created them and made firm their make, and, when We will, We can bring in their place the like of them by change.

076:028 Pickthall

We, even We, created them, and strengthened their frame. And when We will, We can replace them, bringing others like them in their stead.

076:028 Rashad

We created them, and established them, and, whenever we will, we can substitute others in their place.

076:028 Sarwar

We have created them and have given them strength. Had We wanted, We could have replaced them with another people like them.

076:028 Shakir

We created them and made firm their make, and when We please We will bring in their place the likes of them by a change.

076:028 Sherali

WE have created them and have strengthened their make; and when WE will, WE can replace them by others like them.

076:028 Yusufali

It is We Who created them, and We have made their joints strong; but, when We will, We can substitute the like of them by a complete change.

076:029

This is an admonition: Whosoever will, let him take a (straight) Path to his Lord.

076:029 Khan

Verily! (Verses of the Qur'an) is an admonition, so whosoever wills, let him take a Path to his Lord (Allah).

076:029 Maulana

Surely this is a Reminder; so whoever will, let him take a way to his Lord.

076:029 Pickthall

Lo! this is an Admonishment, that whosoever will may take a way unto his Lord.

076:029 Rashad

This chapter is a reminder. Let those who want, seek guidance from their Lord.

076:029 Shakir

Surely this is a reminder, so whoever pleases takes to his Lord a way.

076:029 Sherali

Verily, this is a Reminder. So whoever wishes, may take a way unto his Lord.

076:029 Yusufali

This is an admonition: Whosoever will, let him take a (straight) Path to his Lord.
076:030
076:030 Khan But you cannot will, unless Allah wills. Verily, Allah is Ever All-Knowing, All-Wise.
076:030 Maulana And you will not, unless Allah pleases. Surely Allah is ever Knowing, Wise --
076:030 Pickthål Yet ye will not, unless Allah willeth. Lo! Allah is Knower, Wise.
076:030 Rashad Whatever you will is in accordance with GOD's will. GOD is Omniscient, Wise.
076:030 Sarwar (The virtuous mentioned in this chapter) want only what God wants. God is All-knowing and All-wise.
076:030 Shakir And you do not please except that Allah please, surely Allah is Knowing, Wise;
076:030 Sherali But you cannot so wish unless ALLAH so wills. Verily, ALLAH is All-Knowing, Wise.
076:030 Yusufali But ye will not, except as Allah wills; for Allah is full of Knowledge and Wisdom.

076:031
076:031 Khan He will admit to His Mercy whom He will and as for the Zalimun, (polytheists, wrong-doers, etc.) He has prepared a painful torment.
076:031 Maulana He admits whom He pleases to His mercy; and the wrongdoers -- He has prepared for them a painful chastisement.
076:031 Pickthål He maketh whom He will to enter His mercy, and for evil-doers hath prepared a painful doom.
076:031 Rashad He admits whomever He wills into His mercy. As for the transgressors, He has prepared for them a painful retribution.
076:031 Sarwar He admits to His mercy whomever He wants. For the unjust He has prepared a painful punishment.
076:031 Shakir He makes whom He pleases to enter into His mercy; and (as for) the unjust, He has prepared for them a painful chastisement.
076:031 Sherali HE admits into HIS mercy whom HE pleases and for the wrongdoers HE has prepared a painful punishment.
076:031 Yusufali He will admit to His Mercy whom He will; But the wrong-doers,- for them has He prepared a grievous Penalty.

077:000
077:000 Translations of the Qur'an, Chapter 77: AL-MURSALAT (THE EMISSARIES, WINDS SENT FORTH), Total Verses: 50, Revealed At: MAKKA
077:000 In the name of God, Most Gracious, Most Merciful
077:001 Section 1: Consequence of Rejection
077:001 Khan By the winds (or angels or the Messengers of Allah) sent forth one after another.
077:001 Maulana By those sent forth to spread goodness!
077:001 Pickthål By the emissary winds, (sent) one after another
077:001 Rashad (Angels) dispatched in succession.
077:001 Sarwar By (the angels) sent forth with the commands of God,
077:001 Shakir I swear by the emissary winds, sent one after another (for men's benefit),
077:001 Sherali By those who send forth to spread goodness,
077:001 Yusufali By the (Winds) sent forth one after another (to man's profit);

077:002
077:002 Khan And by the winds that blow violently,
077:002 Maulana Then those driving off the chaff!
077:002 Pickthål By the raging hurricanes,
077:002 Rashad To drive the wind.
077:002 Sarwar by (the angels) as swift as blowing winds,
077:002 Shakir By the raging hurricanes,
077:002 Sherali Then they push on with a forceful pushing,
077:002 Yusufali Which then blow violently in tempestuous Gusts,

077:003
077:003 Khan And by the winds that scatter clouds and rain;
077:003 Maulana And those spreading (goodness), far and wide!
077:003 Pickthål By those which cause earth's vegetation to revive;
077:003 Rashad Stir up clouds.
077:003 Sarwar by (the angels) spreading (the words of God) far and wide,
077:003 Shakir Which scatter clouds to their destined places,
077:003 Sherali And by those who spread the Truth, a good spreading,
077:003 Yusufali And scatter (things) far and wide;

077:004
077:004 Khan And by the Verses (of the Qur'an) that separate the right from the wrong.
077:004 Maulana Then those making a distinction!
077:004 Pickthål By those who winnow with a winnowing,
077:004 Rashad Distribute the provisions.
077:004 Sarwar by (the angels) who make a clear distinction between right and wrong
077:004 Shakir Then separate them one from another,
077:004 Sherali Then they distinguish fully between good and evil;
077:004 Yusufali Then separate them, one from another,

077:005
077:005 Khan And by the angels that bring the revelations to the Messengers,
077:005 Maulana Then those offering the Reminder,
077:005 Pickthål By those who bring down the Reminder,
077:005 Rashad Deliver messages.
077:005 Sarwar and by those who reveal revelations (to the prophets)
077:005 Shakir Then I swear by the angels who bring down the revelation,
077:005 Sherali Then they carry the Exhortation far and wide,
077:005 Yusufali Then spread abroad a Message,
077:006 Khan  To cut off all excuses or to warn;
077:006 Maulana  To clear or to warn! --
077:006 Pickthel  To excuse or to warn,
077:006 Rashad  Good news, as well as warnings.
077:006 Sarwar  to provide excuses for some and to give warnings to others;
077:006 Shakir  To clear or to warn.
077:006 Sherali  To excuse some and warn others,
077:006 Yusufali  Whether of Justification or of Warning;

077:007 Khan  Surely, what you are promised must come to pass.
077:007 Maulana  Surely that which you are promised will come to pass.
077:007 Pickthel  Surely that which ye are promised will befall.
077:007 Rashad  What is promised will come to pass.
077:007 Sarwar  that whatever with which you have been warned will inevitably come to pass.
077:007 Shakir  Most surely what you are threatened with must come to pass.
077:007 Sherali  Verily, that which you are promised must come to pass.
077:007 Yusufali  Assuredly, what ye are promised must come to pass.

077:008 Khan  Then when the stars lose their lights;
077:008 Maulana  So when the stars are made to disappear,
077:008 Pickthel  So when the stars are put out,
077:008 Rashad  Thus, when the stars are put out.
077:008 Sarwar  Then the stars will lose their light.
077:008 Shakir  So when the stars are made to lose their light,
077:008 Sherali  So when the stars are made to lose their light,
077:008 Yusufali  Then when the stars become dim;

077:009 Khan  And when the heaven is cleft asunder;
077:009 Maulana  And when the heaven is rent asunder,
077:009 Pickthel  And when the sky is riven asunder,
077:009 Rashad  The sky is opened up.
077:009 Sarwar  Heavens will rent asunder.
077:009 Shakir  And when the heaven is rent asunder,
077:009 Sherali  And when the heaven is rent asunder,
077:009 Yusufali  When the heaven is cleft asunder;

077:010 Khan  And when the mountains are blown away;
077:010 Maulana  And when the mountains are carried away as dust,
077:010 Pickthel  And when the mountains are blown away,
077:010 Rashad  The mountains are blown up.
077:010 Sarwar  The mountains will be blown away as dust.
077:010 Shakir  And when the mountains are carried away as dust,
077:010 Sherali  And when the mountains are blown away like dust,
077:010 Yusufali  When the mountains are scattered (to the winds) as dust;

077:011 Khan  And when the Messengers are gathered to their time appointed;
077:011 Maulana  And when the messengers are made to reach their appointed time,
077:011 Pickthel  And when the messengers are brought unto their time appointed -
077:011 Rashad  The messengers are summoned.
077:011 Sarwar  The Messengers will receive their appointments.
077:011 Shakir  And when the messengers are gathered at their appointed time
077:011 Sherali  And when the Messengers are made to appear at the appointed time -
077:011 Yusufali  And when the messengers are (all) appointed a time (to collect);- 

077:012 Khan  For what Day are these signs postponed? 
077:012 Pickthel  For what day is the time appointed? 
077:012 Rashad  That is the appointed day. 
077:012 Sarwar  If one asks, "To which day have such calamitous events been postponed?"
077:012 Shakir  "To what day is the doom fixed?" 
077:012 Sherali  To what day have these portents been deferred? 
077:012 Yusufali  For what Day are these (portents) deferred? 

077:013 Khan  For the Day of sorting out (the men of Paradise from the men destined for Hell).
077:013 Maulana  To the day of Decision.
077:013 Pickthel  For the Day of Decision.
077:013 Rashad  "The Day of Decision. 
077:013 Sarwar  one will be told, "To the Day of Distinction". 
077:013 Shakir  To the day of decision. 
077:013 Sherali  To the Day of Decision. 
077:013 Yusufali  For the Day of Sorting out.
<table>
<thead>
<tr>
<th>Verse</th>
<th>Khan</th>
<th>Maulana</th>
<th>Pickthai</th>
<th>Rashad</th>
<th>Sarwar</th>
<th>Sherali</th>
<th>Yusufali</th>
</tr>
</thead>
<tbody>
<tr>
<td>077:014</td>
<td>And what will explain to you what is the Day of sorting out?</td>
<td>And what will make thee comprehend what the day of Decision is?</td>
<td>And what will convey unto thee what the Day of Decision is!</td>
<td>What a Day of Decision!</td>
<td>Would that you knew about the Day of Judgment!</td>
<td>And what should make thee know what the Day of Decision is</td>
<td>And what will explain to thee what is the Day of Sorting out?</td>
</tr>
<tr>
<td>077:015</td>
<td>Woe that Day to the deniers (of the Day of Resurrection)!</td>
<td>Woe on that day to the rejectors!</td>
<td>Woe unto the repudiators on that day!</td>
<td>Woe on that day to the rejectors.</td>
<td>On that day, woe will be to those who have rejected God's revelations!</td>
<td>Woe on that day unto those who reject the Truth!</td>
<td>Ah woe, that Day, to the Rejecters of Truth!</td>
</tr>
<tr>
<td>077:016</td>
<td>Did We not destroy the ancients?</td>
<td>Did We not destroy the former folk,</td>
<td>Destroyed We not the former folk,</td>
<td>Did We not destroy the ancient people</td>
<td>Did We not destroy the earlier generations?</td>
<td>Did WE not destroy the earlier peoples?</td>
<td>Did We not destroy the men of old (for their evil)?</td>
</tr>
<tr>
<td>077:017</td>
<td>So shall We make later generations to follow them.</td>
<td>Then We followed them up with later ones.</td>
<td>Then caused the latter folk to follow after?</td>
<td>Then we made others follow them?</td>
<td>and make others settle after them in their land?.</td>
<td>WE will now cause the later ones to follow them.</td>
<td>So shall We make later (generations) follow them.</td>
</tr>
<tr>
<td>077:018</td>
<td>Thus do We deal with the Mujrimun (polytheists, disbelievers, sinners, criminals, etc.)!</td>
<td>Thus do We deal with the guilty.</td>
<td>This is what we do to the criminals.</td>
<td>Thus do We deal with the sinful ones.</td>
<td>Even thus shall We deal with the guilty.</td>
<td>Thus do WE deal with the guilty.</td>
<td>Thus do We deal with men of sin.</td>
</tr>
<tr>
<td>077:019</td>
<td>Woe that Day to the deniers (of the Day of Resurrection)!</td>
<td>Woe on that day to the rejectors!</td>
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<td>Woe on that day to the rejectors.</td>
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<td>Woe on that day unto those who reject the Truth!</td>
<td>Ah woe, that Day, to the Rejecters of Truth!</td>
</tr>
<tr>
<td>077:020</td>
<td>Did We not create you from a worthless water (semen, etc.)?</td>
<td>Did We not create you from ordinary water?</td>
<td>Did We not create you from a base fluid</td>
<td>Did we not create you from a lowly liquid?</td>
<td>Did We not create you from an insignificant drop of fluid</td>
<td>Did We not create you from an insignificant fluid,</td>
<td>Have We not created you from a fluid (held) despicable?</td>
</tr>
<tr>
<td>077:021</td>
<td>Then We placed it in a place of safety (womb),</td>
<td>Then We placed it in a secure resting-place,</td>
<td>Which We laid up in a safe abode</td>
<td>Then we placed it in a well-protected repository.</td>
<td>and place it in a secure place</td>
<td>And placed it in a safe resting place,</td>
<td>The which We placed in a place of rest, firmly fixed,</td>
</tr>
</tbody>
</table>
077:022 Khan For a known period (determined by gestation)?
077:022 Maulana Till an appointed term,
077:022 Pickthl For a known term?
077:022 Rashad For a specific period.
077:022 Sarwar for an appointed time?.
077:022 Shakir Till an appointed term,
077:022 Sherali For a known measure of time?
077:022 Yusufali For a period (of gestation), determined (according to need)?

077:023 Khan So We did measure, and We are the Best to measure (the things).
077:023 Maulana So We determined -- how well are We at determining!
077:023 Pickthl Thus We arranged. How excellent is Our arranging!
077:023 Rashad We measured it precisely. We are the bes
077:023 Sarwar for an appointed time?.
077:023 Shakir Thus did We Plan and how excellent is Our planning!
077:023 Sherali Thus did WE determine; and how excellent Determiner are WE !
077:023 Yusufali For We do determine (according to need); for We are the best to determine (things).

077:024 Khan Woe that Day to the deniers (of the Day of Resurrection)!
077:024 Maulana Woe on that day to the rejectors!
077:024 Pickthl Woe unto the repudiators on that day!
077:024 Rashad Woe on that day to the rejectors.
077:024 Sarwar On that day, woe would be upon those who have rejected the revelations of God!
077:024 Shakir Woe on that day to the rejecters.
077:024 Sherali Woe on that day unto those who reject the Truth !
077:024 Yusufali Ah woe, that Day! to the Rejecters of Truth!

077:025 Khan Have We not made the earth a receptacle?
077:025 Maulana Have We not made the earth draw to itself
077:025 Pickthl Have We not made the earth a receptacle
077:025 Rashad Did we not make the earth an abode?
077:025 Sarwar Did We not make the earth as a gathering place
077:025 Shakir Have We not made the earth to draw together to itself,
077:025 Sherali Have WE not made the earth so as to hold
077:025 Yusufali Have We not made the earth (as a place) to draw together.

077:026 Khan For the living and the dead.
077:026 Maulana The living and the dead,
077:026 Pickthl Both for the living and the dead,
077:026 Rashad For the living and the dead?
077:026 Sarwar for the living and the dead.,
077:026 Shakir The living and the dead,
077:026 Sherali The living and the dead?
077:026 Yusufali The living and the dead.

077:027 Khan And have placed therein firm, and tall mountains; and have given you to drink sweet water?
077:027 Maulana And made therein lofty mountains, and given you to drink of sweet water?
077:027 Pickthl And placed therein high mountains and given you to drink sweet water therein?
077:027 Rashad We placed on it high mountains, and provided you with fresh water to drink.
077:027 Sarwar place it high mountains and provide you with fresh water?.
077:027 Shakir And made therein lofty mountains, and given you to drink of sweet water?
077:027 Sherali And WE placed therein high mountains, and gave you sweet water to drink.
077:027 Yusufali And made therein mountains standing firm, lofty (in stature); and provided for you water sweet (and wholesome)?

077:028 Khan Woe that Day to the deniers (of the Day of Resurrection)!
077:028 Maulana Woe on that day to the rejectors!
077:028 Pickthl Woe unto the repudiators on that day!
077:028 Rashad Woe on that day to the rejectors.
077:028 Sarwar On that Day (of Judgment) woe would be upon those who have rejected God's revelations!
077:028 Shakir Woe on that day to the rejecters.
077:028 Sherali Woe on that day unto those who reject the Truth !
077:028 Yusufali Ah woe, that Day, to the Rejecters of Truth!

077:029 Khan (It will be said to the disbelievers): "Depart you to that which you used to deny!
077:029 Maulana Walk on to that which you called a lie.
077:029 Pickthl (It will be said unto them:) Depart unto that (doom) which ye used to deny;
077:029 Rashad Go to what you used to disbelieve in.
077:029 Sarwar Proceed to that (the Day of Judgment) which you have rejected.
077:029 Shakir Walk on to that which you called a lie.
077:029 Sherali They will be commanded: 'Now move on towards that which you treated as a lie,
077:029 Yusufali (It will be said:) "Depart ye to that which ye used to reject as false!
077:030 Khan  "Depart you to a shadow (of Hell-fire smoke ascending) in three columns,
077:030 Maulana  Walk on to the shadow, having three branches,
077:030 Pickthal  Depart unto the shadow falling threefold,
077:030 Rashad  Go to a shade of three different densities.
077:030 Sarwar  Proceed to that shadow, rising in three columns
077:030 Shakir  'Aye, move on towards a three-pronged shadow,
077:030 Yusufali  "Depart ye to a Shadow (of smoke ascending) in three columns,
077:031 Khan  "Neither shading, nor of any use against the fierce flame of the Fire."
077:031 Maulana  Neither cool, nor availing against the flame.
077:031 Pickthal  (Which yet is) no relief nor shelter from the flame.
077:031 Rashad  Yet, it provides neither coolness, nor protection from the heat.
077:031 Sarwar  which neither gives shade nor protects one from the flames.
077:031 Shakir  Neither having the coolness of the shade nor availing against the flame.
077:031 Sherali  'Neither affording shade, nor protecting from the blame.'
077:031 Yusufali  "(Which yields) no shade of coolness, and is of no use against the fierce Blaze.
077:032 Khan  Verily! It (Hell) throws sparks (huge) as Al-Qasr [a fort or a Qasr (huge log of wood)],
077:032 Maulana  It sends up sparks like palaces,
077:032 Pickthal  Lo! it throweth up sparks like the castles,
077:032 Rashad  It throws sparks as big as mansions.
077:032 Sarwar  The fire will shoot out sparks as big as huge towers
077:032 Shakir  Surely it sends up sparks like palaces,
077:032 Sherali  It throws up sparks like huge castles,
077:032 Yusufali  "Indeed it throws about sparks (huge) as Forts,
077:033 Khan  As if they were Jimalatun Sufr (yellow camels or bundles of ropes)."
077:033 Maulana  As if they were tawny camels.
077:033 Pickthal  (Or) as it might be camels of bright yellow hue.
077:033 Rashad  As yellow as the color of camels.
077:033 Sarwar  and yellow camels.
077:033 Shakir  As if they were tawny camels.
077:033 Sherali  As if they were tawny camels.
077:033 Yusufali  "As if there were (a string of) yellow camels (marching swiftly)."
077:034 Khan  Woe that Day to the deniers (of the Day of Resurrection)!
077:034 Maulana  Woe on that day to the rejectors!
077:034 Pickthal  Woe unto the repudiators on that day!
077:034 Rashad  Woe on that day to the rejectors.
077:034 Sarwar  On that day, woe would be upon those who have rejected God's revelations!
077:034 Shakir  Woe on that day to the rejecters.
077:034 Sherali  Woe on that day unto those who reject the Truth !
077:034 Yusufali  Ah woe, that Day, to the Rejecters of Truth!
077:035 Khan  That will be a Day when they shall not speak (during some part of it),
077:035 Maulana  This is the day on which they speak not,
077:035 Pickthal  This is a day wherein they speak not,
077:035 Rashad  That is the day they do not speak.
077:035 Sarwar  On that day they will not be able to speak,
077:035 Shakir  This is the day on which they shall not speak.
077:035 Sherali  This is a day when they shall not be able to speak,
077:035 Yusufali  That will be a Day when they shall not be able to speak.
077:036 Khan  And they will not be permitted to put forth any excuse.
077:036 Maulana  Nor are they allowed to offer excuses.
077:036 Pickthal  Nor are they suffered to put forth excuses.
077:036 Rashad  Nor are they given permission to apologize.
077:036 Sarwar  nor will they be permitted to offer any excuses.
077:036 Shakir  And permission shall not be given to them so that they should offer excuses.
077:036 Sherali  Nor shall they be permitted to offer excuses.
077:036 Yusufali  Nor will it be open to them to put forth pleas.
077:037 Khan  Woe that Day to the deniers (of the Day of Resurrection)!
077:037 Maulana  Woe on that day to the rejectors!
077:037 Pickthal  Woe unto the repudiators on that day!
077:037 Rashad  Woe on that day to the rejectors.
077:037 Sarwar  On that day, woe would be those who have rejected God's revelations!
077:037 Shakir  Woe on that day to the rejecters.
077:037 Sherali  Woe on that day unto those who reject the Truth !
077:037 Yusufali  Ah woe, that Day, to the Rejecters of Truth!
077:038 Khan  That will be a Day of Decision! We have brought you and the men of old together!
077:038 Maulana  This is the day of Decision; We have gathered you and those of yore.
077:038 Pickth:al  This is the Day of Decision, We have brought you and the men of old together.
077:038 Rashad  This is the Day of Decision. We have summoned you and the previous generations.
077:038 Sarwar  That is the Day of Judgment. We will bring you together with all the ancient peoples.
077:038 Shakir  This is the day of decision: We have gathered you and those of yore.
077:038 Sherali  This is the Day of Decision. WE have gathered you and all the earlier peoples together;
077:038 Yusufali  That will be a Day of Sorting out! We shall gather you together and those before (you)!

077:039 Khan  So if you have a plot, use it against Me (Allah swt )!
077:039 Maulana  So if you have a plan, plan against me (now).
077:039 Pickth:al  If now ye have any wit, outwit Me.
077:039 Rashad  If you have any schemes, go ahead and scheme.
077:039 Sarwar  If you have any plans, use them.
077:039 Shakir  So if you have a plan, plan against Me (now).
077:039 Sherali  `If now you have any stratagem, try your stratagem against me.'
077:039 Yusufali  Now, if ye have a trick (or plot), use it against Me!

077:040 Khan  Woe that Day to the deniers (of the Day of Resurrection)!
077:040 Maulana  Woe on that day to the rejectors!
077:040 Pickth:al  (Unto them it is said:) Eat, drink and welcome, O ye blessed, in return for what ye did.
077:040 Rashad  Eat and drink happily in return for your works.
077:040 Sarwar  (They will be told), "Eat and drink in good health as a reward for what you have done".
077:040 Shakir  Eat and drink pleasantly because of what you did.
077:040 Sherali  It will be said to them, 'Eat and drink pleasantly as a reward for what you did' -
077:040 Yusufali  "Eat ye and drink ye to your heart's content: for that ye worked (Righteousness).

077:041 Khan  Verily, the Muttaqun (pious - see V.2:2) shall be amidst shades and springs.
077:041 Maulana  Surely the dutiful are amid shades and fountains,
077:041 Pickth:al  Lo! those who kept their duty are amid shade and fountains,
077:041 Rashad  The righteous will enjoy shade and springs,
077:041 Sarwar  The pious ones will rest amid the shade, springs,
077:041 Shakir  Surely those who guard (against evil) shall be amid shades and fountains,
077:041 Sherali  The righteous will be in the midst of shades and springs,
077:041 Yusufali  As to the Righteous, they shall be amidst (cool) shades and springs (of water).

077:042 Khan  And fruits, such as they desire.
077:042 Maulana  And fruits such as they desire.
077:042 Pickth:al  And fruits such as they desire.
077:042 Rashad  And fruits that they desire.
077:042 Sarwar  and fruits of the kind which they desire.
077:042 Shakir  And fruits such as they desire.
077:042 Sherali  And fruits such as they will desire.
077:042 Yusufali  And (they shall have) fruits,- all they desire.

077:043 Khan  "Eat and drink comfortably for that which you used to do.
077:043 Maulana  Eat and drink pleasantly for what you did.
077:043 Pickth:al  (Unto them it is said:) Eat, drink and welcome, O ye blessed, in return for what ye did.
077:043 Rashad  Eat and drink happily in return for your works.
077:043 Sarwar  (They will be told), "Eat and drink in good health as a reward for what you have done".
077:043 Shakir  Eat and drink pleasantly because of what you did.
077:043 Sherali  It will be said to them, 'Eat and drink pleasantly as a reward for what you did' -
077:043 Yusufali  "Eat ye and drink ye to your heart's content: for that ye worked (Righteousness).

077:044 Khan  Verily, thus We reward the Muhsinun (good- doers).
077:044 Maulana  Thus do We reward the doers of good.
077:044 Pickth:al  Thus do We reward the good.
077:044 Rashad  We thus reward the virtuous.
077:044 Sarwar  Thus do We reward the righteous ones.
077:044 Shakir  Surely thus do We reward the doers of good.
077:044 Sherali  Thus, surely, do WE reward those who do good.
077:044 Yusufali  Thus do We certainly reward the Doers of Good.

077:045 Khan  Woe that Day to the deniers (of the Day of Resurrection)!
077:045 Maulana  Woe on that day to the rejectors!
077:045 Pickth:al  Woe unto the repudiators on that day!
077:045 Rashad  Woe on that day to the rejectors.
077:045 Sarwar  On that day, woe would be upon those who have rejected God's revelations!
077:045 Shakir  Woe on that day to the rejecters.
077:045 Sherali  Woe on that day unto those who reject the Truth !
077:045 Yusufali  Ah woe, that Day, to the Rejecters of Truth!
(O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are the Mujrimun (polytheists, disbelievers, sinners, criminals, etc.).

East and enjoy yourselves for a little; surely you are guilty.

Eat and enjoy yourselves for a little while in this world. O rejectors of Truth, surely, you are the guilty ones.'

(O ye unjust!) Eat ye and enjoy yourselves (but) a little while, for that ye are Sinners.

Woe that Day to the deniers (of the Day of Resurrection)!

Woe on that day to the rejectors!

Woe unto the repudiators on that day!

Woe on that day to the rejectors.

Woe on that day unto those who reject the Truth!

Ah woe, that Day, to the Rejecters of Truth!

And when it is said to them: "Bow down yourself (in prayer)!" They bow not down (offer not their prayers).

And when it is said to them, Bow down, they bow not down.

When it is said unto them: Bow down, they bow not down!

When they are told, "Bow down," they do not bow down.

When they are told to say their prayers, they do not bow down (in prayer).

And where it is said to them: Bow down, they do not bow down.

And when it is said unto them, 'Bow down,' they bow not down.

And when it is said to them, "Prostrate yourselves!" they do not so.

In what narration after it, will they believe?

In what statement, after this, will they believe?

In the Word other than the Quran will they believe?

In what announcement, then, after it, will they believe?

Then what Message, after that, will they believe in?

In the name of God, Most Gracious, Most Merciful
078:003 Khan  About which they are in disagreement.
078:003 Maulana  About which they differ.
078:003 Pickthal  Concerning which they are in disagreement.
078:003 Rashad  That is disputed by them.
078:003 Sarwar  concerning which they have disputes.
078:003 Shakir  About which they differ?
078:003 Sherali  Concerning which they differ.
078:003 Yusufali  About which they cannot agree.

078:004 Khan  Nay, they will come to know!
078:004 Maulana  Nay, they will soon know;
078:004 Pickthol  Nay, but they will come to know!
078:004 Rashad  Indeed, they will find out.
078:004 Sarwar  (What they think is certainly despicable!). They will soon come to know (the reality).
078:004 Shakir  Nay! they shall soon come to know
078:004 Sherali  Nay, soon they will come to know.
078:004 Yusufali  Verily, they shall soon (come to) know!

078:005 Khan  Nay, again, they will come to know!
078:005 Maulana  Nay, again, they will soon know.
078:005 Pickthol  Nay, again, but they will come to know!
078:005 Rashad  Most assuredly, they will find out.
078:005 Sarwar  Yes, indeed, before long they will learn all about it.
078:005 Shakir  Nay! Nay! they shall soon know.
078:005 Sherali  Nay, WE say it again, they will soon come to know.
078:005 Yusufali  Verily, verily they shall soon (come to) know!

078:006 Khan  Have We not made the earth as a bed,
078:006 Maulana  Have We not made the earth an expanse
078:006 Pickthol  Have We not made the earth an expanse,
078:006 Rashad  Did we not make the earth habitable?
078:006 Sarwar  Have We not made the earth as a place to rest
078:006 Shakir  Have We not made the earth an even expanse?
078:006 Sherali  Have WE not made the earth as a bed,
078:006 Yusufali  Have We not made the earth as a wide expanse,

078:007 Khan  And the mountains as pegs?
078:007 Maulana  And the mountains as pegs?
078:007 Pickthol  And the high hills bulwarks?
078:007 Rashad  And the mountains stabilizers?
078:007 Sarwar  and the mountains as pegs (to anchor the earth)?.
078:007 Shakir  And the mountains as projections (thereon)?
078:007 Sherali  And the mountains as pegs?
078:007 Yusufali  And the mountains as pegs?

078:008 Khan  And We have created you in pairs (male and female, tall and short, good and bad, etc.).
078:008 Maulana  And we have created you in pairs,
078:008 Pickthol  And We have created you in pairs,
078:008 Rashad  We created you as mates (for one another).
078:008 Sarwar  Have We not created you in pairs,.
078:008 Shakir  And We created you in pairs,
078:008 Sherali  And WE have created you in pairs,
078:008 Yusufali  And (have We not) created you in pairs,

078:009 Khan  And have made your sleep as a thing for rest.
078:009 Maulana  And made your sleep for rest,
078:009 Pickthol  And have appointed your sleep for repose,
078:009 Rashad  We created sleeping so you can rest.
078:009 Sarwar  made sleep for you to rest.
078:009 Shakir  And We made your sleep to be rest (to you),
078:009 Sherali  And have made your sleep for rest,
078:009 Yusufali  And made your sleep for rest,

078:010 Khan  And have made the night as a covering (through its darkness),
078:010 Maulana  And made the night a covering,
078:010 Pickthol  And have appointed the night as a cloak,
078:010 Rashad  We made the night a cover,
078:010 Sarwar  made the night as a covering,
078:010 Shakir  And We made the night to be a covering,
078:010 Sherali  And have made the night as a covering,
078:010 Yusufali  And made the night as a covering,
078:011 Khan  And have made the day for livelihood.
078:011 Maulana  And made the day for seeking livelihood.
078:011 Pickthal  And have appointed the day for livelihood.
078:011 Rashad  And the day to seek provisions.
078:011 Sarwar  and the day as time for you to make a living?.
078:011 Shakir  And We made the day for seeking livelihood.
078:011 Sherali  And have made the day for the pursuits of life.
078:011 Yusufali  And made the day as a means of subsistence?

078:012 Khan  And We have built above you seven strong (heavens),
078:012 Maulana  And We have made above you seven strong (bodies),
078:012 Pickthal  And We have built above you seven strong (heavens),
078:012 Rashad  We built above you seven universes.
078:012 Sarwar  Have We not made seven strong heavens above you,
078:012 Shakir  And We made above you seven strong ones,
078:012 Sherali  And WE have built above you seven strong ones;
078:012 Yusufali  And We made above you the seven firmaments,

078:013 Khan  And have made (therein) a shinning lamp (sun).
078:013 Maulana  And made a shining lamp,
078:013 Pickthal  And have appointed a dazzling lamp,
078:013 Rashad  We created a bright lamp.
078:013 Sarwar  (the sun) as a shining torch
078:013 Shakir  And We made a shining lamp,
078:013 Sherali  And have made the sun a bright lamp.
078:013 Yusufali  And placed (therein) a Light of Splendour?

078:014 Khan  And have sent down from the rainy clouds abundant water.
078:014 Maulana  And We send down from the clouds water pouring forth in abundance,
078:014 Pickthal  And have sent down from the rainy clouds abundant water,
078:014 Rashad  We send down from the clouds pouring water.
078:014 Sarwar  and sent down heavy rains from the clouds
078:014 Shakir  And We send down from the clouds water pouring forth abundantly,
078:014 Sherali  And WE send down from the dripping clouds water pouring forth abundantly.
078:014 Yusufali  And do We not send down from the clouds water in abundance,

078:015 Khan  That We may produce therewith corn and vegetations,
078:015 Maulana  That We may bring forth thereby grain and herbs,
078:015 Pickthal  Thereby to produce grain and plant,
078:015 Rashad  To produce with it grains and plants.
078:015 Sarwar  to make the seeds, plants,
078:015 Shakir  That We may bring forth thereby corn and herbs,
078:015 Sherali  That WE may bring forth thereby grain and vegetation,
078:015 Yusufali  That We may produce therewith corn and vegetables,

078:016 Khan  And gardens of thick growth.
078:016 Maulana  And luxuriant gardens.
078:016 Pickthal  And gardens of thick foliage.
078:016 Rashad  And various orchards.
078:016 Sarwar  and thick gardens grow?.
078:016 Shakir  And gardens dense and luxuriant.
078:016 Sherali  And gardens of luxuriant growth.
078:016 Yusufali  And gardens of luxurious growth?

078:017 Khan  Verily, the Day of Decision is a fixed time,
078:017 Maulana  Surely the day of Decision is appointed --
078:017 Pickthal  Lo! the Day of Decision is a fixed time,
078:017 Rashad  The Day of Decision is appointed.
078:017 Sarwar  The Day of Judgment will certainly be the final appointment.
078:017 Shakir  Surely the day of decision is (a day) appointed:
078:017 Sherali  Surely, the Day of Decision is an appointed time -
078:017 Yusufali  Verily the Day of Sorting out is a thing appointed,

078:018 Khan  The Day when the Trumpet will be blown, and you shall come forth in crowds (groups);
078:018 Maulana  The day when the trumpet is blown, so you come forth in hosts,
078:018 Pickthal  A day when the trumpet is blown and ye come in multitudes,
078:018 Rashad  The day the horn is blown, and you come in throngs.
078:018 Sarwar  On that day the trumpet will be sounded and you will come (to Us) in huge groups.
078:018 Shakir  The day on which the trumpet shall be blown so you shall come forth in hosts,
078:018 Sherali  The day when the trumpet will be blown, and you will come in large groups.
078:018 Yusufali  The Day that the Trumpet shall be sounded, and ye shall come forth in crowds;
078:019 Khan And the heaven shall be opened, and it will become as gates,
078:019 Maulana And the heaven is opened so it becomes as doors,
078:019 Pickthal And the heaven is opened and becometh as gates,
078:019 Rashad The heaven will be opened like gates.
078:019 Sarwar The heavens will have openings like doors.
078:019 Shakir And the heaven shall be opened so that it shall be all openings,
078:019 Sherali And the heaven shall be opened and shall become all doors.
078:019 Yusufali And the heavens shall be opened as if there were doors,
078:020 Khan And the mountains shall be moved away from their places and they will be as if they were a mirage.
078:020 Maulana And the mountains are moved off, so they remain a semblance.
078:020 Pickthal And the hills are set in motion and become as a mirage.
078:020 Rashad The mountains will be removed, as if they were a mirage.
078:020 Sarwar The mountains will be driven away and become like mirages.
078:020 Shakir And the mountains shall be moved off so that they shall remain a mere semblance.
078:020 Sherali And the mountains shall be set in motion and shall become, as if they were, a mirage.
078:020 Yusufali And the mountains shall vanish, as if they were a mirage.
078:021 Khan Truly, Hell is a place of ambush,
078:021 Maulana Surely hell lies in wait,
078:021 Pickthal Lo! hell lurketh in ambush,
078:021 Rashad Gehenna is inevitable.
078:021 Sarwar Hell will lie in wait (for its prey).
078:021 Shakir Surely hell lies in wait,
078:021 Sherali Surely, Hell lies in ambush,
078:021 Yusufali Truly Hell is as a place of ambush,
078:022 Khan A dwelling place for the Taghun (those who transgress the boundry limits set by Allah like polytheists, disbelievers in the Oneness of Allah, hypocrites, sinners, criminals, etc.),
078:022 Maulana A resort for the inordinate,
078:022 Pickthal A home for the rebellious.
078:022 Rashad For the transgressors; it will be their abode.
078:022 Sarwar It will be a place of return
078:022 Shakir A place of resort for the inordinate,
078:022 Sherali A resort for the rebellious,
078:022 Yusufali For the transgressors a place of destination:
078:023 Khan They will abide therein for ages,
078:023 Maulana Living therein for long years.
078:023 Pickthal They will abide therein for ages.
078:023 Rashad They stay in it for ages.
078:023 Sarwar for the rebellious ones and they will live therein for ages.
078:023 Shakir Living therein for ages.
078:023 Sherali Who will tarry therein for ages.
078:023 Yusufali They will dwell therein for ages.
078:024 Khan Nothing cool shall they taste therein, nor any drink.
078:024 Maulana They taste not therein coolness nor drink,
078:024 Pickthal Therein taste they neither coolness nor (any) drink
078:024 Rashad They never taste in it coolness, nor a drink.
078:024 Sarwar They will not feel cold nor taste any drink
078:024 Shakir They shall not taste therein cool nor drink
078:024 Sherali They will taste therein neither coolness, nor drink,
078:024 Yusufali Nothing cool shall they taste therein, nor any drink,
078:025 Khan Except boiling water, and dirty wound discharges.
078:025 Maulana But boiling and intensely cold water,
078:025 Pickthal Save boiling water and a paralyzing cold:
078:025 Rashad Only an inferno, and bitter food.
078:025 Sarwar except boiling water and pus,
078:025 Shakir But boiling and intensely cold water,
078:025 Sherali Save boiling water and a stinking fluid, intensely cold -
078:025 Yusufali Save a boiling fluid and a fluid, dark, murky, intensely cold,
078:026 Khan An exact recompense (according to their evil crimes).
078:026 Maulana Requital corresponding.
078:026 Pickthal Reward proportioned (to their evil deeds).
078:026 Rashad A just requital.
078:026 Sarwar as a fitting recompense for their deeds.
078:026 Shakir Requital corresponding.
078:026 Sherali A meet requital.
078:026 Yusufali A fitting recompense (for them).
078:027 Khan  For verily, they used not to look for a reckoning.
078:027 Maulana  Surely they feared not the reckoning.
078:027 Pickthel  For lo! they looked not for a reckoning;
078:027 Rashad  They never expected to be held accountable.
078:027 Sarwar  They did not expect such a Judgment
078:027 Shakir  Surely they feared not the account,
078:027 Sherali  Verily, they feared not the reckoning,
078:027 Yusufali  For that they used not to fear any account (for their deeds),
078:028 Khan  But they belied Our Ayat (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet (Peace be upon him) brought) completely.
078:028 Maulana  And rejected Our messages, giving the lie (thereeto).
078:028 Pickthel  They called Our revelations false with strong denial.
078:028 Rashad  And utterly rejected our signs.
078:028 Sarwar  and persistently rejected Our revelations.
078:028 Shakir  And called Our communications a lie, giving the lie (to the truth).
078:028 Sherali  And rejected Our Signs totally.
078:028 Yusufali  But they (impudently) treated Our Signs as false.
078:029 Khan  And all things We have recorded in a Book.
078:029 Maulana  And We have recorded everything in a book,
078:029 Pickthel  Everything have We recorded in a Book.
078:029 Rashad  We counted everything in a record.
078:029 Sarwar  However, We have recorded everything in a book.
078:029 Shakir  And We have recorded everything in a book.
078:029 Sherali  And everything have WE recorded in a Book.
078:029 Yusufali  And all things have We preserved on record.
078:030 Khan  So taste you (the results of your evil actions); no increase shall We give you, except in torment.
078:030 Maulana  So taste, for We shall add to you nothing but chastisement.
078:030 Pickthel  So taste (of that which ye have earned). No increase do We give you save of torment.
078:030 Rashad  Suffer the consequences; we will only increase your retribution.
078:030 Sarwar  (They will be told), "Suffer, We shall only increase the torment for you".
078:030 Shakir  So taste! for We will not add to you aught but chastisement.
078:030 Sherali  ‘Taste ye, therefore, the punishment; WE will give you no increase except in torment.’
078:030 Yusufali  "So taste ye (the fruits of your deeds); for no increase shall We grant you, except in Punishment."
078:031 Khan  Section 2: The Day of Decision
078:031 Maulana  Verily, for the Muttaqun, there will be a success (Paradise);
078:031 Pickthel  Lo! for the duteous is achievement -
078:031 Rashad  The righteous have deserved a reward.
078:031 Sarwar  The pious ones will be triumphant.
078:031 Shakir  Surely for those who guard (against evil) is achievement,
078:031 Sherali  Verily, for the righteous is decreed a triumph -
078:031 Yusufali  Verily for the Righteous there will be a fulfilment of (the heart's) desires;
078:032 Khan  Gardens and grapeyards;
078:032 Maulana  Gardens and vineyards,
078:032 Pickthel  Gardens enclosed and vineyards,
078:032 Rashad  Orchards and grapes.
078:032 Sarwar  They will have gardens and vineyards,
078:032 Shakir  Gardens and vineyards,
078:032 Sherali  Walled gardens and grapevines,
078:032 Yusufali  Gardens enclosed, and grapevines;
078:033 Khan  And young full-breasted (mature) maidens of equal age;
078:033 Maulana  And youthful (companions), equals in age,
078:033 Pickthel  And voluptuous women of equal age;
078:033 Rashad  Magnificent spouses.
078:033 Sarwar  maidsens with pears-shaped breasts who are of equal age (to their spouses)
078:033 Shakir  And voluptuous women of equal age;
078:033 Sherali  And young maidens of equal age,
078:033 Yusufali  And voluptuous women of equal age;
078:034 Khan  And a full cup (of wine).
078:034 Maulana  And a pure cup.
078:034 Pickthel  And a full cup.
078:034 Rashad  Delicious drinks.
078:034 Sarwar  and cups full of wine.
078:034 Shakir  And a pure cup.
078:034 Sherali  And over-flowing cups.
078:034 Yusufali  And a cup full (to the brim).
Say, "Woe unto me! Would that I were (metre) dust!"

Verily, We have warned you of a Penalty near, the Day when man will see (the deeds) which his hands have sent forth, and the Unbeliever will say, "Woe unto me! Would that I were dust!"

Verily, We have warned you of a punishment which is near at hand

Surely We have warned you of that I had been dust".

The disbeliever will

That Day will be the sure Reality: Therefore, whoso will, let him take a (straight) return to his Lord!

That is without doubt the True Day, so, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)!

The Lord of the heavens and the earth and all between, (Allah) Most Gracious: None shall have power to address Him.

Recompense from thy Lord, a gift ample calculated gift (according to the best of their good deeds).

A reward from thy Lord, a gift sufficient;

A reward from thy Lord; a generous recompense.

This will be their reward from your Lord, a favor from Him and a recompense for their deeds.

A recompense from thy Lord - a gift amply sufficient -

Recompense from thy Lord, a gift, (amply) sufficient,

(From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Beneficent: None shall have power to address Him.

The Lord of the heavens and the earth and all that is between them, the Beneficent, they are not able to address Him.

Day of Resurrection except after His Leave).

A reward from your Lord; a generous recompense.

A reward from thy Lord, a gift sufficient;

A reward from thy Lord, a gift in payment -

A reward from your Lord; a generous recompense.

This will be their reward from your Lord, a favor from Him and a recompense for their deeds.

A recompense from thy Lord - a gift amply sufficient -

Recompense from thy Lord, a gift, (amply) sufficient,

(From) the Lord of the heavens and the earth, and all between, (Allah) Most Gracious: None shall have power to address Him.

The Lord of the heavens and the earth, and everything between them. The Most Gracious. No one can abrogate His decisions.

The Lord of the heavens and the earth and what is between them, the Beneficent, they are not able to address Him.

A recompense from thy Lord, a gift ample calculated gift (according to the best of their good deeds).

A reward from thy Lord, a gift sufficient;

A reward from thy Lord; a generous recompense.

This will be their reward from your Lord, a favor from Him and a recompense for their deeds.

A recompense from thy Lord - a gift amply sufficient -

Recompense from thy Lord, a gift, (amply) sufficient,
079:000
079:000 Translations of the Qur'an, Chapter 79: AN-NAZIAT (THOSE WHO DRAG FORTH, SOUL-SNATCHERS). Total Verses: 46. Revealed At: MAKKA
079:000 In the name of God, Most Gracious, Most Merciful
079:001
079:001 Section 1: The Great Commotion
079:001 Khan By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence;
079:001 Maulana By those yearning vehemently!
079:001 Pickthtal By those who drag forth to destruction,
079:001 Rashad The (angels who) snatch (the souls of the disbelievers) forcibly.
079:001 Shakir I swear by the angels who violently pull out the souls of the wicked,
079:001 Sherali By those who draw people to the true faith vigorously,
079:001 Yusufali By the (angels) who tear out (the souls of the wicked) with violence;
079:002
079:002 Khan By those (angels) who gently take out (the souls of the believers);
079:002 Maulana And those going forth cheerfully!
079:002 Pickthtal By the meteors rushing,
079:002 Rashad And those who gently take (the souls of the believers) joyfully.
079:002 Sarwar by the angels who gently release the souls of the believers,
079:002 Shakir And by those who gently draw out the souls of the blessed,
079:002 Sherali And by those who tie their knots firmly,
079:002 Yusufali By those who gently draw out (the souls of the blessed);
079:003
079:003 Khan And by those that swim along (i.e. angels or planets in their orbits, etc.).
079:003 Maulana And those running swiftly!
079:003 Pickthtal By the lone stars floating,
079:003 Rashad And those floating everywhere,
079:003 Sarwar by the angels who float (in the heavens by the will of God),
079:003 Shakir And by those who float in space,
079:003 Sherali And by those who glide along swiftly,
079:003 Yusufali And by those who glide along (on errands of mercy),
079:004
079:004 Khan And by those that press forward as in a race (i.e. the angels or stars or the horses, etc.).
079:004 Maulana And those that are foremost going ahead!
079:004 Pickthtal By the angels hastening,
079:004 Rashad Eagerly racing with one another -
079:004 Sarwar by the angels who hasten along
079:004 Shakir Then those who are foremost going ahead,
079:004 Sherali Then they advance and greatly excel others,
079:004 Yusufali Then press forward as in a race,
079:005
079:005 Khan And by those angels who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account).
079:005 Maulana And those regulating the Affair!
079:005 Pickthtal And those who govern the event,
079:005 Rashad to carry out various commands.
079:005 Sarwar and by the angels who regulate the affairs, (you will certainly be resurrected).
079:005 Shakir Then those who regulate the affair.
079:005 Sherali Then they administer affairs in an excellent manner;
079:005 Yusufali Then arrange to do (the Commands of their Lord),
079:006
079:006 Khan On the Day (when the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die),
079:006 Maulana The day when the quaking one shall quake –
079:006 Pickthtal On the day when the first trump resoundeth.
079:006 Rashad The day the quake resounds.
079:006 Sarwar On the day when the first trumpet sound blasts
079:006 Shakir The day on which the quaking one shall quake,
079:006 Sherali This will be on the day when the quaking earth shall quake,
079:006 Yusufali One Day everything that can be in commotion will be in violent commotion,
079:007
079:007 Khan The second blowing of the Trumpet follows it (and everybody will be raised up),
079:007 Maulana The consequence will follow it.
079:007 Pickthtal And the second followeth it,
079:007 Rashad Followed by the second blow.
079:007 Sarwar and will be followed by the second one,
079:007 Shakir What must happen afterwards shall follow it.
079:007 Sherali And a second quaking shall follow it.
079:007 Yusufali Followed by oft-repeated (commotions):
079:008 Khan (Some) hearts that Day will shake with fear and anxiety.
079:008 Maulana Hearts that day will palpitate,
079:008 Pickthål On that day hearts beat painfully
079:008 Rashad Certain minds will be terrified.
079:008 Sarwar hearts will undergo terrible trembling..<br>
079:008 Shakir Hearts on that day shall palpitate,
079:008 Sherali On that day hearts will tremble,
079:008 Yusufali Hearts that Day will be in agitation;
079:009 Khan Their eyes cast down.
079:009 Maulana Their eyes downcast.
079:009 Pickthål While eyes are downcast
079:009 Rashad Their eyes will be subdued.
079:009 Sarwar and eyes will be humbly cast down.
079:009 Shakir Their eyes cast down.
079:009 Sherali And their eyes will be cast down.
079:009 Yusufali Cast down will be (their owners') eyes.
079:010 Khan They say: "Shall we indeed be returned to (our) former state of life?
079:010 Maulana They say: Shall we indeed be restored to (our) first state?
079:010 Pickthål (Now) they are saying: Shall we really be restored to our first state
079:010 Rashad They will say, "We have been recreated from the grave!
079:010 Sarwar (The unbelievers) say, "Shall we he brought back to life again
079:010 Shakir They say: Shall we indeed be restored to (our) first state?
079:010 Sherali They say, 'Shall we really be restored to our former state?
079:010 Yusufali They say (now): "What! shall we indeed be returned to (our) former state?
079:011 Khan "Even after we are crumbled bones?"
079:011 Maulana What! After we are rotten bones?
079:011 Pickthål Even after we are crumbled bones?
079:011 Rashad "How did this happen after we had turned into rotten bones?"
079:011 Sarwar after we have become bones and dust?".
079:011 Shakir What! when we are rotten bones?
079:011 Sherali 'What ! even when we are rotten bones?
079:011 Yusufali "What! - when we shall have become rotten bones?"
079:012 Khan They say: "It would in that case, be a return with loss!"
079:012 Maulana They say: That would then be a return with loss.
079:012 Pickthål They say: Then that would be a vain proceeding.
079:012 Rashad They had said, "This is an impossible recurrence."
079:012 Sarwar They have said, "Such a resurrection will certainly be a great loss".
079:012 Shakir They said: That then would be a return occasioning loss.
079:012 Sherali They say, 'Then that, indeed, would be a losing return.'
079:012 Yusufali They say: "It would, in that case, be a return with loss!"
079:013 Khan But only, it will be a single Zajrah [shout (i.e., the second blowing of the Trumpet)]. (See Verse 37:19).
079:013 Maulana It is only a single cry,
079:013 Pickthål Surely it will need but one shout,
079:013 Rashad All it takes is one nudge.
079:013 Sarwar However, it will only take a single blast
079:013 Shakir But it shall be only a single cry,
079:013 Sherali It will only be a single cry.
079:013 Yusufali But verily, it will be but a single (Compelling) Cry,
079:014 Khan When, behold, they find themselves over the earth alive after their death,
079:014 Maulana When lo! they will be awakened.
079:014 Pickthål And lo! they will be awakened.
079:014 Rashad Whereupon they get up.
079:014 Sarwar to bring them out of their graves and back to life on the earth's surface.
079:014 Shakir When lo! they shall be wakeful.
079:014 Sherali And behold ! they will all come out in the open.
079:014 Yusufali When, behold, they will be in the (full) awakening (to Judgment).
079:015 Khan Has there come to you the story of Musa (Moses)?
079:015 Maulana Has not there come to thee the story of Moses,
079:015 Pickthål Hath there come unto thee the history of Moses?
079:015 Rashad Have you known about the history of Moses?
079:015 Sarwar (Muhammad), have you heard the story of Moses
079:015 Shakir Has not there come to you the story of Musa?
079:015 Sherali Has the story of Moses reached thee?
079:015 Yusufali Has the story of Moses reached thee?
079:016 Khan  When his Lord called him in the sacred valley of Tuwa,
079:016 Maulana  When his Lord called him in the holy valley, Tuwa?
079:016 Pickthai  How his Lord called him in the holy vale of Tuwa,
079:016 Rashad  His Lord called him at the holy valley of Tuwaa.
079:016 Sarwar  when his Lord called him in the holy valley of Tuwa.,
079:016 Shakir  When his Lord called him in the holy valley of Tuwá,
079:016 Sherali  Behold, thy Lord did call to him in the sacred valley of Tuwa:-
079:016 Yusufali  When his Lord called upon him in the holy valley,
079:017 Khan  Go to Fir’aun (Pharaoh), verily, he has transgressed all bounds (in crimes, sins, polytheism, disbelief, etc.).
079:017 Maulana  Go to Pharaoh, surely he has rebelled.
079:017 Pickthai  (Saying:) Go thou unto Pharaoh - Lo! he hath transgressed -
079:017 Rashad  "Go to Pharaoh; he has transgressed.
079:017 Sarwar  saying, "Go to the Pharao
079:017 Shakir  Go to Firon, surely he has become inordinate.
079:017 Sherali  And directed him: 'Go thou to Pharaoh; he has rebelled,'
079:017 Yusufali  "Go thou to Pharaoh for he has indeed transgressed all bounds:
079:018 Khan  And say to him: "Would you purify yourself (from the sin of disbelief by becoming a believer)",
079:018 Maulana  And say: Wilt thou purify thyself?
079:018 Pickthai  And say (unto him): Hast thou (will) to grow (in grace)?
079:018 Rashad  Tell him, "Would you not reform?
079:018 Sarwar  And say to him, "Would you like to reform yourself?.
079:018 Shakir  Then say: Have you (a desire) to purify yourself,
079:018 Sherali  'And say to him. 'Wouldst thou be purified?'
079:018 Yusufali  "And say to him, 'Wouldst thou that thou shouldst be purified (from sin)?-
079:019 Khan  And that I guide you to your Lord, so you should fear Him?
079:019 Maulana  And I will guide thee to thy Lord so that thou fear (Him).
079:019 Pickthai  Then I will guide thee to thy Lord and thou shalt fear (Him).
079:019 Rashad  'Let me guide you to your Lord, that you may turn reverent."
079:019 Sarwar  I shall guide you to your Lord so that you may perhaps have fear of Him".
079:019 Shakir  And I will guide you to your Lord so that you should fear.
079:019 Sherali  'And I will guide thee to thy Lord so that thou mayest fear HIM.’
079:019 Yusufali  "And that I guide thee to thy Lord, so thou shouldst fear Him?“
079:020 Khan  Then he turned his back, striving hard (against Allah).
079:020 Maulana  So he showed him the mighty sign;
079:020 Pickthai  And he showed him the tremendous token.
079:020 Rashad  He then showed him the great miracle.
079:020 Sarwar  Moses showed him the great miracle
079:020 Shakir  So he showed him the mighty sign.
079:020 Sherali  So he showed him the great Sign,
079:020 Yusufali  Then did (Moses) show him the Great Sign.
079:021 Khan  But [Fir‘aun (Pharaoh)] believed and disobeyed;
079:021 Maulana  But he denied and disobeyed.
079:021 Pickthai  But he denied and disobeyed,
079:021 Rashad  But he disobeyed and rebelled.
079:021 Sarwar  but the Pharaoh rejected it and disobeyed (Moses).
079:021 Shakir  But he rejected (the truth) and disobeyed.
079:021 Sherali  But he rejected him and disobeyed;
079:021 Yusufali  But (Pharaoh) rejected it and disobeyed (guidance);
079:022 Khan  Then he turned his back, striving hard (against Allah).
079:022 Maulana  Then he went back hastily,
079:022 Pickthai  Then turned he away in haste,
079:022 Rashad  Then he turned away in a hurry.
079:022 Sarwar  Then he turned away in a hurry,
079:022 Shakir  Then he turn back hastily,
079:022 Sherali  Then he turned away from the Truth, devising schemes;
079:022 Yusufali  Further, he turned his back, striving hard (against Allah).
079:023 Khan  Then he gathered his people and cried aloud,
079:023 Maulana  So he gathered and called out.
079:023 Pickthai  Then gathered he and summoned
079:023 Rashad  He summoned and proclaimed.
079:023 Sarwar  and gathered his people together
079:023 Shakir  Then he gathered (men) and called out.
079:023 Sherali  And he gathered his people and proclaimed,
079:023 Yusufali  Then he collected (his men) and made a proclamation,
And from it, He produced its own water and pasture.

And brough forth therefrom its water and its pasture.

And the earth, moreover, hath He extended (to a wide expanse);

After this, He spread the earth.

And its night He covers with darkness, and its forenoon He brings out (with light).

On high hath He raised its canopy, and He hath given it order and perfection.

Verily in this is an instructive warning for whosoever fears Allah.

So Allah, seized him with punishment for his last [i.e. his saying: "I am your lord, most high") (see Verse 79:24)] and first [(i.e. his saying, "O chiefs! I know not that you have a god other than I" (see Verse 28:38)] transgression.
079:032 Khan  And the mountains He has fixed firmly;
079:032 Maulana  And the mountains, He made them firm,
079:032 Pickthai  And He made fast the hills,
079:032 Rashad  He established the mountains.
079:032 Sarwar  then set-up firmly the mountains.
079:032 Shakir  And the mountains, He made them firm,
079:032 Sherali  And the mountains HE made them firm.
079:032 Yusufali  And the mountains hath He firmly fixed;

079:033 Khan  (To be) a provision and benefit for you and your cattle.
079:033 Maulana  A provision for you and for your cattle.
079:033 Pickthai  A provision for you and for your cattle.
079:033 Rashad  All this to provide life support for you and your animals.
079:033 Sarwar  All this was done as a means of enjoyment for you and your cattle.
079:033 Shakir  A provision for you and for your cattle.
079:033 Sherali  All this is a provision for you and for your cattle.
079:033 Yusufali  For use and convenience to you and your cattle.

079:034 Khan  But when there comes the greatest catastrophe (i.e. the Day of Recompense, etc.),
079:034 Maulana  So when the great Calamity comes;
079:034 Pickthai  But when the great disaster cometh,
079:034 Rashad  Then, when the great blow comes.
079:034 Sarwar  Then, when the great calamity comes.
079:034 Shakir  But when the great predominating calamity comes;
079:034 Sherali  But when the great calamity comes,
079:034 Yusufali  Therefore, when there comes the great, overwhelming (Event),-

079:035 Khan  The Day when man shall remember what he strove for,
079:035 Maulana  The day when man remembers all that he strove for,
079:035 Pickthai  The day when man will call to mind his (whole) endeavour,
079:035 Rashad  That is the day when the human will remember everything he did.
079:035 Sarwar  the human being will recall whatever he has done.
079:035 Shakir  The day on which man shall collect what he strove after,
079:035 Sherali  The day when man will call to mind all that he strove for,
079:035 Yusufali  The Day when man shall remember (all) that he strove for,

079:036 Khan  And Hell-fire shall be made apparent in full view for (every) one who sees,
079:036 Maulana  And prefers the life of this world,
079:036 Pickthai  And hell will stand forth visible to him who seeth,
079:036 Rashad  Hell will be brought into existence.
079:036 Sarwar  Hell fire will become visible for those who would see it.
079:036 Shakir  And the hell shall be made manifest to him who sees
079:036 Sherali  And Hell will be made manifest to him who sees.
079:036 Yusufali  And Hell-Fire shall be placed in full view for (all) to see,-

079:037 Khan  Then, for him who Tagha (transgressed all bounds, in disbelief, oppression and evil deeds of disobedience to Allah).
079:037 Maulana  Then as for him who is inordinate,
079:037 Pickthai  Then, as for him who rebelled
079:037 Rashad  As for the one who transgressed.
079:037 Sarwar  Those who have rebelled
079:037 Shakir  Then as for him who is inordinate,
079:037 Sherali  Then, as for him who rebels.
079:037 Yusufali  Then, for such as had transgressed all bounds,

079:038 Khan  And preferred the life of this world (by following his evil desires and lusts),
079:038 Maulana  And prefers the life of this world,
079:038 Pickthai  And chose the life of the world,
079:038 Rashad  Who was preoccupied with this life.
079:038 Sarwar  and preferred the worldly life,
079:038 Shakir  And prefers the life of this world.
079:038 Sherali  And prefers the life of this world,
079:038 Yusufali  And had preferred the life of this world,

079:039 Khan  Verily, his abode will be Hell-fire;
079:039 Maulana  Hell is surely the abode.
079:039 Pickthai  Lo! hell will be his home.
079:039 Rashad  Hell will be the abode.
079:039 Sarwar  hell will be their dwelling.
079:039 Shakir  Then surely the hell, that is the abode.
079:039 Sherali  The Fire of Hell shall, surely, be his abode.
079:039 Yusufali  The Abode will be Hell-Fire;
079:40
079:40 Khan But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts.
079:40 Maulana And as for him who fears to stand before his Lord and restrains himself from low desires,
079:40 Pickthal But as for him who feared to stand before his Lord and restrained his soul from lust,
079:40 Rashad As for the one who reverenced the majesty of his Lord, and enjoined the self from sinful lusts.
079:40 Sarwar However, those who had feared their Lord and restrained their souls from acting according to its desires.
079:40 Shakir And as for him who fears to stand in the presence of his Lord and forbids the soul from low desires,
079:40 Sherali But as for him who fears to stand before his Lord, and restrains his soul from evil desires,
079:40 Yusufali And for such as had entertained the fear of standing before their Lord's (tribunal) and had restrained (their) soul from lower desires,
079:41
079:41 Khan Verily, Paradise will be his abode.
079:41 Maulana The Garden is surely the abode.
079:41 Pickthal Lo! the Garden will be his home.
079:41 Rashad Paradise will be the abode.
079:41 Sarwar Paradise will be the dwelling.
079:41 Shakir Then surely the garden— that is the abode.
079:41 Sherali The Garden shall, surely, be his abode.
079:41 Yusufali Their abode will be the Garden.
079:42
079:42 Khan They ask you (O Muhammad (Peace be upon him)) about the Hour, - when will be its appointed time?
079:42 Maulana They ask thee about the Hour, When will that take place,
079:42 Pickthal They ask thee of the Hour: when will it come to port?
079:42 Rashad They ask you about the Hour, and when it will take place!
079:42 Sarwar (Muhammad), they ask you, "When will the Hour of Doom come?".
079:42 Shakir They ask you about the hour, when it will come.
079:42 Sherali They ask thee concerning the Hour: 'When will it take place?'
079:42 Yusufali They ask thee about the Hour, 'When will be its appointed time?'
079:43
079:43 Khan You have no knowledge to say anything about it,
079:43 Maulana About which thou remindest?
079:43 Pickthal Why (ask they)? What hast thou to tell thereof?
079:43 Rashad It is not you (Muhammad) who is destined to announce its time.
079:43 Sarwar (Muhammad), you do not know (when and how) it will come.
079:43 Shakir About what! You are one to remind of it.
079:43 Sherali Wherein art thou concerned with the talk of its coming?
079:43 Yusufali Wherein art thou (concerned) with the declaration thereof?
079:44
079:44 Khan To thy Lord belongs (the knowledge of) the term thereof?
079:44 Maulana To thy Lord is the goal of it.
079:44 Pickthal Unto thy Lord belongeth (knowledge of) the term thereof.
079:44 Rashad Your Lord decides its fate.
079:44 Sarwar This matter is in the hands of your Lord.
079:44 Shakir To your Lord is the goal of it.
079:44 Sherali The ultimate knowledge of it rests with thy Lord.
079:44 Yusufali With thy Lord in the Limit fixed therefor.
079:45
079:45 Khan You (O Muhammad (Peace be upon him)) are only a warner for those who fear it,
079:45 Maulana Thou art only a warner to him who fears it.
079:45 Pickthal Thou art but a warner unto him who fearareth it.
079:45 Rashad Your mission is to warn those who expect it.
079:45 Sarwar You are only a warner for those who fear such a day.
079:45 Shakir You are only a warner to him who would fear it.
079:45 Sherali Thou art only a Warner unto him who fears it.
079:45 Yusufali Thou art but a Warner for such as fear it.
079:46
079:46 Khan The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.
079:46 Maulana On the day when they see it, it will be as if they had but tarried for an evening or a morning.
079:46 Pickthal On the day when they behold it, it will be as if they had but tarried for an evening or the morrow thereof.
079:46 Rashad The day they see it, they will feel as if they lasted one evening or half a day.
079:46 Sarwar On the day when they see it, it will seem to them as though they had only lived in the world for a morning and an afternoon.
079:46 Shakir On the day that they see it, it will be as though they had not tarried but the latter part of a day or the early part of it.
079:46 Sherali On the day when they see it, it will be as if they had not tarried in the world but an evening or a morrow thereof.
079:46 Yusufali The Day they see it, (It will be) as if they had tarried but a single evening, or (at most till) the following morn!
080:000
080:000 Translations of the Qur'an, Chapter 80: ABASA (HE FROWNED). Total Verses: 42. Revealed At: MAKKA
080:000 In the name of God, Most Gracious, Most Merciful
080:001 Khan (The Prophet (Peace be upon him)) frowned and turned away,
080:001 Maulana He frowned and turned away,
080:001 Pickthal He frowned and turned away
080:001 Rashad He (Muhammad) frowned and turned away.
080:001 Sarwar He frowned and then turned away
080:001 Shakir He frowned and turned (his) back,
080:001 Sherali He frowned and turned aside,
080:001 Yusufali (The Prophet) frowned and turned away,
080:002 Khan  Because there came to him the blind man (i.e. 'Abdullah bin Umm-Maktum, who came to the Prophet (Peace be upon him) while he was preaching to one or some of the Quraish chiefs).
080:002 Maulana  Because the blind man came to him.
080:002 Pickthol  Because the blind man came unto him.
080:002 Rashad  When the blind man came to him.
080:002 Sarwar  from a blind man who had come up to him.
080:002 Shakir  Because there came to him the blind man.
080:002 Sherali  Because there came to him the blind man.
080:002 Yusufali  Because there came to him the blind man (interrupting).
080:003 Khan  But what could tell you that per chance he might become pure (from sins)?
080:003 Maulana  And what would make thee know that he might purify himself,
080:003 Pickthol  What could inform thee but that he might grow (in grace)
080:003 Rashad  How do you know? He may purify himself.
080:003 Sarwar  You never know. Perhaps he wanted to purify himself,
080:003 Shakir  And what would make you know that he would purify himself,
080:003 Sherali  And what would make thee know that he would purify himself,
080:003 Yusufali  But what could tell thee but that perchance he might grow (in spiritual understanding)?-
080:004 Khan  Or that he might receive admonition, and that the admonition might profit him?
080:004 Maulana  Or be mindful, so the Reminder should profit him?
080:004 Pickthol  Or take heed and so the reminder might avail him?
080:004 Rashad  Or he may take heed, and benefit from the message.
080:004 Sarwar  or receive some (Quranic) advice which would benefit him.
080:004 Shakir  Or become reminded so that the reminder should profit him?
080:004 Sherali  Or, that he would take heed and the taking of heed would benefit him?
080:004 Yusufali  Or that he might receive admonition, and the teaching might profit him?
080:005 Khan  As for him who thinks himself self-sufficient,
080:005 Maulana  As for him who considers himself free from need
080:005 Pickthol  As for him who thinketh himself independent,
080:005 Rashad  As for the rich man.
080:005 Sarwar  Yet you pay attention
080:005 Shakir  As for him who considers himself free from need (of you),
080:005 Sherali  How could it be that he who is disdainfully indifferent to the Truth,
080:005 Yusufali  As to one who regards Himself as self-sufficient,
080:006 Khan  To him you attend;
080:006 Maulana  To him thou dost attend.
080:006 Pickthol  Unto him thou payest regard.
080:006 Rashad  You gave him your attention.
080:006 Sarwar  to a rich man,
080:006 Shakir  To him do you address yourself.
080:006 Sherali  Unto him thou shouldst pay attention -
080:006 Yusufali  To him dost thou attend;
080:007 Khan  What does it matter to you if he will not become pure (from disbelief, you are only a Messenger, your duty is to convey the Message of Allah).
080:007 Maulana  And no blame is on thee, if he purify himself not.
080:007 Pickthol  Yet it is not thy concern if he grow not (in grace).
080:007 Rashad  Even though you could not guarantee his salvation.
080:007 Sarwar  though you will not be questioned even if he never purifies himself.
080:007 Shakir  And no blame is on you if he would not purify himself
080:007 Sherali  Though thou art not responsible if he does not become purified -
080:007 Yusufali  Though it is no blame to thee if he grow not (in spiritual understanding).
080:008 Khan  But as to him who came to you running.
080:008 Maulana  And as to him who comes to thee striving hard,
080:008 Pickthol  But as for him who cometh unto thee with earnest purpose
080:008 Rashad  The one who came to you eagerly,
080:008 Sarwar  As for the one who comes to you earnestly (striving for guidance).
080:008 Shakir  And as to him who comes to you striving hard,
080:008 Sherali  But he who comes to thee hastening,
080:008 Yusufali  But as to him who came to thee striving earnestly,
080:009 Khan  And is afraid of (Allah and His Punishment),
080:009 Maulana  And he fears --
080:009 Pickthol  And hath fear,
080:009 Rashad  And is really reverent.
080:009 Sarwar  and who has fear of God,
080:009 Shakir  And he fears,
080:009 Sherali  And he fears God,
080:009 Yusufali  And with fear (in his heart),
080:010 Khan  Of him you are neglectful and divert your attention to another,
080:010 Maulana  To him thou payest no regard.
080:010 Pickthtal  From him thou art distracted.
080:010 Rashad  You ignored him.
080:010 Sarwar  you ignore him.
080:010 Shakir  From him will you divert yourself.
080:010 Yusufali  Of him wast thou unmindful.

080:011 Khan  Nay, (do not do like this), indeed it (these Verses of this Qur'an) are an admonition,
080:011 Maulana  Nay, surely it is a Reminder.
080:011 Pickthtal  Nay, but verily it is an Admonishment,
080:011 Rashad  Indeed, this is a reminder.
080:011 Sarwar  These verses are a reminder
080:011 Shakir  Nay! surely it is an admonishment.
080:011 Yusufali  By no means (should it be so)! For it is indeed a Message of instruction:

080:012 Khan  So whoever wills, let him pay attention to it.
080:012 Maulana  So let him who will mind it.
080:012 Pickthtal  So let whosoever will pay heed to it,
080:012 Rashad  Whoever wills shall take heed.
080:012 Sarwar  so let those who want to follow its guidance do so.
080:012 Shakir  So let him who pleases mind it.
080:012 Yusufali  Therefore let whoso will, keep it in remembrance.

080:013 Khan  (It is) in Records held (greatly) in honour (Al-Lauh Al-Mahfuz).
080:013 Maulana  In honoured books,
080:013 Pickthtal  On honoured leaves
080:013 Rashad  In honorable scriptures.
080:013 Sarwar  (This Quran) is also recorded in honorable books,
080:013 Shakir  In honored books,
080:013 Yusufali  (It is) in Books held (greatly) in honour,
080:014 Khan  Exalted (in dignity), purified,
080:014 Maulana  Exalted, purified,
080:014 Pickthtal  Exalted, purified,
080:014 Rashad  Exalted and pure.
080:014 Sarwar  exalted, purified,
080:014 Shakir  Exalted, purified,
080:014 Yusufali  Exalted, purified,
080:015 Khan  In the hands of scribes (angels).
080:015 Maulana  In the hands of scribes,
080:015 Pickthtal  (Set down) by scribes
080:015 Rashad  (Written) by the hands of messengers.
080:015 Sarwar  by the hands of the noble, virtuous,
080:015 Shakir  In the hands of scribes
080:015 Yusufali  (Written) by the hands of scribes-
080:016 Khan  Honourable and obedient.
080:016 Maulana  Noble, virtuous.
080:016 Pickthtal  Noble and righteous.
080:016 Rashad  Who are honorable and righteous.
080:016 Sarwar  and angelic scribes.
080:016 Shakir  Noble, virtuous.
080:016 Yusufali  Noble and virtuous.

080:017 Khan  Be cursed (the disbelieving) man! How ungrateful he is!
080:017 Maulana  Woe to man! How ungrateful is he!
080:017 Pickthtal  Man is (self-)destroyed: how ungrateful!
080:017 Rashad  Woe to the human being; he is so unappreciative!
080:017 Sarwar  May (the disbelieving) human being be condemned! What makes him disbelief?
080:017 Shakir  Cursed be man! how ungrateful is he!
080:017 Yusufali  Woe unto man ! How ungrateful he is !
080:017 Yusufali  Woe to man! What hath made him reject Allah;
080:018
From what thing did He create him?

080:018 Maulana
Of what thing did He create him?

080:018 Pickthal
From what thing doth He create him?

080:018 Rashad
What did He create him from?

080:018 Sarwar
From what has God created him?

080:018 Shakir
Of what thing did He create him?

080:018 Sherali
Does he not consider, from what thing did God create him?

080:018 Yusufali
From what stuff hath He created him?

080:019 From Nutfah (male and female semen drops) He created him, and then set him in due proportion;

080:019 Maulana
Of a small life - germ. He creates him, then proportions him,

080:019 Pickthal
From a drop of seed. He createth him and proportioneth him,

080:019 Rashad
From a tiny drop, He creates him and designs him.

080:019 Sarwar
He created him from a living germ. He determined his fate

080:019 Shakir
Of a small seed; He created him, the He made him according to a measure,

080:019 Sherali
From a sperm - drop! He creates him and proportions him?

080:019 Yusufali
From a sperm-drop: He hath created him, and then mouldeth him in due proportions;

080:020 Then He makes the Path easy for him;

080:020 Maulana
Then makes the way easy for him,

080:020 Pickthal
Then maketh the way easy for him,

080:020 Rashad
Then He points out the path for him.

080:020 Sarwar
and made the path of guidance easy for him to follow.

080:020 Shakir
Then (as for) the way-- He has made it easy (for him)

080:020 Sherali
Then HE makes the way easy for him,

080:020 Yusufali
Then doth He make His path smooth for him;

080:021 Then He causes him to die, and puts him in his grave;

080:021 Maulana
Then he causes him to die, then assigns to him a grave,

080:021 Pickthal
Then causeth him to die, and burieth him;

080:021 Rashad
Then He puts him to death, and into the grave.

080:021 Sarwar
Then He caused him to die and be buried

080:021 Shakir
Then He causes him to die, then assigns to him a grave,

080:021 Sherali
Then in due course HE causes him to die and assigns a grave to him;

080:021 Yusufali
Then He causeth him to die, and putteh him in his grave;

080:022 Then, when it is His Will, He will resurrect him (again).

080:022 Maulana
Then when He will, He raises him to life again.

080:022 Pickthal
Then, when He will, He bringeth him again to life.

080:022 Rashad
When He wills, He resurrecets him.

080:022 Sarwar
and He will resurrecet him whenever He wants.

080:022 Shakir
Then when He pleases, He will raise him to life again.

080:022 Sherali
Then, when HE pleases, HE will raise him up again.

080:022 Yusufali
Then, when it is His Will, He will raise him up (again).

080:023 Nay, but (man) has not done what He commanded him.

080:023 Maulana
Nay, but he does not what He commands him.

080:023 Pickthal
Nay, but (man) hath not done what He commanded him.

080:023 Rashad
He shall uphold His commandments.

080:023 Sarwar
Certainly, he has not duly fulfilled His commands.

080:023 Shakir
Nay; but he has not done what He bade him.

080:023 Sherali
Nay! he has not yet carried out what God commanded him to do.

080:023 Yusufali
By no means hath he fulfilled what Allah hath commanded him.

080:024 Then let man look at his food,

080:024 Maulana
Then let man look at his food --

080:024 Pickthal
Let man consider his food:

080:024 Rashad
Let the human consider his food!

080:024 Sarwar
Let the human being think about (how We produce) his food.

080:024 Shakir
Then let man look to his food,

080:024 Sherali
Now let man look at his food;

080:024 Yusufali
Then let man look at his food, (and how We provide it):

080:025 That We pour forth water in abundance,

080:025 Maulana
How We pour down abundant water,

080:025 Pickthal
How We pour water in showers

080:025 Rashad
We pour the water generously.

080:025 Sarwar
We send down abundant water,

080:025 Shakir
That We pour down the water, pouring (it) down in abundance,

080:025 Sherali
How WE pour down water in abundance,

080:025 Yusufali
For that We pour forth water in abundance,
080:026 Khan And We split the earth in clefts.
080:026 Maulana Then cleave the earth, cleaving (it) asunder,
080:026 Pickthal Then split the earth in clefts
080:026 Rashad Then we split the soil open.
080:026 Sarwar and let the earth to break open
080:026 Shakir Then We cleave the earth, cleaving (it) asunder,
080:026 Sherali Then WE cleave the earth a proper cleaving,
080:026 Yusufali And We split the earth in fragments,

080:027 Khan And We cause therein the grain to grow,
080:027 Maulana Then cause the grain to grow therein,
080:027 Pickthall And cause the grain to grow therein
080:027 Rashad We grow in it grains.
080:027 Sarwar to yield therein corn,
080:027 Shakir Then We cause to grow therein the grain,
080:027 Sherali Then WE cause to grow therein grain,
080:027 Yusufali And produce therein corn,

080:028 Khan And grapes and clover plants (i.e. green fodder for the cattle),
080:028 Maulana And grapes and clover,
080:028 Pickthall And grapes and green fodder
080:028 Rashad Grapes and pasture.
080:028 Sarwar grapes, vegetables,
080:028 Shakir And grapes and clover,
080:028 Sherali And grapes and vegetables,
080:028 Yusufali And Grapes and nutritious plants,

080:029 Khan And olives and date-palms,
080:029 Maulana And the olive and the palm,
080:029 Pickthall And olive-trees and palm-trees
080:029 Rashad Olives and palms,
080:029 Sarwar olives, dates,
080:029 Shakir And the olive and the palm,
080:029 Sherali And the olive and the date-palm,
080:029 Yusufali And Olives and Dates,

080:030 Khan And gardens, dense with many trees,
080:030 Maulana And thick gardens,
080:030 Pickthall And garden-closes of thick foliage
080:030 Rashad A variety of orchards.
080:030 Sarwar thickly planted gardens,
080:030 Shakir And thick gardens,
080:030 Sherali And walled gardens thickly planted,
080:030 Yusufali And enclosed Gardens, dense with lofty trees,

080:031 Khan And fruits and Abba (herbage, etc.),
080:031 Maulana And fruits and herbage --
080:031 Pickthall And fruits and grasses:
080:031 Rashad Fruits and vegetables.
080:031 Sarwar fruits, and grass.
080:031 Shakir And fruits and herbage
080:031 Sherali And fruits and herbage,
080:031 Yusufali And fruits and fodder,-

080:032 Khan (To be) a provision and benefit for you and your cattle.
080:032 Maulana A provision for you and your cattle.
080:032 Pickthall Provision for you and your cattle.
080:032 Rashad To provide life support for you and your animals.
080:032 Sarwar (These are made so as to be) means of enjoyment for you and your cattle.
080:032 Shakir A provision for you and for your cattle.
080:032 Sherali A provision for you and your cattle.
080:032 Yusufali For use and convenience to you and your cattle.

080:033 Khan Then, when there comes As-Sakhir (the Day of Resurrection's second blowing of Trumpet),
080:033 Maulana But when the deafening cry comes,
080:033 Pickthall But when the Shout cometh
080:033 Rashad Then, when the blow comes to pass.
080:033 Sarwar When the trumpet sounds,
080:033 Shakir But when the deafening cry comes,
080:033 Sherali But when the deafening shout comes,
080:033 Yusufali At length, when there comes the Deafening Noise,-
080:034 Khan  That Day shall a man flee from his brother,
080:034 Maulana  The day when a man flees from his brother,
080:034 Pickthai  On the day when a man fleeth from his brother
080:034 Rashad  That is the day when one flees from his brother.
080:034 Sarwar  it will be such a day when a person will run away from his brother,
080:034 Shakir  The day on which a man shall fly from his brother,
080:034 Yusufali  That Day shall a man flee from his own brother.

080:035 Khan  And from his mother and his father,
080:035 Maulana  And his mother and his father,
080:035 Pickthai  And his mother and his father
080:035 Rashad  From his mother and father.
080:035 Sarwar  mother, father,
080:035 Shakir  And his mother and his father,
080:035 Yusufali  And from his mother and his father,

080:036 Khan  And from his wife and his children.
080:036 Maulana  And his spouse and his sons.
080:036 Pickthai  And his wife and his children,
080:036 Rashad  From his spouse and children.
080:036 Sarwar  wife and sons,
080:036 Shakir  And his spouse and his son--
080:036 Yusufali  And from his wife and his children.

080:037 Khan  Everyman, that Day, will have enough to make him careless of others.
080:037 Maulana  Faces on that day will be bright, 
080:037 Pickthai  On that day faces will be bright as dawn,
080:037 Rashad  Laughing, joyous.
080:037 Sarwar  Some faces on that day will be happy.
080:037 Shakir  Laughing and joyful.
080:037 Yusufali  Laughing, rejoicing.

080:038 Khan  Some faces that Day, will be bright (true believers of Islamic Monotheism).
080:038 Maulana  Faces on that day will be bright,
080:038 Pickthai  On that day faces will be bright as dawn,
080:038 Rashad  Laughing, joyous.
080:038 Sarwar  Some faces on that day will be happy.
080:038 Shakir  Laughing and joyful.
080:038 Yusufali  Laughing, rejoicing.

080:039 Khan  Laughing, rejoicing at good news (of Paradise).
080:039 Maulana  Laughing, rejoicing at good news;
080:039 Pickthai  Laughing, rejoicing at good news;
080:039 Rashad  Laughing and joyful.
080:039 Sarwar  laughing and joyous
080:039 Shakir  Laughing, joyous.
080:039 Yusufali  Laughing, rejoicing.

080:040 Khan  And other faces, that Day, will be dust- stained;
080:040 Maulana  And faces on that day will have dust on them,
080:040 Pickthai  And other faces, on that day, with dust upon them,
080:040 Rashad  Other faces, on that day, will be covered with misery.
080:040 Sarwar  but others will be gloomy
080:040 Shakir  And (many) faces on that day, on them shall be dust,
080:040 Yusufali  And other faces that Day will be dust-stained,

080:041 Khan  Darkness will cover them,
080:041 Maulana  Darkness covering them.
080:041 Pickthai  Veiled in darkness,
080:041 Rashad  Overwhelmed by remorse.
080:041 Sarwar  and covered by darkness.
080:041 Shakir  Darkness shall cover them.
080:041 Yusufali  Darkness covering them.

080:041 Khan  Blackness will cover them:
080:042 Khan  Such will be the Kafarah (disbelievers in Allah, in His Oneness, and in His Messenger Muhammad (Peace be upon him), etc.), the Fajarah (wicked evil doers).
080:042 Maulana  Those are the disbelievers, the wicked.
080:042 Pickthal  Those are the disbelievers, the wicked.
080:042 Rashad  These are the wicked disbelievers.
080:042 Sarwar  These will be the faces of the sinful disbelievers.
080:042 Shakir  These are they who are unbelievers, the wicked.
080:042 Sherali  Those will be the disbelievers, the doers of evil.
080:042 Yusufali  Such will be the Rejecters of Allah, the doers of iniquity.

081:000 081:000 Translations of the Qur'an, Chapter 81: AT-TAKWIR (THE OVERTHROWING). Total Verses: 29. Revealed At: MAKKA
081:000  In the name of God, Most Gracious, Most Merciful
081:001 Khan  When the sun Kuwwirat (wound round and lost its light and is overthrown).
081:001 Maulana  When the sun is folded up,
081:001 Pickthal  When the sun is overthrown,
081:001 Rashad  When the sun is rolled.
081:001 Sarwar  (On the day) when the sun is made to cease shining.
081:001 Shakir  When the sun is covered,
081:001 Sherali  When the sun is folded up,
081:001 Yusufali  When the sun (with its spacious light) is folded up;
081:002 Khan  And when the stars shall fall;
081:002 Maulana  And when the stars are dust-coloured,
081:002 Pickthal  And when the stars fall,
081:002 Rashad  The stars are crashed into each other.
081:002 Sarwar  the stars are made to fade away,
081:002 Shakir  And when the stars darken,
081:002 Sherali  And when the stars are obscured,
081:002 Yusufali  When the stars fall, losing their lustre;
081:003 Khan  And when the mountains shall made to pass away;
081:003 Maulana  And when the mountains are made to pass away,
081:003 Pickthal  And when the hills are moved,
081:003 Rashad  The mountains are wiped out.
081:003 Sarwar  the mountains are scattered about as dust,
081:003 Shakir  And when the mountains are made to pass away,
081:003 Sherali  And when the mountains are made to move,
081:003 Yusufali  When the mountains vanish (like a mirage);
081:004 Khan  And when the pregnant she-camels shall be neglected;
081:004 Maulana  And when the camels are abandoned,
081:004 Pickthal  And when the camels big with young are abandoned,
081:004 Rashad  The reproduction is halted.
081:004 Sarwar  the young barren camels are abandoned,
081:004 Shakir  And when the camels are left untended,
081:004 Sherali  And when the she-camels, ten-month pregnant are abandoned,
081:004 Yusufali  When the she-camels, ten months with young, are left untended;
081:005 Khan  And when the wild beasts shall be gathered together;
081:005 Maulana  And when the wild animals are gathered together,
081:005 Pickthal  And when the wild beasts are herded together,
081:005 Rashad  The beasts are summoned.
081:005 Sarwar  the wild beasts are herded together,
081:005 Shakir  And when the wild animals are made to go forth,
081:005 Sherali  And when the wild beasts are gathered together,
081:005 Yusufali  When the wild beasts are herded together (in the human habitations);
081:006 Khan  And when the seas shall become as blazing Fire or shall overflow;
081:006 Maulana  And when the cities are made to swell,
081:006 Pickthal  And when the seas rise,
081:006 Rashad  The oceans are set afame.
081:006 Sarwar  the oceans are brought to a boil,
081:006 Shakir  And when the seas are set on fire,
081:006 Sherali  And when the rivers are drained away,
081:006 Yusufali  When the oceans boil over with a swell;
081:007 Khan And when the souls shall be joined with their bodies;
081:007 Maulana And when men are united,
081:007 Pickthal And when souls are reunited,
081:007 Rashad The souls are restored to their bodies.
081:007 Sarwar souls are reunited with their bodies,
081:007 Shakir And when souls are united,
081:007 Sherali And when various people are brought together,
081:007 Yusufali When the souls are sorted out, (being joined, like with like);
081:008 Khan And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned.
081:008 Maulana And when the one buried alive is asked
081:008 Pickthel And when the girl-child that was buried alive is asked
081:008 Rashad The girl who was buried alive is asked:
081:008 Sarwar questions are asked about the baby girls buried alive..
081:008 Shakir And when the female infant buried alive is asked
081:008 Sherali And when the female infant buried alive is questioned about -
081:008 Yusufali When the female (infant), buried alive, is questioned -
081:009 Khan For what sin she was killed?
081:009 Maulana For what sin she was killed,
081:009 Pickthel For what sin she was slain,
081:009 Rashad For what crime was she killed?
081:009 Sarwar such as, "For what crime were they murdered?"
081:009 Shakir For what sin she was killed.
081:009 Sherali 'For what crime was she killed?'
081:009 Yusufali For what crime she was killed;
081:010 Khan And when the written pages of deeds (good and bad) of every person shall be laid open;
081:010 Maulana And when the books are spread,
081:010 Pickthel And when the pages are laid open,
081:010 Rashad The records are made known.
081:010 Sarwar the records of deeds are made public,
081:010 Shakir And when the books are spread,
081:010 Sherali And when books are spread abroad,
081:010 Yusufali When the scrolls are laid open;
081:011 Khan And when the heaven shall be stripped off and taken away from its place;
081:011 Maulana And when the heaven has its covering removed,
081:011 Pickthel And when the sky is torn away,
081:011 Rashad The heaven is removed.
081:011 Sarwar the heavens are unveiled,
081:011 Shakir And when the heaven has its covering removed,
081:011 Sherali And when the heaven is laid bare,
081:011 Yusufali When the world on High is unveiled;
081:012 Khan And when Hell-fire shall be kindled to fierce ablaze.
081:012 Maulana And when hell is kindled,
081:012 Pickthel And when hell is lighted,
081:012 Rashad Hell is ignited.
081:012 Sarwar hell is made to blaze,
081:012 Shakir And when the hell is kindled up,
081:012 Sherali And when Hell-Fire is set ablaze,
081:012 Yusufali When the Blazing Fire is kindled to fierce heat;
081:013 Khan And when Paradise shall be brought near,
081:013 Maulana And when the Garden is brought nigh --
081:013 Pickthel And when the Garden is brought nigh,
081:013 Rashad Paradise is presented.
081:013 Sarwar and Paradise is brought near,
081:013 Shakir And when the garden is brought nigh,
081:013 Sherali And when Paradise is brought nigh,
081:013 Yusufali And when the Garden is brought near;-
081:014 Khan (Then) every person will know what he has brought (of good and evil).
081:014 Maulana Every soul will know what it has prepared.
081:014 Pickthel (Then) every soul will know what it hath made ready.
081:014 Rashad Every soul will know everything it brought.
081:014 Sarwar then every soul will discover the consequence of its deeds.
081:014 Shakir Every soul shall (then) know what it has prepared.
081:014 Sherali Then every soul will know what it has produced.
081:014 Yusufali (Then) shall each soul know what it has put forward.
081:015  So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night).
081:015  Nay, I call to witness the stars,
081:015  I solemnly swear by the galaxies.
081:015  But nay! I swear by the stars,
081:015  I do not need to swear by the orbiting
081:015  I call to witness those that recede while advancing,
081:015  So verily I call to witness the planets - that recede,
081:016  And by the planets that move swiftly and hide themselves,
081:016  The stars which rise and set,
081:016  Precisely running in their orbits.
081:016  That run their course (and) hide themselves,
081:016  Rush ahead and then hide.
081:016  Go straight, or hide;
081:017  And by the night as it departs;
081:017  And the night when it departs.
081:017  By the night as it falls.
081:017  and sit during the day, or by the darkening night
081:017  And the night when it departs,
081:017  And I call to witness the night as it draws to a close,
081:017  And the Night as it dissipates;
081:018  And by the dawn as it brightens;
081:018  And the morning when it brightens,
081:018  And the breath of morning
081:018  And the morn as it breathes.
081:018  and brightening morning,
081:018  And the morning when it brightens,
081:018  And the dawn as it begins to breathe,
081:018  And the Dawn as it breathes away the darkness;
081:019  Verily, this is the Word (this Qur'an brought by) a most honourable messenger [Jibrael (Gabriel), from Allah to the Prophet Muhammad (Peace be upon him)].
081:019  Surely it is the word of a bountiful Messenger,
081:019  That this is in truth the word of an honoured messenger,
081:019  the utterance of an honorable messenger.
081:019  that the Quran is the word of the honorable angelic, mighty Messenger
081:019  Most surely it is the Word of an honored messenger,
081:019  That this is, surely, the word revealed to a noble Messenger,
081:019  Verily this is the word of a most honourable Messenger,
081:020  Owner of power, and high rank with (Allah) the Lord of the Throne,
081:020  The possessor of strength, established in the presence of the Lord of the Throne,
081:020  Mighty, established in the presence of the Lord of the Throne,
081:020  Authorized by the Possessor of the Throne, fully supported.
081:020  who is honored in the presence of the Lord of the Throne,
081:020  The processor of strength, having an honorable place with the Lord of the Domininion,
081:020  Possessor of strength, established in the presence of the Lord of the Throne,
081:020  Endued with Power, with rank before the Lord of the Throne,
081:021  Obeyed (by the angels), trustworthy there (in the heavens),
081:021  One (to be) obeyed, and faithful.
081:021  (One) to be obeyed, and trustworthy;
081:021  He shall be obeyed and trusted.
081:021  obeyed by (all creatures) and faithful to His trust.
081:021  One (to be) obeyed, and faithful in trust.
081:021  Entitled to obedience and faithful to his trust.
081:021  With authority there, (and) faithful to his trust.
081:022  And (O people) your companion (Muhammad (Peace be upon him)) is not a madman;
081:022  And your companion is not mad.
081:022  Your friend is not crazy.
081:022  Your companion (Muhammad) does not suffer from any mental illness
081:022  And your companion is not gone mad.
081:022  And your companion is not mad.
081:022  And (O people!) your companion is not one possessed;
And indeed he (Muhammad (Peace be upon him)) saw him [Jibrael (Gabriel)] in the clear horizon (towards the east).

And truly he saw himself on the clear horizon.

Surely he beheld Him on the clear horizon.

He saw him at the high horizon.

He certainly saw him (Gabriel) high up on the horizon in his original form

He saw him (Gabriel) high up on the horizon in his original form

And of a truth he saw himself on the clear horizon.

And he, assuredly, saw him on the clear horizon.

And without doubt he saw him in the clear horizon.

And he (Muhammad (Peace be upon him)) withholds not a knowledge of the unseen.

Nor is he niggardly of the unseen.

And he is not avid of the Unseen.

He is not holding back any news.

He (Muhammad) is not accused of lying about the unseen.

Nor of the unseen is he a tenacious concealer.

And he is not niggardly with respect to the unseen.

Neither doth he withhold grudgingly a knowledge of the Unseen.

And it (the Qur'an) is not the word of the outcast Shaitan (Satan).

Nor is it the word of an accursed devil --

Nor is this the utterance of a devil worthy to be stoned.

It is not the talk of a rejected devil.

The Quran is not the word of condemned satan.

Nor is it the word of the cursed Shaitan,

Nor is this the word of Satan, the rejected.

Nor is it the word of an evil spirit accursed.

Then where are you going?

Whither then are you going?

Whither then go ye?

Whither then go ye?

Whither then go ye?

Whither then go ye?

Whither, then, are you going?

Wither, then, are you going?

When whither go ye?

Verily this, (the Qur'an) is no less than a Reminder to (all) the 'Alamin (mankind and jinns).

It is naught but a Reminder for the nations,

This is naught else than a reminder unto creation,

This is a message for all the people.

This is certainly the guidance for all (jinn and mankind).

It is naught but a reminder for the nations,

It is nothing but a Reminder unto all the worlds,

Verily this is no less than a Message to (all) the Worlds:

To whomsoever among you who wills to walk straight,

For him among you who will go straight.

Unto whomsoever of you willleth to walk straight.

For those who wish to go straight.

So let those who want, choose the right guidance

For him among you who pleases to go straight.

Unto such among you as desire to go straight.

(With profit) to whoever among you wills to go straight:

And you will not, unless (it be) that Allah wills, the Lord of the 'Alamin (mankind and jinns).

And you will not, except that Allah wills, the Lord of the worlds.

And ye will not, unless (it be) that Allah willeth, the Lord of Creation.

Whatever you will is in accordance with the will of GOD, Lord of the universe.

However, you will not be able to choose anything unless God, Lord of the Universe wills it to be so.

And you do not please except that Allah please, the Lord of the worlds.

And you desire not a thing except that ALLAH, the Lord of the worlds, desire it.

But ye shall not will except as Allah wills, the Cherisher of the Worlds.

Verily, this (the Qur'an) is no less than a Reminder to (all) the 'Alamin (mankind and jinns).

It is naught but a Reminder for the nations,

This is naught else than a reminder unto creation,

This is a message for all the people.

This is certainly the guidance for all (jinn and mankind).

It is naught but a reminder for the nations,

It is nothing but a Reminder unto all the worlds,

Verily this is no less than a Message to (all) the Worlds:

To whomsoever among you who wills to walk straight,

For him among you who will go straight.

Unto whomsoever of you willleth to walk straight.

For those who wish to go straight.

So let those who want, choose the right guidance

For him among you who pleases to go straight.

Unto such among you as desire to go straight.

(With profit) to whoever among you wills to go straight:
082:002 And when the stars have fallen and scattered;
082:002 And when the stars become dispersed,
082:002 The planets are scattered.
082:002 the stars are dispersed,
082:002 And when the stars become dispersed,
082:002 And when the stars are scattered,
082:002 When the Stars are scattered;
082:003 And when the seas are burst forth (got dried up);
082:003 And when the rivers are made to flow forth,
082:003 When the seas are poured forth,
082:003 The oceans are exploded.
082:003 the oceans are merged together,
082:003 And when the seas are made to flow forth,
082:003 And when the oceans are made to flow forth and joined together,
082:003 When the Oceans are suffered to burst forth;
082:004 And when the graves are turned upside down (and they bring out their contents)
082:004 And when the graves are laid open --
082:004 And the sepulchres are overturned,
082:004 The graves are opened.
082:004 and the graves are turned inside out,
082:004 And when the graves are laid open,
082:004 And when the graves are laid open,
082:004 When the Gravels are turned upside down;-
082:005 (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds).
082:005 Every soul will know what it his sent before and what it has held back.
082:005 A soul will know what it hath sent before (it) and what left behind.
082:005 Every soul will find out what caused it to advance, and what caused it to regress.
082:005 every soul will see the result of its deeds - those recorded before his death and those which will produce either virtue or evil after his death.
082:005 Every soul shall know what it has sent forth and what it has kept back,
082:005 When the Gravels are turned upside down;
082:006 O man! What has made you careless concerning your Lord, the Most Generous?
082:006 Every soul will know what it his sent before and what it has held back.
082:006 O man, what beguiles thee from they Lord, the Gracious?
082:006 O you human being, what diverted you from your Lord Most Honorable?
082:006 Human being, what evil has deceived you about your Graciou s Lord,
082:006 O man ! what has beguiled you from your Lord, the Gracious one,
082:006 O man!  what has deceived thee concerning thy Gracious Lord.
082:006 O man! What has seduced thee from thy Lord Most Beneficent?-
082:007 Who created you, fashioned you perfectly, and gave you due proportion;
082:007 Who created thee, then made thee complete, then made thee in a right good state --
082:007 Who created thee, then fashioned, then proportioned thee?
082:007 The One who created you, designed you, and perfected you.
082:007 Who created you proportionately and fashioned you
082:007 Who created you, then made you complete, then made you symmetrical?
082:007 Who created thee, then perfected thee, then proportioned thee aright?
082:007 Him Who created thee. Fashioned thee in due proportion, and gave thee a just bias;
082:008 In whatever form He willed, He put you together.
082:008 Into whatever form He pleases He casts thee.
082:008 Into whatsoever form He will, He casteth thee.
082:008 In whatever design He chose, He constructed it.
082:008 in whatever composition He wanted.
082:008 Into whatever form He pleased He constituted you.
082:008 In whatever form HE pleased. HE fashioned thee.
082:008 In whatever Form He wills, does He put thee together.
082:009 Nay! But you deny the Recompense (reward for good deeds and punishment for evil deeds).
082:009 Nay, but you give the lie to the Judgment,
082:009 Nay, but ye deny the Judgament.
082:009 Indeed, you disbelieve in the religion.
082:009 Despite this, you deny the Day of Judgment,
082:009 Nay! but you give the lie to the judgment day,
082:009 Nay, but you deny the judgment.
082:009 Nay! But ye do reject Right and Judgment!
082:010 Khan  But verily, over you (are appointed angels in charge of mankind) to watch you,
082:010 Maulana  And surely there are keepers over you,
082:010 Pickthtal  Lo! there are above you guardians,
082:010 Rashad  Oblivious to the fact that there are (invisible) keepers around you,
082:010 Sarwar  Surely, there are guardians over you,
082:010 Yusufali  But verily over you (are appointed angels) to protect you.-
082:011 Khan  Kiraman (honourable) Katibin writing down (your deeds),
082:011 Maulana  Honourable recorders,
082:011 Pickththal  Generous and recording,
082:011 Rashad  They are honest recorders.
082:011 Sarwar  noble recorders,
082:011 Yusufali  Kind and honourable,
- Writing down (your deeds):
082:012 Khan  They know all that you do.
082:012 Maulana  They know what you do.
082:012 Pickthtal  Who know (all) that ye do.
082:012 Rashad  They record everything you do.
082:012 Sarwar  and these honorable scribes know whatever you do.
082:012 Shakir  They know what you do.
082:012 Sherali  Who know all that you do.
082:012 Yusufali  They know (and understand) all that ye do.
082:013 Khan  Verily, the Abrar (pious and righteous) will be in delight (Paradise);
082:013 Maulana  Surely the righteous are in bliss,
082:013 Pickthtal  Lo! the righteous verily will be in delight.
082:013 Rashad  Surely the pious have deserved bliss.
082:013 Sarwar  The virtuous ones will live in bliss
082:013 Shakir  Most surely the righteous are in bliss,
082:013 Sherali  Verily, the virtuous will be in bliss;
082:013 Yusufali  As for the Righteous, they will be in bliss;
082:014 Khan  And verily, the Fujjar (the wicked, disbelievers, sinners and evil-doers) will be in the blazing Fire (Hell),
082:014 Maulana  And the wicked are truly in burning Fire --
082:014 Pickthtal  And lo! the wicked verily will be in hell;
082:014 Rashad  While the wicked have deserved Hell.
082:014 Sarwar  and the evil-doers will be in hell
082:014 Shakir  And most surely the wicked are in burning fire,
082:014 Sherali  And the wicked will be in Hell;
082:014 Yusufali  And the Wicked - they will be in the Fire,
082:015 Khan  In which they will enter, and taste its burning flame on the Day of Recompense,
082:015 Maulana  They will enter it on the day of Judgement,
082:015 Pickthtal  They will burn therein on the Day of Judgment,
082:015 Rashad  Will incur it on the Day of Judgment.
082:015 Sarwar  which they will enter on the Day of Judgment
082:015 Shakir  They shall enter it on the day of judgment.
082:015 Sherali  They will burn therein on the Day of Judgment;
082:015 Yusufali  Which they will enter on the Day of Judgment,
082:016 Khan  And they (Al-Fujjar) will not be absent therefrom (i.e. will not go out from the Hell).
082:016 Maulana  And will not be absent from it.
082:016 Pickthtal  And will not be absent thence.
082:016 Rashad  They never leave it.
082:016 Sarwar  to burn therein.
082:016 Shakir  And they shall by no means be absent from it.
082:016 Sherali  And they will not be able to escape therefrom.
082:016 Yusufali  And they will not be able to keep away therefrom.
082:017 Khan  And what will make you know what the Day of Recompense is?
082:017 Maulana  And what will make thee realize what the day of Judgment is?
082:017 Pickthtal  Ah, what will convey unto thee what the Day of Judgment is!
082:017 Rashad  Awesome is the Day of Judgment.
082:017 Sarwar  They will never be able to escape from it. Would that you knew what the Day of Judgment is!
082:017 Shakir  And what will make you realize what the day of judgement is?
082:017 Sherali  And what should make thee know what the Day of Judgment is !
082:017 Yusufali  And what will explain to thee what the Day of Judgment is?
The day when mankind will stand before the Lord of the worlds. 

The day on which men shall stand before the Lord of the worlds. 

That is the day when all people will stand before the Lord of the universe. 

The day when (all) mankind stand before the Lord of the Worlds? 

The day when men will stand before the Lord of the worlds. 

The day when (all) mankind stand before the Lord of the Worlds? 

The day when mankind will stand before the Lord of the Universe?. 

The day when mankind will stand before the Lord of the Worlds? 

The day when mankind will stand before the Lord of the Worlds? 

The day when (all) mankind will stand before the Lord of the Worlds?
083:007 
083:007 Khan  Nay! Truly, the Record (writing of the deeds) of the Fujjar (disbelievers, sinners, evil-doers and wicked) is (preserved) in Sijjin.
083:007 Maulana  Nay, surely the record of the wicked is in the prison.
083:007 Pickthal  Nay, but the record of the vile is in Sijjin.
083:007 Rashad  Indeed, the book of the wicked is in Sijjeen.
083:007 Sarwar  Woe to them! Let them know that the records of the sinner's deeds are in Sijin.
083:007 Shakir  Nay! most surely the record of the wicked is in the Sijjin.
083:007 Sherali  Nay, the record of the wicked is in Sijin.
083:007 Yusufali  Nay! Surely the record of the wicked is (preserved) in Sijjin.
083:008 
083:008 Khan  And what will make you know what Sijjin is?
083:008 Maulana  And what will make thee know what the prison is?
083:008 Pickthal  Ah! what will convey unto thee what Sijjin is? -
083:008 Rashad  Do you know what Sijjeen is?
083:008 Sarwar  Would that you knew what Sijin is? -
083:008 Shakir  And what will make you know what the Sijjin is?
083:008 Sherali  And what should make thee know what Sijjin is?
083:008 Yusufali  And what will explain to thee what Sijjin is?
083:009 
083:009 Khan  A Register inscribed.
083:009 Maulana  It is a written book.
083:009 Pickthal  A written record.
083:009 Sarwar  It is a comprehensively written Book (of records).
083:009 Shakir  It is a written book.
083:009 Sherali  It is a written Book since eternity.
083:009 Yusufali  (There is) a Register (fully) inscribed.
083:010 
083:010 Khan  Woe, that Day, to those who deny [{Allah, His Angels, His Books, His Messengers, the Day of Resurrection, and Al-Qadar (Divine Preordainments)}].
083:010 Maulana  Woe on that day to the rejectors!
083:010 Pickthal  Woe unto the repudiators on that day!
083:010 Rashad  Woe on that day to the rejectors.
083:010 Sarwar  Woe, on that day, to those who have rejected God's revelations
083:010 Shakir  Woe on that day to the rejecters,
083:010 Sherali  Woe on that day unto those who reject,
083:010 Yusufali  Woe, that Day, to those that deny-
083:011 
083:011 Khan  Those who deny the Day of Recompense.
083:011 Maulana  Who give the lie to the day of Judgment
083:011 Pickthal  Those who deny the Day of Judgment
083:011 Rashad  They do not believe in the Day of Judgment.
083:011 Sarwar  and those who have rejected the Day of Judgment.
083:011 Shakir  Who give the lie to the day of judgment.
083:011 Yusufali  Those that deny the Day of Judgment.
083:012 
083:012 Khan  And none can deny it except every transgressor beyond bounds, (in disbelief, oppression and disobedience of Allah, the sinner!)
083:012 Maulana  And none gives the lie to it but every exceder of limits, every sinful one;
083:012 Pickthal  Which none denieth save each criminal transgressor,
083:012 Rashad  None disbelieves therein except the transgressor, the sinful.
083:012 Sarwar  No one rejects it except the sinful transgressors
083:012 Shakir  And none gives the lie to it but every exceder of limits, sinful one
083:012 Sherali  And none denies it save every sinful transgressor,
083:012 Yusufali  And none can deny it but the Transgressor beyond bounds the Sinner!
083:013 
083:013 Khan  When Our Verses (of the Qur'an) are recited to him he says: "Tales of the ancients!"
083:013 Maulana  When Our messages are recited to him, he says: Stories of those of yore!
083:013 Pickthal  Who, when thou readest unto him Our revelations, saith: (Mere) fables of the men of old.
083:013 Rashad  When our revelations are recited to him, he says, "Tales from the past!"
083:013 Sarwar  who, when listening to Our revelations, say, "These are only ancient legends".
083:013 Shakir  When Our communications are recited to him, he says: Stories of those of yore.
083:013 Sherali  Who, when Our Signs are recited unto him, say, "Tales of the ancient !
083:013 Yusufali  When Our Signs are rehearsed to him, he says, "Tales of the ancients!"
083:014 
083:014 Khan  Nay! But on their hearts is the Ran (covering of sins and evil deeds) which they used to earn.
083:014 Maulana  Nay, rather, what they earned is rust upon their hearts.
083:014 Pickthal  Nay, but that which they have earned is rust upon their hearts.
083:014 Rashad  Indeed, their hearts have become shielded by their sins.
083:014 Sarwar  They will never have faith. In fact, their hearts are stained from their deeds.
083:014 Shakir  Nay! rather, what they used to do has become like rust, upon their hearts.
083:014 Sherali  Nay, but that which they have earned is rust upon their hearts.
083:014 Yusufali  By no means! but on their hearts is the stain of the (ill) which they do!
083:015 Khan  Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.
083:015 Maulana  Nay, surely they are that day debarred from their Lord.
083:015 Pickthål  Nay, but surely on that day they will be covered from (the mercy of) their Lord.
083:015 Rashad  Indeed, they will be isolated, on that day, from their Lord.
083:015 Sarwar  On the Day of Judgment, they will certainly be barred from the mercy of their Lord.
083:015 Shakir  Nay! most surely they shall on that day be debarred from their Lord.
083:015 Sherali  Nay, they will, surely, be debarred from seeing their Lord on that day.
083:015 Yusufali  Verily, from (the Light of) their Lord, that Day, will they be veiled.
083:016 Khan  Then, verily they will indeed enter and taste the burning flame of Hell.
083:016 Maulana  Then they will surely enter the burning Fire.
083:016 Pickthål  Then lo! they verily will burn in hell,
083:016 Rashad  Then they will be thrown into Hell.
083:016 Sarwar  They will suffer the heat of fire
083:016 Shakir  Then shall it be said: This is what you used to deny.
083:016 Sherali  Then, verily, they will burn in Hell,
083:016 Yusufali  Further, they will enter the Fire of Hell.
083:017 Khan  Then, it will be said to them: "This is what you used to deny!"
083:017 Maulana  Then it will be said: This is what you gave the lie to.
083:017 Pickthål  Ah, what will convey unto thee what 'Illiyin is!
083:017 Rashad  Do you know what 'Elleyyeen is?
083:017 Sarwar  Would that you knew what Illiyin is!
083:017 Shakir  And who will be told, "This is what you used to deny".
083:017 Sherali  And what should make thee know what 'Illiyyín is?
083:017 Yusufali  And what will explain to thee what 'Illiyin is?
083:018 Khan  A Register inscribed.
083:018 Maulana  Nay, surely the record of the righteous is in the highest places.
083:018 Pickthål  Nay, but the record of the righteous is in 'Illiyin.
083:018 Rashad  Indeed, the book of the righteous will be in 'Elleyyeen.
083:018 Sarwar  However, the records of the deeds of the virtuous ones will certainly be in Illiyin.
083:018 Shakir  Nay! Most surely the record of the righteous shall be in the Iliyin.
083:018 Sherali  The chosen ones of God will witness it.
083:018 Yusufali  (There is) a Register (fully) inscribed,
083:020 Khan  To which bear witness those nearest (to Allah, i.e. the angels).
083:020 Maulana  Those drawn near (to Allah) witness it.
083:020 Pickthål  Attested by those who are brought near (unto their Lord).
083:020 Rashad  To be witnessed by those closest to Me.
083:020 Sarwar  The ones nearest to God will bring it to public.
083:020 Shakir  Those who are drawn near (to Allah) shall witness it.
083:020 Sherali  The chosen ones of God will witness it.
083:020 Yusufali  To which bear witness those Nearest (to Allah).
083:022 Khan  Verily, Al-Abrar (the pious who fear Allah and avoid evil) will be in delight (Paradise).
083:022 Maulana  Surely the righteous are in bliss,
083:022 Pickthål  Lo! the righteous verily are in delight,
083:022 Rashad  The righteous have deserved bliss.
083:022 Sarwar  The virtuous will live in bliss,
083:022 Shakir  Most surely the righteous shall be in bliss,
083:022 Sherali  Surely, the righteous will be in bliss,
083:022 Yusufali  Truly the Righteous will be in Bliss:
And whenever they passed by them, they winked at one another.

When passing by them, they would wink at one another.

When they passed by them, they used to poke fun.

And wink one to another when they passed them; 

Those in sin used to laugh at those who believed, 

Surely they who are guilty used to laugh at those who believe.

The sinners had been laughing at the believers.

The wicked used to laugh at those who believed.

Lo! the guilty used to laugh at those who believed,

Verily! (During the worldly life) those who committed crimes used to laugh at those who believed (i.e. hasten earnestly to the obedience of Allah).

They will be given to drink a pure drink, sealed.

They are given to drink of a pure drink, sealed.

They are given drink of a pure beverage, sealed.

They are given to drink pure sealed wine.

The last thereof (that wine) will be the smell of musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allah).

The sealing of it will be with musk. And for that let the aspirers aspire.

The sealing of it is (with) musk. For this let (all) those strive who strive for bliss.

Whose seal is musk. This is what the competitors should compete for.

With it will be (given) a mixture of Tasnim:

And the admixture of it is a water of Tasnim,

Mixed into it will be special flavors.

And it is tempered with the water of Tasnim,

The sealing of it will be (with) musk; and for that let the aspirers aspire.

Whose seal is musk. This is the kind of place for which one should really aspire.

Their drinks will be spiced with nectar.

Their drinks will be made to quaff of a pure drink that is sealed (to others).

They will be given to drink of a pure beverage, sealed.

They will be given pure wine out of sealed containers.

They are made to quaff of a pure drink that is sealed (to others).

And when they passed by them, they used to wink at one another.

Those who were guilty used to laugh at those who believed,

And whenever they passed by them, they winked at one another (in mockery);

And when they passed by them, they winked at one another.

And whenever they passed by them, used to wink at each other (in mockery);
And hearkens to (the Command of) its Lord, and it must needs (do so);

And listens and obeys its Lord, and it must do so;

And attentive to her Lord in fear,

And listens to its Lord and is made fit;

And obeys its Lord and it must.

And when they return to their own people, they would return jesting;

And when they returned to their own folk, they returned jesting;

When they return to their own people, they would return jesting;

And they were sent as keepers over them.

And they were not sent to be keepers over them.

And they were not sent as watchers over them.

And they were not sent as guardians over them.

And they were sent as keepers over them.

And they were not sent as keepers over them.

And whenever they saw them, they would say: 'Behold! These are the people truly astray!'

And when they saw them they said: 'These are the people truly astray!'

And when they saw them, they said: 'Are not the disbelievers fully requited for what they used to do?'

Surely the disbelievers are paid for what they used to do.

Surely the disbelievers are rewarded as they did.

Surely the disbelievers are rewarded as they did.

Surely the disbelievers are rewarded as they did.

Surely the disbelievers are rewarded as they did.

But this Day the Believers will laugh at the Unbelievers:

This day, then it is the believers who will laugh at the disbelievers.

So today those who believe shall laugh at the unbelievers;

Today, those who believed are laughing at the disbelievers.

This day it is those who believe who have the laugh of disbelievers, When the heaven is split asunder,

When the sky is ruptured.

when the heavens are rent asunder

When the heavens are rent asunder

When the heavens are rent asunder

When the heavens are rent asunder

When the heavens are rent asunder

When the sky is rent asunder.

And listen and obeys its Lord, and it must do so;

And listen to its Lord and is made fit;

And attentive to her Lord in fear,

It will submit to its Lord and expire.

And obeys Its Lord and it must.

And hearkens unto her Lord - and this is incumbent upon her.

And hearkens to (the Command of) its Lord, and it must needs (do so):-
But he who is given his Record behind his back,

And as for him who will have his account behind his back,

But as for those whose Book of records will be given behind their backs,

As for the one who receives his record behind his back,

Then as for him who is given his book behind his back,

Then, as for him who will be given his Record behind his back,

Then he who is given his Record behind his back,

And as to him who is given his book behind his back,

And he will return to his family, rejoicing.

And he will go back to his people, delighted

And will return unto his folk in joy.

And he will return to his people joyfully.

And they will return to their people, delighted

And he shall be reckoned with by an easy reckoning,

He will, surely, have an easy reckoning,

He will return to his family, rejoicing.

And he will return to his family, rejoicing.

And he will turn to his people, rejoicing!

And he who is given his Record behind his back,
084:011 Khan He will invoke (his) destruction,
084:011 Maulana He will call for perdition,
084:011 Pickthtal He surely will invoke destruction
084:011 Rashad He will be ridden with remorse.
084:011 Sarwar they will say, "Woe to us!"
084:011 Shakir He shall call for perdition,
084:011 Sherali He will soon call for destruction,
084:011 Yusufali Soon he will cry for perdition,
084:012 Khan And shall enter a blazing Fire, and made to taste its burning.
084:012 Maulana And enter into burning Fire.
084:012 Pickthtal And be thrown to scorching fire.
084:012 Rashad And will burn in Hell.
084:012 Sarwar They will suffer the heat of hell fire.
084:012 Sherali And he will burn in a blazing Fire.
084:012 Yusufali And he will enter a Blazing Fire.
084:013 Khan Verily, he was among his people in joy!
084:013 Maulana Surely he was (erstwhile) joyful among his people.
084:013 Pickthtal He verily lived joyous with his folk,
084:013 Rashad He used to act arrogantly among his people.
084:013 Sarwar They lived among their people joyfully
084:013 Shakir Surely he was (erstwhile) joyful among his followers.
084:013 Sherali Verily, before this he used to pass his time joyfully among his people.
084:013 Yusufali Truly, did he go about among his people, rejoicing!
084:014 Khan Verily, he thought that he would never come back (to Us)!
084:014 Maulana Surely he thought that he would never return (to Allah) --
084:014 Pickthtal He verily deemed that he would never return (unto Allah).
084:014 Rashad He thought that he would never be called to account.
084:014 Sarwar and had thought that they would never be brought back to life again.
084:014 Shakir Surely he thought that he would never return.
084:014 Sherali He, indeed, thought that he would never return to God.
084:014 Yusufali Truly, did he think that he would not have to return (to Us)?
084:015 Khan Yes! Verily, his Lord has been ever beholding him!
084:015 Maulana Yea, surely his Lord is ever Seer of him.
084:015 Pickthtal Nay, but lo! his Lord is ever looking on him!
084:015 Rashad Yes indeed, his Lord was Seer of him.
084:015 Sarwar This is a fact. Their Lord is Well-Aware of (all that they do).
084:015 Shakir Yea! surely his Lord does ever see him.
084:015 Sherali Yea! surely, his Lord was ever Watchful of him.
084:015 Yusufali Nay, nay! for his Lord was (ever) watchful of him!
084:016 Khan So I swear by the afterglow of sunset;
084:016 Maulana But nay, I call to witness the sunset redness,
084:016 Pickthtal Oh, I swear by the afterglow of sunset,
084:016 Rashad I solemnly swear by the rosy dusk.
084:016 Sarwar I do not need to swear by the sunset,
084:016 Shakir But nay! I swear by the sunset redness,
084:016 Sherali But nay! I call to witness the glow of sunset,
084:016 Yusufali So I do call to witness the ruddy glow of Sunset;
084:017 Khan And by the night and whatever it gathers in its darkness;
084:017 Maulana And the night and that which it drives on,
084:017 Pickthtal And by the night and all that it enshroudeth,
084:017 Rashad And the night as it spreads,
084:017 Sarwar or by the night in which things all come together to rest,
084:017 Shakir And the night and that which it drives on,
084:017 Sherali And the night and all that it envelops,
084:017 Yusufali The Night and its Homing;
084:018 Khan And by the moon when it is at the full,
084:018 Maulana And the moon when it grows full,
084:018 Pickthtal And by the moon when she is at the full,
084:018 Rashad And the moon and its phases.
084:018 Sarwar or by the moon when it is full,
084:018 Shakir And the moon when it grows full,
084:018 Sherali And the moon when it becomes full,
084:018 Yusufali And the Moon in her fullness:
084:019 Khan  You shall certainly travel from stage to stage (in this life and in the Hereafter).
084:019 Maulana  That you shall certainly ascend to one state after another.
084:019 Pickththal  That ye shall journey on from plane to plane.
084:019 Rashad  You will move from stage to stage.
084:019 Sarwar  that you will certainly pass through one stage after another.
084:019 Shakir  That you shall most certainly enter one state after another.
084:019 Sherali  That you shall, assuredly, pass on from one stage to another.
084:019 Yusufali  Ye shall surely travel from stage to stage.

084:020 Khan  What is the matter with them, that they believe not?
084:020 Maulana  But what is the matter with them that they believe not?
084:020 Pickththal  What aileth them, then, that they believe not
084:020 Rashad  Why do they not believe?
084:020 Sarwar  What is the matter with them? Why do they not believe?.
084:020 Shakir  But what is the matter with them that they do not believe,
084:020 Sherali  So what is the matter with them that they believe not,
084:020 Yusufali  Ye shall certainly travel from stage to stage.

084:021 Khan  And when the Qur'an is recited to them, they fall not prostrate,
084:021 Maulana  And, when the Qur'an is recited to thee, they adore (him) not?
084:021 Pickththal  And, when the Qur'an is recited unto them, worship not (Allah)?
084:021 Rashad  This is because those who disbelieved are rejecting (the Quran).
084:021 Sarwar  In fact, they reject the Quran,
084:021 Shakir  Nay! those who disbelieve give the lie to the truth.
084:021 Sherali  On the contrary, those who disbelieve reject it.
084:021 Yusufali  So announce to them a painful punishment.

084:022 Khan  Nay, (on the contrary), those who disbelieve, belie (Prophet Muhammad (Peace be upon him) and whatever he brought, i.e. this Qur'an and Islamic Monotheism, etc.).
084:022 Maulana  And, when the Qur'an is recited to thee, they adore (him) not?
084:022 Pickththal  Nay, but those who disbelieve will deny;
084:022 Rashad  In fact, they reject the Quran,
084:022 Sarwar  On the contrary, those who disbelieve reject it.
084:022 Shakir  But on the contrary the Unbelievers reject (it).
084:022 Sherali  But as to those who believe and do good works, theirs is an unending reward.
084:022 Yusufali  Nay, those who disbelieve give the lie --

084:023 Khan  And Allah knows best what they gather (of good and bad deeds),
084:023 Maulana  And Allah knows best what they hide.
084:023 Pickththal  And Allah knoweth best what they are hiding.
084:023 Rashad  GOD is fully aware of their innermost thoughts.
084:023 Sarwar  but God knows best whatever they accumulate in their hearts.
084:023 Shakir  And Allah knows best what they hide,
084:023 Sherali  And ALLAH knows best what they keep hidden in their hearts.
084:023 Yusufali  But Allah has full knowledge of what they secrete (in their breasts)

084:024 Khan  So announce to them a painful torment.
084:024 Maulana  So announce to them a painful chastisement,
084:024 Pickththal  So give them tidings of a painful doom,
084:024 Rashad  Promise them painful retribution.
084:024 Sarwar  (Muhammad), tell them that they will all suffer a painful torment
084:024 Shakir  So announce to them a painful punishment,
084:024 Sherali  So give them tidings of a painful punishment.
084:024 Yusufali  So announce to them a Penalty Grievous,

084:025 Khan  Save those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).
084:025 Maulana  Except those who believe and do good -- for them is a reward that shall never be cut off.
084:025 Pickththal  Save those who believe and do good works, for theirs is a reward unfailing.
084:025 Rashad  As for those who believed and led a righteous life, they receive a recompense that is well-deserved.
084:025 Sarwar  except the Righteously striving believers, who will receive a never-ending reward.
084:025 Shakir  Except those who believe and do good; for them is a reward that shall never be cut off.
084:025 Sherali  But as to those who believe and do good works, theirs is an unending reward.
084:025 Yusufali  Except to those who believe and work righteous deeds: For them is a Reward that will never fail.
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In the name of God, Most Gracious, Most Merciful

To Whom belongs the Kingdom of the heaven
And they did not take vengeance on them for aught except that they believed in Allah, the Mighty, the Praised,
The only reason for which they tormented the believers was the latter's belief in God, the Majestic, and Praiseworthy.
And they hated them not but only because they believed in Allah, the All-Praised.
And then they were witnesses of what they did to the believers.
And they are witnesses of what they do with the believers.

Cursed be the Fellows of the Trench

Destruction overtake the companions of the trench!

Woe to the makers of the pit (of fire),

By the heaven, holding mansions of the stars.

To watch the burning of the believers.

They are witnesses of what they do with the believers.

And then they were witnesses of what they did with the believers.

They hated them not but only because they believed in Allah, the Mighty, the Praised.

And they ill-treated them for no other reason than that they believed in Allah, Exalted in Power, Worthy of all Praise!
085:009

085:009 Khan  Who, to Whom belongs the dominion of the heavens and the earth! And Allah is Witness over everything.

085:009 Maulana  Whose is the kingdom of the heavens and the earth. And Allah is Witness of all things.

085:009 Pickthål  Him unto Whom belongeth the Sovereignty of the heavens and the earth; and Allah is of all things the Witness.

085:009 Rashad  To Him belongs the kingship of the heavens and the earth. And GOD witnesses all things.

085:009 Sarwar  and the One to whom belongs the heavens and the earth. God is the Witness of all things.

085:009 Shākir  Whose is the kingdom of the heavens and the earth; and Allah is a Witness of all things.

085:009 Yusufali  To Whom belongs the Kingdom of the heavens and the earth; and ALLAH is Witness over all things.

085:011 085:010

085:010 Maulana  Those who persecute believing men and believing women, then repent not, theirs is the chastisement of hell, and theirs the chastisement of burning.

085:010 Pickthål  Lo! they who persecute believing men and believing women and repent not, theirs verily will be the doom of hell, and theirs the doom of burning.

085:010 Rashad  Surely, those who persecute the believing men and women, then fail to repent, have incurred the retribution of Gehenna; they have incurred the retribution of burning.

085:010 Sarwar  Those who persecute the believing men and women without repenting will suffer the torment of hell and that of the burning fire.

085:010 Shākir  Surely (as for) those who persecute the believing men and the believing women, then do not repent, they shall have the chastisement of hell, and they shall have the chastisement of burning.

085:010 Yusufali  Those who persecute the believing men and the believing women and then repent not, for them is, surely, the punishment of Hell, and for them is the torment of heart-burning.

085:010 085:011

085:011 Maulana  Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow. That is the great success.

085:011 Pickthål  Lo! those who believe and do good works, theirs will be Gardens underneath which rivers flow. That is the Great Success.

085:011 Rashad  Surely, those who believe and led a righteous life, have deserved gardens with flowing streams. This is the greatest triumph.

085:011 Sarwar  As for the rightly striving believers, they will live in Paradise wherein streams flow. This is the greatest triumph.

085:011 Shākir  Surely (as for) those who believe and do good, they shall have gardens beneath which rivers flow, that is the great achievement.

085:011 Yusufali  But those who believe and do good works, for them are Gardens through streams flow. That is, indeed, the supreme achievement.

085:011 085:012

085:012 Maulana  Verily, those who believe and do righteous good deeds, will be Gardens; beneath which rivers flow. That is the great success.

085:012 Pickthål  Lo! the punishment of thy Lord is stern.

085:012 Rashad  Indeed, your Lord's blow is severe.

085:012 Sarwar  The vengeance of God is terribly severe.

085:012 Shākir  Surely the might of your Lord is great.

085:012 Yusufali  Truly strong is the Grip (and Power) of thy Lord.

085:012 085:013

085:013 Maulana  Verily, He is who begins (punishment and repeats) (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).

085:013 Pickthål  Lo! He it is Who produceth, then reproduceth,

085:013 Rashad  He is the One who initiates and repeats.

085:013 Sarwar  It is He who creates all things and causes them to return.

085:013 Shākir  Surely He it is Who originates and reproduceth,

085:013 Yusufali  It is He Who creates from the very beginning, and He can restore (life).

085:013 085:014

085:014 Maulana  And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islamic Monotheism),

085:014 Pickthål  And He is the Forgiving, the Loving,

085:014 Rashad  And He is the Forgiving, Most Kind.

085:014 Sarwar  He is the All-forgiving, the Most Loving One,

085:014 Shākir  And He is the Forgiving, the Loving,

085:014 Yusufali  And HE it is Who originates and reproduceth,

085:014 085:015

085:015 Maulana  Owner of the throne, the Glorious

085:015 Pickthål  Lord of the Throne of Power, the Glorious,

085:015 Rashad  Possessor of the glorious throne.

085:015 Sarwar  the Owner of the Throne, the Glorious One,

085:015 Shākir  Lord of the Arsh, the Glorious,

085:015 Yusufali  Lord of the Throne of Glory,
085:016  Khan  He does what He intends (or wills).
085:016  Maulana  Doer of what He intends.
085:016  Pickthal  Doer of what He will.
085:016  Rashad  Doer of whatever He wills.
085:016  Sarwar  and the Most Effective in His decision.
085:016  Shakir  The great doer of what He will.
085:016  Yusufali  Doer (without let) of all that He intends.

085:017  Khan  Has the story reached you of the hosts,
085:017  Maulana  Has not there come to thee the story of the hosts,
085:017  Pickthal  Hath there come unto thee the story of the hosts
085:017  Rashad  Did you note the history of the troops?
085:017  Sarwar  Have you not heard about the stories of the armies
085:017  Shakir  Has not there come to you the story of the hosts,
085:017  Sherali  Has no t the story of the Hosts come to thee?
085:017  Yusufali  Has the story reached thee, of the forces-

085:018  Khan  Of Fir'aun (Pharaoh) and Thamud?
085:018  Maulana  Of Pharaoh and Thamud?
085:018  Pickthal  Of Pharaoh and (the tribe of) Thamud?
085:018  Rashad  Pharaoh and Thamoud?
085:018  Sarwar  of the Pharaoh and Thamud?.
085:018  Shakir  Of Firon and Samood?
085:018  Sherali  Of Pharaoh and Thamud?
085:018  Yusufali  Of Pharaoh and the Thamud?

085:019  Khan  Nay! The disbelievers (persisted) in denying (Prophet Muhammad (Peace be upon him) and his Message of Islamic Monotheism).
085:019  Maulana  Nay, those who disbelieve give the lie --
085:019  Pickthal  Nay, but those who disbelieve live in denial
085:019  Rashad  Those who disbelieve are plagued with denial.
085:019  Sarwar  In fact, the disbelievers had always rejected (Our revelations).
085:019  Shakir  Nay! those who disbelieve are in (the act of) giving the lie to the truth.
085:019  Sherali  Nay, but those who disbelieve persist in rejecting the truth.
085:019  Yusufali  And yet the Unbelievers (persist) in rejecting (the Truth)!

085:020  Khan  And Allah encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds).
085:020  Maulana  And Allah encompasses them on all sides.
085:020  Pickthal  And Allah, all unseen, surroundeth them.
085:020  Rashad  GOD is fully aware of them.
085:020  Sarwar  However, God encompassed their activities.
085:020  Shakir  And Allah encompasses them on every side.
085:020  Sherali  And ALLAH encompasses them from before them and from behind them.
085:020  Yusufali  But Allah doth encompass them from behind!

085:021  Khan  Nay! This is a Glorious Qur’an,
085:021  Maulana  Nay, it is a glorious Qur’an,
085:021  Pickthal  Nay, but it is a glorious Qur’an.
085:021  Rashad  Indeed, it is a glorious Quran.
085:021  Sarwar  What is revealed to you is certainly a glorious Quran
085:021  Shakir  Nay! it is a glorious Quran,
085:021  Sherali  Nay, but it is a glorious Qur’an.
085:021  Yusufali  Day, this is a Glorious Qur’an,

085:022  Khan  (Inscribed) in Al-Laugh Al-Mahfuz (The Preserved Tablet)!
085:022  Maulana  In a guarded tablet.
085:022  Pickthal  On a guarded tablet.
085:022  Rashad  In a preserved master tablet.
085:022  Sarwar  that exists in a well-guarded tablet.
085:022  Shakir  In a guarded tablet.
085:022  Sherali  In a well-guarded tablet.
085:022  Yusufali  (Inscribed) in a Tablet Preserved!


086:000  In the name of God, Most Gracious, Most Merciful

086:001  Khan  By the heaven, and At-Tariq (the night-comer, i.e. the bright star);
086:001  Maulana  By the heaven and the Comer by night!
086:001  Pickthal  By the heaven and the Morning Star
086:001  Rashad  By the sky and Al-Taareq.
086:001  Sarwar  By the heavens and al-tariq.
086:001  Shakir  I swear by the heaven and the comer by night;
086:001  Sherali  By the heaven and the Morning Star -
086:001  Yusufali  By the Sky and the Night-Visitant (therein):-
086:002 Khan  And what will make you to know what At-Tariq (night-comer) is?
086:002 Maulana  And what will make thee know what the Comer by night is?
086:002 Pickthai  - Ah, what will tell thee what the Morning Star is!
086:002 Rashad  Do you know what Al-Taareq is?
086:002 Sarwar  And what will make you know what the Comer by night is?
086:002 Sherali  And what should make thee know what the Morning Star is?
086:002 Yusufali  And what will explain to thee what the Night-Visitant is?

086:003 Khan  (It is) the star of piercing brightness;
086:003 Maulana  The star of piercing brightness --
086:003 Pickthai  - The piercing Star!
086:003 Rashad  The bright star.
086:003 Sarwar  (It is a nightly radiant star).
086:003 Sherali  It is the star of piercing brightness -
086:003 Yusufali  (It is) the Star of piercing brightness;

086:004 Khan  There is no human being but has a protector over him (or her) (i.e. angels incharge of each human being guarding him, writing his good and bad deeds, etc.)
086:004 Maulana  There is not a soul but hath a guardian over it.
086:004 Pickthai  No human soul but hath a guardian over it.
086:004 Rashad  Absolutely, everyone is well guarded.
086:004 Sarwar  There is no soul which is not guarded (by the two angels who record all of its deeds).
086:004 Sherali  There is not a soul but has a guardian over it.
086:004 Yusufali  There is no soul but has a protector over it.

086:005 Khan  So let man see from what he is created!
086:005 Maulana  So let man consider of what he is created.
086:005 Pickthai  So let man consider from what he is created.
086:005 Rashad  Let the human reflect on his creation.
086:005 Sarwar  Let the human being reflect that from what he has been created.
086:005 Sherali  So let man consider of what he is created:
086:005 Yusufali  Now let man but think from what he is created!

086:006 Khan  He is created from a water gushing forth
086:006 Maulana  He is created of water pouring forth,
086:006 Pickthai  He is created from a gushing fluid
086:006 Rashad  He was created from ejected liquid.
086:006 Sarwar  He has been created from an ejected drop of fluid
086:006 Sherali  He is created of a gushing fluid,
086:006 Yusufali  He is created from a drop emitted-

086:007 Khan  Proceeding from between the back-bone and the ribs,
086:007 Maulana  Coming from between the back and the ribs.
086:007 Pickthai  That issued from between the loins and ribs.
086:007 Rashad  From between the spine and the viscera.
086:007 Sarwar  which comes out of the loins and ribs.
086:007 Sherali  Coming from between the back and the ribs.
086:007 Yusufali  Which issues forth from between the loins and the breastbones.

086:008 Khan  Verily, (Allah) is Able to bring him back (to life)!
086:008 Maulana  Surely he is able to return him (to life).
086:008 Pickthai  Lo! He verily is Able to return him (unto life)
086:008 Rashad  He is certainly able to resurrect him.
086:008 Sarwar  God has all power to resurrect him.
086:008 Sherali  Most surely He is able to return him (to life).
086:008 Yusufali  Surely, ALLAH has the power to bring him back to life,

086:009 Khan  The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).
086:009 Maulana  On the day when hidden things are manifested,
086:009 Pickthai  On the day when hidden thoughts shall be searched out.
086:009 Rashad  The day all secrets become known.
086:009 Sarwar  On the day when all secrets will be made public,
086:009 Sherali  On the day when hidden things shall be made manifest,
086:009 Yusufali  The Day that (all) things secret will be tested,
086:010
086:010 Khan Then will (man) have no power, nor any helper.
086:010 Maulana Then he will have no strength nor helper.
086:010 Pickthal Then he will have no might nor any helper.
086:010 Rashad He will have no power, nor a helper.
086:010 Sarwar he will have no power, nor anyone to help him.
086:010 Shakir He shall have neither strength nor helper.
086:010 Sherali And he shall have no strength and no helper.
086:010 Yusufali (Man) will have no power, and no helper.

086:011
086:011 Khan By the sky (having rain clouds) which gives rain, again and again.
086:011 Maulana By the cloud giving rain,
086:011 Pickthal By the heaven which giveth the returning rain,
086:011 Rashad By the sky that returns (the water).
086:011 Sarwar By the rotating heavens
086:011 Shakir I swear by the raingiving heavens,
086:011 Sherali By the cloud which gives rain repeatedly,
086:011 Yusufali By the Firmament which returns (in its round),

086:012
086:012 Khan And the earth which splits (with the growth of trees and plants),
086:012 Maulana And the earth opening (with herbage)!
086:012 Pickthal And the earth which splitteth (with the growth of trees and plants)
086:012 Rashad By the earth that cracks (to grow plants).
086:012 Sarwar and the replenishing earth,
086:012 Shakir And the earth splitting (with plants);
086:012 Sherali And by the earth which opens out with herbage.
086:012 Yusufali And by the Earth which opens out (for the gushing of springs or the sprouting of vegetation).

086:013
086:013 Khan Verily! This (the Qur'an) is the Word that separates (the truth from falsehood, and commands strict legal laws for mankind to cut the roots of evil).
086:013 Maulana Surely it is a decisive word.
086:013 Pickthal Lo! this (Qur'an) is a conclusive word,
086:013 Rashad This is a serious narration.
086:013 Sarwar the Quran is the final word,
086:013 Shakir Most surely it is a decisive word,
086:013 Sherali Surely, the Qur'an is a decisive word.
086:013 Yusufali Behold this is the Word that distinguishes (Good from Evil):

086:014
086:014 Khan And it is not a thing for amusement.
086:014 Maulana And it is not a joke.
086:014 Pickthal It is no pleasantry.
086:014 Rashad Not to be taken lightly.
086:014 Sarwar and it is certainly not a jest.
086:014 Shakir And it is no joke.
086:014 Sherali And it is not a vain talk.
086:014 Yusufali It is not a thing for amusement.

086:015
086:015 Khan Verily, they are but plotting a plot (against you O Muhammad (Peace be upon him)).
086:015 Maulana Surely they plan a plan.
086:015 Pickthal Lo! they plot a plot (against thee, O Muhammad)
086:015 Rashad They plot and scheme.
086:015 Sarwar They (disbelievers) plot every evil plan,
086:015 Shakir Surely they will make a scheme,
086:015 Sherali Surely, they plan a plan,
086:015 Yusufali As for them, they are but plotting a scheme,

086:016
086:016 Khan And I (too) am planning a plan.
086:016 Maulana And I plan a plan.
086:016 Pickthal And I plot a plot (against them).
086:016 Rashad But so do I.
086:016 Sarwar but I too plan against them.
086:016 Shakir And I (too) will make a scheme.
086:016 Sherali And I also plan a plan.
086:016 Yusufali And I am planning a scheme.

086:017
086:017 Khan So give a respite to the disbelievers. Deal you gently with them for a while.
086:017 Maulana So grant the disbelievers a respite -- let them alone for a while.
086:017 Pickthal So give a respite to the disbelievers. Deal thou gently with them for a while.
086:017 Rashad Just respite the disbelievers a short respite.
086:017 Sarwar Give respite to the disbelievers and leave them alone for a while.
086:017 Shakir So grant the unbelievers a respite: let them alone for a
086:017 Sherali So give respite to the disbelievers. Aye respite them for a little while.
086:017 Yusufali Therefore grant a delay to the Unbelievers: Give respite to them gently (for awhile).
087:000 Translations of the Qur'an, Chapter 87: AL-ALA (THE MOST HIGH, GLORY TO YOUR LORD IN THE HIGHEST). Total Verses: 19. Revealed At: MAKKA

087:000 In the name of God, Most Gracious, Most Merciful

087:001 Khan Glorify the Name of your Lord, the Most High,
087:001 Maulana Glorify the name of thy Lord, the Most High!
087:001 Pickthal Praise the name of thy Lord the Most High,
087:001 Rashad Glorify the name of your Lord, the Most High,
087:001 Shakir Glorify the name of your Lord, the Most High,
087:001 Sherali Glorify the name of thy Lord, the Most High,
087:001 Yusufali Glorify the name of thy Guardian-Lord Most High,

087:002 Khan Who has created (everything), and then proportioned it;
087:002 Maulana Who creates, then makes complete,
087:002 Pickthel Who createth, then disposeth;
087:002 Rashad He creates and shapes,
087:002 Sarwar Who has created (all things) proportionately,
087:002 Shakir Who creates, then makes complete,
087:002 Sherali Who creates man and perfects him.
087:002 Yusufali Who hath created, and further, given order and proportion;

087:003 Khan And Who has measured (preordainments for each and everything even to be blessed or wretched); then guided (i.e. showed mankind the right as well as wrong paths, and guided the animals to pasture);
087:003 Maulana And Who measures, then guides,
087:003 Pickthel Who measureth, then guideth;
087:003 Rashad He designs and guides.
087:003 Sarwar decreed their destinies, and provided them with guidance.
087:003 Shakir And Who makes (things) according to a measure, then guides (them to their goal),
087:003 Sherali And Who determines his capacities and furnishes him with appropriate guidance.
087:003 Yusufali Who hath ordained laws. And granted guidance;

087:004 Khan And Who brings out the pasturage,
087:004 Maulana And Who brings forth herbage,
087:004 Pickthel Who bringeth forth the pasturage,
087:004 Rashad He produces the pasture.
087:004 Sarwar It is He who has caused the grass to grow,
087:004 Shakir And Who brings forth herbage.
087:004 Sherali And Who brings forth the pasturage,
087:004 Yusufali And Who bringeth out the (green and luscious) pasture,

087:005 Khan And then makes it dark stubble,
087:005 Maulana Then makes it dried up, dust-coloured.
087:005 Pickthel Then turneth it to russet stubble.
087:005 Rashad Then turns it into light hay.
087:005 Sarwar then caused it to wither away.
087:005 Shakir Then makes it dried up, dust-colored.
087:005 Sherali Then turns it into black stubble.
087:005 Yusufali And then doth make it (but) swarthy stubble.

087:006 Khan We shall make you to recite (the Qur'an), so you (O Muhammad (Peace be upon him)) shall not forget (it),
087:006 Maulana We shall make thee recite so thou shalt not forget --
087:006 Pickthel We shall make thee read (O Muhammad) so that thou shalt not forget
087:006 Rashad We will recite to you; do not forget.
087:006 Sarwar We shall teach you (the Quran) and you will not forget it
087:006 Shakir We will make you recite so you shall not forget,
087:006 Sherali WE shall teach thee the Qur'an and thou shalt not forget it,
087:006 Yusufali By degrees shall We teach thee to declare (the Message), so thou shalt not forget,

087:007 Khan Except what Allah, may will, He knows what is apparent and what is hidden.
087:007 Maulana Except what Allah please. Surely He knows the manifest, and what is hidden.
087:007 Pickthel Save that which Allah willeth. Lo! He knoweth the disclosed and that which still is hidden;
087:007 Rashad Everything is in accordance with GOD's will; He knows what is declared, and what is hidden.
087:007 Sarwar unless God wills it to be otherwise. He knows all that is made public and all that remains hidden.
087:007 Shakir Except what Allah pleases, surely He knows the manifest, and what is hidden.
087:007 Sherali Except as what ALLAH wills. Surely, HE knows what is manifest and what is hidden.
087:007 Yusufali Except as Allah wills: For He knoweth what is manifest and what is hidden.
087:008 | Khan | And We shall make easy for you (O Muhammad (Peace be upon him)) the easy way (i.e. the doing of righteous deeds).
| Maulana | And We shall make thy way smooth to a state of ease.
| Pickthai | And We shall ease thy way unto the state of ease.
| Rashad | We will direct you to the easiest path.
| Sarwar | We shall make all your tasks easy.
| Shakir | And We will make your way smooth to a state of ease.
| Yusufali | And We will make it easy for thee (to follow) the simple (Path).

087:008 | Khan | And We shall make thy way smoooth to a state of ease.
| Maulana | And We shall make thy way smooth to a state of ease.
| Pickthai | And We shall ease thy way unto the state of ease.
| Rashad | We will direct you to the easiest path.
| Sarwar | We shall make all your tasks easy.
| Shakir | And We will make your way smooth to a state of ease.
| Yusufali | And We will make it easy for thee (to follow) the simple (Path).

087:009 | Khan | Therefore remind (men) in case the reminder profits (them).
| Maulana | So remind, reminding indeed profits.
| Pickthai | Therefor remind (men), for of use is the reminder.
| Rashad | Therefore, you shall remind; perhaps the reminder will benefit.
| Sarwar | Therefore, keep on preaching as long as it is of benefit.
| Shakir | Therefore do remind, surely reminding does profit.
| Yusufali | Therefore give admonition in case the admonition profits (the hearer).

087:010 | Khan | The reminder will be received by him who fears (Allah),
| Maulana | He who fears will mind,
| Pickthai | He will heed who feareth,
| Rashad | The reverent will take heed.
| Sarwar | Those who have fear of God will benefit
| Shakir | He who fears will mind,
| Yusufali | The admonition will be received by those who fear (Allah):

087:011 | Khan | But it will be avoided by the wretched,
| Maulana | And the most unfortunate one will avoid it,
| Pickthai | But the most hapless will flout it,
| Rashad | The wicked will avoid it.
| Sarwar | but the reprobates will turn away
| Shakir | And the most unfortunate one will avoid it,
| Yusufali | But it will be avoided by those most unfortunate ones,

087:012 | Khan | Who will enter the great Fire and made to taste its burning,
| Maulana | Who will burn in he great Fire.
| Pickthai | He who will be flung to the great Fire
| Rashad | Consequently, he will suffer the great Hellfire.
| Sarwar | and suffer the heat of the great fire
| Shakir | Who shall enter the great fire;
| Yusufali | He who will enter the great Fire.

087:013 | Khan | Wherein he will neither die (to be in rest) nor live (a good living).
| Maulana | Then therein he will neither live nor die.
| Pickthai | Wherein he will neither die nor live.
| Rashad | Wherein he never dies, nor stays alive.
| Sarwar | wherein they will neither live nor die.
| Shakir | Then therein he shall neither live nor die.
| Yusufali | Then he will neither die therein nor live.

087:014 | Khan | Indeed whosoever purifies himself (by avoiding polytheism and accepting Islamic Monotheism) shall achieve success,
| Maulana | He indeed is successful who purifies himself,
| Pickthai | He is successful who growtheth,
| Rashad | Successful indeed is the one who redeems his soul.
| Sarwar | Lasting happiness will be for those who purify themselves,
| Shakir | He indeed shall be successful who purifies himself,
| Yusufali | But those who prosper who purify themselves,

087:015 | Khan | And remembers (glorifies) the Name of his Lord (worships none but Allah), and prays (five compulsory prayers and Nawafil additional prayers).
| Maulana | And remembers the name of his Lord, then prays.
| Pickthai | And remembereth the name of his Lord, then prays.
| Rashad | By remembering the name of his Lord and observing the contact prayers (Salat).
| Sarwar | remember the name of the Lord, and pray to Him.
| Shakir | And magnifies the name of his Lord and prays.
| Yusufali | And glorify the name of their Guardian-Lord, and (lift their hearts) in prayer.
087:016
087:016 Khan Nay, you prefer the life of this world;
087:016 Maulana But, you prefer the life of this world,
087:016 Pickthtal But ye prefer the life of the world
087:016 Rashad Indeed, you are preoccupied with this first life.
087:016 Sarwar However, (the disbelievers) prefer the worldly life
087:016 Shakir Nay! you prefer the life of this world,
087:016 Sherali But you prefer the life of this world,
087:016 Yusufali Day (behold), ye prefer the life of this world;
087:017
087:017 Khan Although the Hereafter is better and more lasting.
087:017 Maulana While the Hereafter is better and more lasting.
087:017 Pickthtal Although the Hereafter is better and more lasting.
087:017 Rashad Even though the Hereafter is far better and everlasting.
087:017 Sarwar even though the life hereafter will be better and will last forever.
087:017 Shakir While the hereafter is better and more lasting.
087:017 Sherali Whereas the Hereafter is better and more lasting.
087:017 Yusufali But the Hereafter is better and more enduring.
087:018
087:018 Khan Verily! This is in the former Scriptures,
087:018 Maulana Surely this is in the earlier scriptures
087:018 Pickthtal Lo! This is in the former scrolls.
087:018 Rashad This is recorded in the earlier teachings.
087:018 Sarwar Are you aware of the Overwhelming?
087:018 Shakir Most surely this is in the earlier scriptures,
087:018 Sherali This, indeed, is what is taught in the former Scriptures -
087:018 Yusufali And this is in the Books of the earliest (Revelation), -
087:019
087:019 Khan The Scriptures of Ibrahim (Abraham) and Musa (Moses).
087:019 Maulana The scriptures of Abraham and Moses.
087:019 Pickthtal The Books of Abraham and Moses.
087:019 Rashad The teachings of Abraham and Moses.
087:019 Sarwar the Scriptures of Abraham and Moses.
087:019 Shakir The scriptures of Ibrahim and Musa.
087:019 Sherali The Scriptures of Abraham and Moses.
087:019 Yusufali The Books of Abraham and Moses.
088:000
088:000 In the name of God, Most Gracious, Most Merciful
088:001
088:001 Khan Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection);
088:001 Maulana Has there come to thee the news of the Overwhelming Event?
088:001 Pickthtal Hath there come unto thee tidings of the Overwhelming?
088:001 Rashad Are you aware of the Overwhelming?
088:001 Sarwar Have you heard the story of the overwhelming event (the Day of Judgment)?.
088:001 Shakir Has not there come to you the news of the overwhelming calamity?.
088:001 Sherali Has there come to thee the news of the overwhelming calamity?
088:001 Yusufali Has the story reached thee of the overwhelming (Event)?
088:002
088:002 Khan Some faces, that Day, will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians, etc.).
088:002 Maulana Faces on that day will be downcast,
088:002 Pickthtal On that day (many) faces will be downcast,
088:002 Rashad Faces on that day will be shamed.
088:002 Sarwar On that day the faces of some people will be humbly cast down,
088:002 Shakir (Some) faces on that day shall be downcast,
088:002 Sherali Some faces on that day will be downcast;
088:002 Yusufali Some faces, that Day, will be humiliated,
088:003
088:003 Khan Labouring (hard in the worldly life by worshipping others besides Allah), weary (in the Hereafter with humility and disgrace).
088:003 Maulana Labouring, toiling,  
088:003 Pickthtal Toiling, weary,  
088:003 Rashad Laboring and exhausted.  
088:003 Sarwar troubled and tired as a result of their deeds in the past.  
088:003 Shakir Laboring, toiling,  
088:003 Sherali Toiling, weary,  
088:003 Yusufali Labouring (hard), weary,-
088:004
088:004 Khan They will enter in the hot blazing Fire,  
088:004 Maulana Entering burning Fire,  
088:004 Pickthtal Scorched by burning fire,  
088:004 Rashad Suffering in a blazing Hellfire.  
088:004 Sarwar They will suffer the heat of the blazing fire  
088:004 Shakir Entering into burning fire,  
088:004 Sherali They shall enter a blazing Fire,  
088:004 Yusufali The while they enter the Blazing Fire,-
088:005 Khan  They will be given to drink from a boiling spring.
088:005 Maulana  Made to drink from a boiling spring.
088:005 Pickthl  Drinking from a boiling spring.
088:005 Rashad  Drinking from a flaming spring.
088:005 Sarwar  and will be made to drink from a fiercely boiling spring.
088:005 Shakir  Made to drink from a boiling spring.
088:005 Sherali  And will be made to drink from a boiling spring.
088:005 Yusufali  The while they are given, to drink, of a boiling hot spring,

088:006 Khan  No food will there be for them but a poisonous thorny plant,
088:006 Maulana  They will have no food but of thorns,
088:006 Pickthl  No food for them save bitter thorn-fruit
088:006 Rashad  They will have no food except the useless variety.
088:006 Sarwar  They will have no food other than bitter and thorny fruit
088:006 Shakir  They shall have no food but of thorns,
088:006 Sherali  They will have no food save that of dry, bitter and thorny herbage,
088:006 Yusufali  No food will there be for them but a bitter Dhari'

088:007 Khan  Which will neither nourish nor avail against hunger.
088:007 Maulana  Neither nourishing nor satisfying hunger.
088:007 Pickthl  Glad for their effort past,
088:007 Rashad  Satisfied with their work.
088:007 Sarwar  which will neither fatten them nor satisfy them.
088:007 Shakir  Which will neither nourish nor avail against hunger.
088:007 Sherali  Which will neither nourish nor satisfy hunger.
088:007 Yusufali  Which will neither nourish nor satisfy hunger.

088:008 Khan  (Other) faces, that Day, will be joyful,
088:008 Maulana  Faces on that day will be happy,
088:008 Pickthl  In that day other faces will be calm,
088:008 Rashad  Other faces on that day will be full of joy.
088:008 Sarwar  However, on that day the faces of other people will be happy.
088:008 Shakir  (Other) faces on that day shall be happy,
088:008 Sherali  And some faces on that day will be joyful;
088:008 Yusufali  (Other) faces that Day will be joyful,

088:009 Khan  Glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islamic Monotheism).
088:009 Maulana  Glad for their striving.
088:009 Pickthl  Glad for their effort past,
088:009 Rashad  Satisfied with their work.
088:009 Sarwar  and pleased with the result of their deeds in the past.
088:009 Shakir  Well-pleased because of their striving,
088:009 Sherali  Well-pleased with their past striving,
088:009 Yusufali  Pleased with their strivings,

088:010 Khan  In a lofty Paradise.
088:010 Maulana  In a lofty Garden,
088:010 Pickthl  In a high Garden
088:010 Rashad  In an exalted Paradise.
088:010 Sarwar  They will live in an exalted garden
088:010 Shakir  In a lofty garden,
088:010 Sherali  In a lofty Garden,
088:010 Yusufali  In a Garden on high,

088:011 Khan  Where they shall neither hear harmful speech nor falsehood,
088:011 Maulana  Wherein thou wilt hear no vain talk.
088:011 Pickthl  Where they hear no idle speech,
088:011 Rashad  In it, no nonsense is heard.
088:011 Sarwar  wherein they will not hear any vain talk.
088:011 Shakir  Wherein you shall not hear vain talk.
088:011 Sherali  Wherein thou wilt hear no vain talk.
088:011 Yusufali  Where they shall hear no (word) of vanity:

088:012 Khan  Therein will be a running spring,
088:012 Maulana  Therein is a fountain flowing.
088:012 Pickthl  Wherein is a gushing spring.
088:012 Rashad  In it, a spring flows.
088:012 Sarwar  Therein will be a flowing spring,
088:012 Shakir  Therein is a fountain flowing.
088:012 Sherali  Therein is a running spring.
088:012 Yusufali  Therein will be a bubbling spring:
088:013 Khan
Therein will be thrones raised high.
088:013 Maulana
Therein are thrones raised high,
088:013 Pickthal
Wherein are couches raised
088:013 Rashad
In it, there are luxurious furnishings.
088:013 Sarwar
raised couches,
088:013 Shakir
Therein are thrones raised high,
088:013 Sherali
Therein are raised couches,
088:013 Yusufali
Therein will be Thrones (of dignity), raised on high,
088:014
088:014 Khan
And cups set at hand.
088:014 Maulana
And drinking-cups ready placed,
088:014 Pickthel
And goblets set at hand
088:014 Rashad
And drinks made available.
088:014 Sarwar
well arranged goblets,
088:014 Shakir
And drinking-cups ready placed,
088:014 Sherali
And goblets properly placed,
088:014 Yusufali
Goblets placed (ready).
088:015
088:015 Khan
And cushions set in rows,
088:015 Maulana
And cushions set in rows,
088:015 Pickthel
And cushions ranged
088:015 Rashad
And pitchers in rows.
088:015 Sarwar
well-placed cushions.
088:015 Shakir
And cushions set in a row,
088:015 Sherali
And cushions beautifully ranged in rows,
088:015 Yusufali
And cushions set in rows,
088:016
088:016 Khan
And rich carpets (all) spread out.
088:016 Maulana
And carpets spread out.
088:016 Pickthel
And silken carpets spread.
088:016 Rashad
And pitchers in rows.
088:016 Sarwar
and well spread carpets.
088:016 Shakir
And carpets spread out.
088:016 Sherali
And carpets tastefully spread.
088:016 Yusufali
And rich carpets (all) spread out.
088:017
088:017 Khan
Do they not look at the camels, how they are created?
088:017 Maulana
See they not the clouds, how they are created?
088:017 Pickthel
Will they not regard the camels, how they are created?
088:017 Rashad
Why do they not reflect on the camels and how they are created?
088:017 Sarwar
Have they not looked at how the camel is created,
088:017 Shakir
Will they not then consider the camels, how they are created?
088:017 Sherali
Do they not then look at the camels, how they are created?
088:017 Yusufali
Do they not look at the Camels, how they are made?-.
088:018
088:018 Khan
And at the heaven, how it is raised?
088:018 Maulana
And the heaven, how it is raised high?
088:018 Pickthel
And the heaven, how it is raised?
088:018 Rashad
And the sky and how it is raised.
088:018 Sarwar
how the heavens are raised up high,
088:018 Shakir
And the heaven, how it is reared aloft,
088:018 Sherali
And at the heaven, how it is raised high?
088:018 Yusufali
And at the Sky, how it is raised high?-.
088:019
088:019 Khan
And at the mountains, how they are rooted and fixed firm?
088:019 Maulana
And the mountains, how they are fixed?
088:019 Pickthel
And the hills, how they are set up?
088:019 Rashad
And the mountains and how they are constructed.
088:019 Sarwar
how the mountains are set firm.
088:019 Shakir
And the mountains, how they are firmly fixed,
088:019 Sherali
And at the mountains, how they are fixed?
088:019 Yusufali
And at the Mountains, how they are fixed firm?-.
088:020
088:020 Khan
And at the earth, how it is spread out?
088:020 Maulana
And the earth, how it is spread out?
088:020 Pickthel
And the earth, how it is spread?
088:020 Rashad
And the earth and how it is built.
088:020 Sarwar
and how the earth is spread out?.
088:020 Shakir
And the earth, how it is made a vast expanse?
088:020 Sherali
And at the earth, how it is spread out?
088:020 Yusufali
And at the Earth, how it is spread out?
088:021 Khan
So remind them (O Muhammad (Peace be upon him)), you are only a one who reminds.

088:021 Maulana
So remind. Thou art only one to remind.

088:021 Pickthtal
Remind them, for thou art but a remembrancer,

088:021 Rashad
You shall remind, for your mission is to deliver this reminder.

088:021 Sarwar
(Muhammad), preach; you are only a preacher.

088:021 Shakir
Therefore do remind, for you are only a reminder.

088:021 Sherali
Admonish, therefore, for thou art but an admonisher;

088:021 Yusufali
Therefore do thou give admonition, for thou art one to admonish.

088:022 Khan
You are not a dictator over them.

088:022 Maulana
Thou art not warder over them --

088:022 Pickthtal
Thou art not at all a warder over them.

088:022 Rashad
You have no power over them.

088:022 Sarwar
You do not have full control over them.

088:022 Shakir
You are not a watcher over them;

088:022 Sherali
Thou art not appointed a keeper over them.

088:022 Yusufali
Thou art not one to manage (men's) affairs.

088:023 Khan
Save the one who turns away and disbelieves

088:023 Maulana
But whoever turns back and disbelieves,

088:023 Pickthtal
But whoso is averse and disbelieveth,

088:023 Rashad
As for those who turn away and disbelieve.

088:023 Sarwar
However, those who turn away and disbelieve.

088:023 Shakir
But whoever turns back and disbelieves,

088:023 Sherali
But whoever turns away and disbelieves,

088:023 Yusufali
But if any turn away and reject Allah,-

088:024 Khan
Then Allah will punish him with the greatest punishment.

088:024 Maulana
Allah will chastise him with the greatest chastisement.

088:024 Pickthtal
Allah will punish him with direst punishment.

088:024 Rashad
GOD will commit them to the great retribution.

088:024 Sarwar
God will punish them with the greatest torment.

088:024 Shakir
Allah will chastise him with the greatest chastisement.

088:024 Sherali
ALLAH will punish him with the greatest punishment.

088:024 Yusufali
Allah will punish him with a mighty Punishment,

088:025 Khan
Verily, to Us will be their return;

088:025 Maulana
Surely to Us is their return,

088:025 Pickthtal
Lo! unto Us is their return

088:025 Rashad
To us is their ultimate destiny.

088:025 Sarwar
To Us they will all return.

088:025 Shakir
Surely to Us is their turning back,

088:025 Sherali
Unto US, surely, is their return.

088:025 Yusufali
For to Us will be their return;

088:026 Khan
Then verily, for Us will be their reckoning.

088:026 Maulana
Then it is for Us to call them to account.

088:026 Pickthtal
And Ours their reckoning.

088:026 Rashad
Then we will call them to account.

088:026 Sarwar
In Our hands are their accounts.

088:026 Shakir
Then surely upon Us is the taking of their account.

088:026 Sherali
Then, surely, it is for US to call them to account.

088:026 Yusufali
Then it will be for Us to call them to account.

089:000
089:000 Translations of the Qur'an, Chapter 89: AL-FAJR (THE DAWN, DAYBREAK). Total Verses: 30. Revealed At: MAKKA
089:000
In the name of God, Most Gracious, Most Merciful
089:001
089:001 Khan
By the dawn;

089:001 Maulana
By the daybreak!

089:001 Pickthtal
By the Dawn

089:001 Rashad
By the dawn.

089:001 Sarwar
By the dawn,

089:001 Shakir
I swear by the daybreak,

089:001 Sherali
By the Dawn,

089:001 Yusufali
By the break of Day

089:002
089:002 Khan
By the ten nights (i.e. the first ten days of the month of Dhul-Hijjah),

089:002 Maulana
And the ten nights!

089:002 Pickthtal
And ten nights,

089:002 Rashad
And the ten nights.

089:002 Sarwar
by the Ten (secret) Nights,

089:002 Shakir
And the ten nights.

089:002 Sherali
And the Ten Nights,

089:002 Yusufali
By the Nights twice five;
And by the even and the odd (of all the creations of Allah).

And the even and the odd!

And the Even and the Odd.

And by the odd and even (8th and 9th Dhil-hajj)

And the even and the odd,

And the night when it departs.

And the night when it departs!

And the night when it departeth,

By the night as it passes.

by the odd and even (8th and 9th Dhil-hajj)

And the night when it moves on to its close,

And by the Night when it passeth away:-

There is indeed in them (the above oaths) sufficient proofs for men of understanding (and that, they should avoid all kinds of sins and disbeliefs, etc.)!

Truly in this is an oath for men of understanding.

There surely is an oath for thinking man.

A profound oath, for one who possesses intelligence.

Is this not a sufficient oath for intelligent people?

Truly in that there is an oath for intelligent people?.

Is there not in it strong evidence for one possessed of understanding?

Is there (not) in these an adjuration (or evidence) for those who understand?

Did you (O Muhammad (Peace be upon him)) not see (thought) how your Lord dealt with 'Ad (people)?

Hast thou not considered how thy Lord dealt with (the tribe of) A'ad,

Dost thou not consider how thy Lord dealt with (the tribe of) A'ad,

Have you noted what your Lord did to `Aad?

Have you not considered how thy Lord dealt with the tribe of Ad,

Hast thou not see how thy Lord dealt with Ad

Seest thou not how thy Lord dealt with the `Aad (people).

Who were very tall like lofty pillars,

(Of) Iram, having lofty buildings,

With many-columned Iram,

Erum; the town with tall buildings.

the people of the huge columned city of Eram

the tribe if Iram, possessors of lofty buildings?

Of the (city of) Iram, with lofty pillars,

The like of which were not created in the land?

The like of which were not created in the land;

The like of which was not created in the lands;

There was nothing like it anywhere.

whose like has never been created in any other land.

The like of which were not created in the (other) cities;

The like of whom have not been created in these parts -

The like of which were not produced in (all) the land?

And (with) Thamud (people), who cut (hewed) out rocks in the valley (to make dwellings)?

And (with) Thamud, who hewed out rocks in the valley;

And with (the tribe of) Thamud, who clove the rocks in the valley;

Also Thamoud, who carved the rocks in their valley.

(Also consider how He dealt with) the Thamud, who carved their houses out of the rocks in the valley.

(And with) Samood, who hewed out the rocks in the valley,

And with Thamud who hewed out rocks in the valley,

And with the Thamud (people), who cut out (huge) rocks in the valley?-

And with Fir'aun (Pharaoh), who had pegs (who used to torture men by binding them to pegs)

And with Pharaoh, the lord of hosts,

And with Pharaoh, firm of might,

And Pharaoh who possessed might.

(Also consider the people of) the Pharaoh who victimized people by placing them on the stake,

And (with) Firon, the lord of hosts,

And with Pharaoh, lord of vast hosts,

And with Pharaoh, lord of stakes?
Nor do ye urge one another to feed the poor!

And urge not one another to feed the poor;
Nor do you urge one another to feed the poor.

Nor do you urge one another to feed the destitute?

And not advocating charity towards the poor.

Nor do you urge on the feeding of the poor.

Nay, nay! but ye honour not the orphan!

Nay, but you honour not the orphan,

Nay! but you do not honor the orphan,

Nay, but ye (for your part) honour not the orphan

But when He tries him, restricting his subsistence for him, then saith he (in despair), "My Lord has humiliated me!"

But when He tries him, then straitens to him his subsistence,

But when He tries him, then straitens to him his subsistence,

But when He tries him, then straitens to him his means of subsistence, he says: My Lord has disgraced me.

But when He tries him (differently), then straitens to him his means of subsistence, he says, "My Lord has disgraced me."

Wrong! It is you who brought it on yourselves by not regarding the orphan.

Wrong! It is you who brought it on yourselves by not regarding the orphan.

Nay, but ye (for your part) honour not the orphan.

Nor do you honour one another to feed the orphan.

Nor do you honour one another to feed the orphan.

Nor do you honour one another to feed the orphan.

Nor do you honour one another to feed the orphan.

Nor do you honour one another to feed the orphan.

Nor do you honour one another to feed the orphan.

Nor do you urge one another to feed the poor;

And urge not on the feeding of the poor.

And urge not on the feeding of the poor.

And not advocating charity towards the poor.

And urge not on the feeding of the poor.

And urge not on the feeding of the poor.

And urge not one another to feed the destitute?

And urge not one another to feed the destitute?

And urge not one another to feed the destitute?

And urge not one another to feed the destitute?

And urge not one another to feed the destitute?

And urge not one another to feed the destitute?

And urge not one another to feed the destitute?

And urge not one another to feed the destitute?

And urge not one another to feed the destitute?

And urge not one another to feed the destitute?

And urge not one another to feed the destitute?

And urge not one another to feed the destitute?

And urge not one another to feed the destitute?

And urge not one another to feed the poor.

And urge not one another to feed the poor.

And urge not one another to feed the poor.

And urge not one another to feed the poor.
And His bonds will be such as none (other) can bind.
And none can bind like unto HIS binding.
And no one shall bind with (anything like) His bond.

And His bonds will be such as none other can bind.
And no confinement is as effective as His confinement.
None bindeth as He then will bind.

And His bonds will be such as none (else) can inflict,
So on that day none can punish like unto HIS punishment.
But on that day shall no one chastise with (anything like) His chastisement,
So on that Day, none will punish as He will punish.

He will say, `O, would that I had sent on some good works for my life here !'
He shall say: O! would that I had sent before for (this) my life!
He will say, "Ah, would that I had sent forth (good deeds) for (this) my life!
He will say: O would that I had sent forth (good works) for (this) my life!

And Hell, 
And Hell is brought near that day; on that day man will remember, but of what avail shall that remembrance be to him?
And hell is made to appear 
On that day, hell will be brought closer and the human being will come to his senses, but this will be of no avail to him.
And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?
And thy Lord comes with the angels in rows,
And thy Lord comes and (also) the angels in ranks,
And your Lord comes, together with the angels in row after row.
And your Lord comes with angels, rank on rank,

Nay! When the earth is ground to powder,
Nay, when the earth is made to crumble to pieces,
Nay, but when the earth is ground to atoms, grinding, grinding,
Indeed, when the earth is crushed, utterly crushed.
When the earth is crushed into small pieces
Nay! when the earth is made to crumble to pieces,
Nay! When the earth is made to crumble into pieces;
Nay! When the earth is pounded to powder,
Nay! When the earth is ground to powder,

And ye love wealth with much love!
And you love wealth with exceeding love.
And loving the money too much.
And love wealth with abounding love.
And you love wealth with exceeding love.
And you love wealth with inordinate love!

And ye devour inheritance
And you eat away the heritage of other people, devouring greedily and wholly;
And devour the heritage of helpless orphans.
And consuming the inheritance of helpless orphans.
Why do you take away the inheritance of others indiscriminately
And you devour heritage all with greed,
And devour heritages with devouring greed.
And ye devour inheritance - all with greed,
And ye devour inheritance, devouring all,
And ye devour inheritance all with greed,
And ye devour heritages with devouring greed.
And consuming the inheritance of helpless orphans.
And why do you have an excessive love of riches?.
And you eat away the heritage, devouring (everything) indiscriminately,
And devour the heritage of other people, devouring greedily and wholly;
089:027 Khan (It will be said to the pious): "O (you) the one in (complete) rest and satisfaction!
089:027 Maulana O soul that art at rest.
089:027 Pickthal But ah! thou soul at peace!
089:027 Rashad As for you, O content soul.
089:027 Sarwar Serene soul,
089:027 Shakir O soul that art at rest!
089:027 Sherali O, thou soul at peace!
089:027 Yusufali (To the righteous soul will be said:) "O (thou) soul, in (complete) rest and satisfaction!
089:028 Khan "Come back to your Lord, Well-pleased (yourself) and well-pleasing unto Him!
089:028 Maulana Return to thy Lord, well-pleased, well-pleasing.
089:028 Pickthal Return unto thy Lord, content in His good pleasure!
089:028 Rashad Return to your Lord, pleased and pleasing.
089:028 Sarwar return to your Lord well pleased with him and He will be pleased with you.
089:028 Shakir Return to your Lord, well-pleased (with him), well-pleasing (Him),
089:028 Sherali Return to thy Lord, thou well-pleased with HIM and HE well-pleased with thee.
089:028 Yusufali "Come back thou to thy Lord, well pleased (thyself), and well-pleasing unto Him!
089:029 Khan "Enter you, then, among My honoured slaves,
089:029 Maulana So enter among My servants,
089:029 Pickthal Enter thou among My bondmen!
089:029 Rashad Welcome into My servants.
089:029 Sarwar Enter among My servants
089:029 Shakir So enter among My servants,
089:029 Sherali So enter thou among MY chosen servants,
089:029 Yusufali "Enter thou, then, among My devotees!
089:030 Khan "And enter you My Paradise!"
089:030 Maulana And enter My Garden!
089:030 Pickthal Enter thou My Garden!
089:030 Rashad Welcome into My Paradise.
089:030 Sarwar into My Paradise.
089:030 Shakir And enter into My garden.
089:030 Sherali And enter thou MY Garden.
089:030 Yusufali "Yea, enter thou My Heaven!
090:000 Translations of the Qur'an, Chapter 90: AL-BALAD (THE CITY, THIS COUNTRYSIDE). Total Verses: 20. Revealed At: MAKKA
090:000 In the name of God, Most Gracious, Most Merciful
090:001 Khan I swear by this city (Makkah);
090:001 Maulana Nay, I call to witness this City!
090:001 Pickthal Nay, I swear by this city -
090:001 Rashad I solemnly swear by this town.
090:001 Sarwar I do not (need to) swear by this town (Mecca)
090:001 Shakir Nay! I swear by this city.
090:001 Sherali Nay, I cite as witness this City -
090:001 Yusufali I do call to witness this City:-
090:002 Khan And you are free (from sin, to punish the enemies of Islam on the Day of the conquest) in this city (Makkah),
090:002 Maulana And thou wilt be made free from obligation in this City --
090:002 Pickthal And thou art an indweller of this city -
090:002 Rashad The town where you live.
090:002 Sarwar in which you are now living
090:002 Shakir And you shall be made free from obligation in this city--
090:002 Sherali And affirm that thou wilt, surely, alight in this City -
090:002 Yusufali And thou art a freeman of this City:-
090:003 Khan And by the begetter (i.e. Adam) and that which he begot (i.e. his progeny);
090:003 Maulana And the begetter and he whom he begot,
090:003 Pickthal And the begetter and that which he begat,
090:003 Rashad The begetting and the begotten.
090:003 Sarwar or by the great father and his wonderful son (Abraham and Ishmael)
090:003 Shakir And the begetter and whom he begot,
090:003 Sherali And I cite as witness the father and the son,
090:003 Yusufali And (the mystic ties of) parent and child:-
090:004 Khan Verily, We have created man in toil.
090:004 Maulana We have certainly created man to face difficulties.
090:004 Pickthal We verily have created man in an atmosphere:
090:004 Rashad We created the human being to work hard (to redeem himself).
090:004 Sarwar that We have created the human being to face a great deal of hardship.
090:004 Shakir Certainly We have created man to be in distress.
090:004 Sherali WE have, surely, created man to toil and struggle.
090:004 Yusufali Verily We have created man into toil and struggle.
090:005 Khan  Thinks he that none can overcome him?
090:005 Maulana  Does he think that no one has power over him?
090:005 Pickthai Thinketh he that none hath power over him?
090:005 Rashad  Does he think that no one will ever call him to account?
090:005 Sarwar  Does He think that no one will ever have control over him?.
090:005 Shakir  Does he think that no one has power over him?
090:005 Sherali  Does he think that no one has power over him?
090:005 Yusufali  Thinketh he, that none hath power over him?
090:006
090:006 Khan  He says (boastfully): "I have wasted wealth in abundance!"
090:006 Maulana  He will say: I have wasted much wealth.
090:006 Pickthai And he saith: I have destroyed vast wealth:
090:006 Rashad  He boasts, "I spent so much money!"
090:006 Sarwar  (He boasts and shows off) saying, "I have spent a great deal of money (for the cause of God)".
090:006 Shakir  He shall say: I have wasted much wealth.
090:006 Sherali  He says, 'I have wasted enormous wealth.'
090:006 Yusufali  He may say (boastfully); Wealth have I squandered in abundance!
090:007
090:007 Khan  Thinks he that none sees him?
090:007 Maulana  Does he think that no one sees him?
090:007 Pickthai  Thinketh he that none beholdeth him?
090:007 Rashad  Does he think that no one sees him?
090:007 Sarwar  Does he think that no one has seen him?.
090:007 Shakir  Does he think that no one sees him?
090:007 Sherali  Does he think that no one sees him?
090:007 Yusufali  Thinketh he that none beholdeth him?
090:008
090:008 Khan  Have We not made for him a pair of eyes?
090:008 Maulana  Have We not given him two eyes,
090:008 Pickthai  Did We not assign unto him two eyes
090:008 Rashad  Did we not give him two eyes?
090:008 Sarwar  Have We not given him two eyes,
090:008 Shakir  Have We not given him two eyes,
090:008 Sherali  Have WE not given him two eyes,
090:008 Yusufali  Have We not made for him a pair of eyes?-
090:009
090:009 Khan  And a tongue and a pair of lips?
090:009 Maulana  And a tongue and two lips,
090:009 Pickthai  And a tongue and two lips,
090:009 Rashad  A tongue and two lips?
090:009 Sarwar  a tongue, and two lips?.
090:009 Shakir  And a tongue and two lips,
090:009 Sherali  And a tongue and two lips?
090:009 Yusufali  And a tongue, and a pair of lips?-
090:010
090:010 Khan  And shown him the two ways (good and evil)?
090:010 Maulana  And pointed out to him the two conspicuous ways?
090:010 Pickthai  And guide him to the parting of the mountain ways?
090:010 Rashad  Did we not show him the two paths?
090:010 Sarwar  Have We not shown him the ways of good and evil?.
090:010 Shakir  And pointed out to him the two conspicuous ways?
090:010 Sherali  And WE have pointed out to him the two highways of good and evil.
090:010 Yusufali  And shown him the two highways?
090:011
090:011 Khan  But he has made no effort to pass on the path that is steep.
090:011 Maulana  But he attempts not the uphill road;
090:011 Pickthai  But he hath not attempted the Ascent -
090:011 Rashad  He should choose the difficult path.
090:011 Sarwar  Yet, he has not entered into Aqaba.
090:011 Shakir  But he would not attempt the uphill road,
090:011 Sherali  But he attempted not the steep ascent;
090:011 Yusufali  But he hath made no haste on the path that is steep.
090:012
090:012 Khan  And what will make you know the path that is steep?
090:012 Maulana  And what will make thee comprehend what the uphill road is?
090:012 Pickthai  Ah, what will convey unto thee what the Ascent is! -
090:012 Rashad  Which one is the difficult path?
090:012 Sarwar  Would that you knew what Aqaba is!
090:012 Shakir  And what will make you comprehend what the uphill road is?
090:012 Sherali  And what should make thee know what the steep ascent is?
090:012 Yusufali  And what will explain to thee the path that is steep?-
(It is) Freeing a slave, etc.

It is to free a slave,

It is the setting free of a slave,

It is the setting free of a slave,

(The freeing of slaves).

It is the setting free of a slave.

It is the freeing of a slave,

It is: freeing the bondman;

Or giving food in a day of hunger (famine),

Or to feed in a day of hunger.

Or to feed in the day of hunger.

And to feed in the day of hunger.

Or the giving of food in a day of hunger.

Or, feeding on a day of hunger.

Or the giving of food in a day of privation.

Or the giving of food in a day of privation.

Or the giving of food in a day of privation.

Or the giving of food in a day of privation.

Or, feeding on a day of hunger.

Or to the orphan with claims of relationship,

To the orphan near of kin.

An orphan near of kin.

An orphan near of kin.

An orphan near of kin.

To the orphan with claims of relationship.

To an orphan near of kin.

An orphan nearly related.

An orphan near of kin.

An orphan near of kin.

An orphan near of kin.

An orphan near of kin.

To an orphan, having relationship.

To an orphan, having relationship.

Orphans who are related.

Orphans who are related.

Orphans who are related.

Orphans who are related.

Orphans who are related.

Orphans who are related.

Orphans who are related.

Orphans who are related.

Or, feeding on a day of hunger.

Or the poor man lying in the dust.

Or some poor wretch in misery.

Or the poor who is in need.

Or, a poor man lying in the dust.

Or to the indigent (down) in the dust.

Then he became one of those who believed, and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion.

Then he is of those who believe and exhort one another to patience, and exhort one another to mercy.

And to be of those who believe and exhort one another to perseverance and exhort one another to pity.

And being one of those who believe, and exhorting one another to be steadfast, and exhorting one another to be kind.

And being one of those who believe, and exhorting one another to be steadfast, and exhorting one another to be kind.

Then he is of those who believe and charge one another to show patience, and charge one another to show compassion.

Then he should have been of those who believe and exhort one another to perseverance and exhort one another to mercy.

Then will he be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion.

They are those on the Right Hand (the dwellers of Paradise).

These are the people of the right hand.

These are the people of the right hand.

These are the people of the right hand.

These are the people of the right hand.

Such are the Companions of the Right Hand.

But those who disbelieved in Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).

And those who disbelieve in Our messages, they are the people of the left hand.

But those who disbelieve Our revelations, their place will be on the left hand.

As for those who disbelieved in our revelations, they have incurred misery.

As for those who disbelieve in Our revelations, they are the people of the left.

And (as for) those who disbelieve in our communications, they are the people of the left hand.

But those who reject Our Signs, they are the people of the left hand.

But those who reject Our Signs, they are the (unhappy) Companions of the Left Hand.

The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet.

On them is Fire closed over.

Fire will be an awning over them.

They will be confined in the Hellfire.

who will be engulfed in the fire.

On them is fire closed over.

On them will be Fire closed over.

On them will be Fire vaulted over (all round).
In the name of God, Most Gracious, Most Merciful

And by the sun and its brightness;
And by the sun and his brightness!
And by the sun and its brightness.
And by the sun and its noon-time brightness,
I swear by the sun and its brilliance,
By the sun and its brightness,
By the Sun and his (glorious) splendour;
By the sun and its brightness,

And by the moon as it follows it (the sun);
And by the moon when she borrow light from him!
And the moon when she followeth him,

And by the day as it shows up (the sun's) brightness;
And the day when it exposes it to view!
And the day when it revealeth him,
The day that reveals.
And by the day when it brightens the earth,
And the moon that follows it.
And by the moon when it follows the sun,

And by the night as it conceals it (the sun);
And by the night as it conceals it (the sun);
And the night when she borrows light from him!
And the moon when she followeth him,

And by the night as it conceals it;
And by the night as it conceals it;
And the night when it borrows light from him!
And the moon when she followeth him,

And by the heaven and Him Who built it;
And by the heaven and its make!
And the heaven and its wonderful structure.

Then He showed him what is wrong for him and what is right for him;
And for Him is no fear of its consequences.
And He cared not for the consequences thereof.
And He fears not its consequence.
God is not afraid of the result of what He had decreed.
Yet, those who came after them remain heedless.
He dreadeth not the sequel (of events).
And He (Allah) feared not the consequences thereof.

Then they rejected him (as a false prophet), and they hamstrung her. So their Lord, on account of their crime, obliterated their traces and made them alike.
But they called him a liar and hamstrung her, so their Lord destroyed them completely because of their sin and levelled them (with the ground).
However, they rejected him and they hamstrung her, so Allah doomed them for their sin and rased (their dwellings).
But the Messenger of Allah said to them: "Be cautious! Fear the evil end. That is the she-camel of Allah! (Do not harm it) and bar it not from having its drink!"

The Thamud (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islamic Monotheism, and by following polytheism, and by committing every kind of sin).
Thamud rejected (the truth) in their inordinacy,
The tribe of Thamud denied (the truth) in their rebellious pride,
Thamoud's disbelief caused them to transgress,
The people of Thamud rejected (the truth) as a result of their rebelliousness
Samoond gave the lie (to the truth) in their inordinacy,
The tribe of Thamud rejected the Divine Messenger because of their rebelliousness
The Thamud (people) rejected (their prophet) through their inordinate wrong-doing,

When the most wicked man among them went forth (to kill the she-camel).
When the basest of them broke forth with mischief --
When the basest of them broke forth
They followed the worst among them.
when the most corrupt of them incited them (to commit evil).
When the most unfortunate of them broke forth with
When the most wretched among them got up.
Behold, the most wicked man among them was deputed (for impiety).

But the Messenger of Allah [Salih (Saleh)] said to them: "Be cautious! Fear the evil end. That is the she-camel of Allah! (Do not harm it) and bar it not from having its drink!"
So Allah's messenger said to them: (Leave alone) Allah's she-camel, and (give) her (to) drink.
And the messenger of Allah said: It is the she-camel of Allah, so let her drink!
GOD's messenger said to them, "This is GOD's camel; let her drink."
The Messenger of God told them, "This is GOD's camel; let her drink."
The Messenger of ALLAH said, 'Leave alone the she-camel of ALLAH and obstruct not her drink.'
The Thamud (people) rejected the Divine Messenger because of their rebelliousness
The Thamud (people) rejected (their prophet) through their inordinate wrong-doing,

Truly he succeeds that purifies it,
He, indeed, prospers who purifies it,
He indeed succeeds who purifies his ownself (i.e. obeys and performs all that Allah ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds).
He is indeed successful who causes it to grow,
He is indeed successful who causeth it to grow,
Successful is one who redeems it,
those who purify their souls will certainly have everlasting happiness
He will indeed be successful who purifies it,
He, indeed, prospers who purifies it,
Truly he succeeds that purifies it,
And indeed he fails who corrupts his ownself (i.e. disobeys what Allah has ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism, etc. or by doing every kind of evil wicked deeds).
And he indeed fails who buries it.
And he is indeed a failure who stumbeth it.
Failing is one who neglects it.
and those who corrupt their souls will certainly be deprived (of happiness).
And he is ruined who corrupts it.
And he fails that corrupts it!

Thamud (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islamic Monotheism, and by following polytheism, and by committing every kind of sin).
The tribe of Thamud rejected (the truth) in their inordinacy,
The tribe of Thamud denied (the truth) in their rebellious pride,
Thamoud's disbelief caused them to transgress,
The people of Thamud rejected (the truth) as a result of their rebelliousness
Samoond gave the lie (to the truth) in their inordinacy,
The tribe of Thamud rejected the Divine Messenger because of their rebelliousness
The Thamud (people) rejected (their prophet) through their inordinate wrong-doing,
092:000 Parallel English Quran


092:000 In the name of God, Most Gracious, Most Merciful

092:000

092:001 Khan By the night as it envelops;
092:001 Maulana By the night when it draws a veil!
092:001 Pickthal By the night enshrouding
092:001 Rashad By the night as it covers.
092:001 Sarwar By the night when it covers the day,
092:001 Shakir I swear by the night when it draws a veil,
092:001 Sherali By the night when it covers up;
092:001 Yusufali By the Night as it conceals (the light);

092:002 Khan And by the day as it appears in brightness;
092:002 Maulana And the day when it shines!
092:002 Pickthal And the day resplendent
092:002 Rashad The day as it reveals,
092:002 Sarwar by the day when it appears radiant,
092:002 Shakir And the day when it shines in brightness,
092:002 Sherali And by the day when it shines forth,
092:002 Yusufali By the Day as it appears in glory;

092:003 Khan And by Him Who created male and female;
092:003 Maulana And the creating of the male and the female!
092:003 Pickthal And Him Who hath created male and female,
092:003 Rashad And Him who created the male and the female.
092:003 Sarwar and by that (Power) which created the male and female,
092:003 Shakir And the creating of the male and the female,
092:003 Sherali And by the creation of the male and the female,
092:003 Yusufali By (the mystery of) the creation of male and female;

092:004 Khan Certainly, your efforts and deeds are diverse (different in aims and purposes);
092:004 Maulana Your striving is surely (for) diverse (ends).
092:004 Pickthal Lo! your effort is dispersed (toward divers ends).
092:004 Rashad Your works are of various kinds.
092:004 Sarwar you strive in various ways.
092:004 Shakir Your striving is most surely (directed to) various (ends).
092:004 Sherali Surely, your strivings are diverse.
092:004 Yusufali Verily, (the ends) ye strive for are diverse.

092:005 Khan As for him who gives (in charity) and keeps his duty to Allah and fears Him,
092:005 Maulana And accepts what is good
092:005 Pickthal And believeth in goodness;
092:005 Rashad And upholds the scripture.
092:005 Sarwar for those who spend for the cause of God,
092:005 Shakir And accepts the best,
092:005 Sherali And testifies to the truth of what is right,
092:005 Yusufali And (in all sincerity) testifies to the best;

092:006 Khan And believes in Al-Husna.
092:006 Maulana And accepts what is good --
092:006 Pickthal And believeth in goodness;
092:006 Rashad And upholds the scripture.
092:006 Sarwar for those who spend for the cause of God,
092:006 Shakir And accepts the best,
092:006 Sherali And testifies to the truth of what is right,
092:006 Yusufali And (in all sincerity) testifies to the best;

092:007 Khan We will make smooth for him the path of ease (goodness).
092:007 Maulana We facilitate for him (the way to) ease.
092:007 Pickthal Surely We will ease his way unto the state of ease.
092:007 Rashad We will direct him towards happiness.
092:007 Sarwar observe piety, and believe in receiving rewards from God.
092:007 Shakir We will facilitate for him the easy end.
092:007 Sherali WE will provide for him every facility for good.
092:007 Yusufali We will indeed make smooth for him the path to Bliss.

092:008 Khan But he who is greedy miser and thinks himself self-sufficient.
092:008 Maulana And as for him who is niggardly and considers himself self-sufficient,
092:008 Pickthal But as for him who hoardeth and deemeth himself independent,
092:008 Rashad But he who is stingy, though he is rich.
092:008 Sarwar But for those who are niggardly, horde their wealth,
092:008 Shakir And as for him who is niggardly and considers himself free from need (of Allah),
092:008 Sherali But as for him who is niggardly and is disdainfully indifferent,
092:008 Yusufali But he who is a greedy miser and thinks himself self-sufficient,
And gives the lie to Al-Husna (see Verse No: 6 footnote);

And rejects what is good;

And disbelieves in goodness;

And disbelieves in the scripture.

and have no faith in receiving any reward (from God).

And rejects the best,

And rejects what is right.

And gives the lie to the best.

We will make smooth for him the path for evil;

We facilitate for him (the way to) distress.

Surely We will ease his way unto adversity.

We will direct him towards misery.

We shall facilitate the path to affliction

WE will make easy for him the path to distress.

We will indeed make smooth for him the path to Misery;

We will make smooth for him the path for evil;

We facilitate for him (the way to) distress.

Surely Ours is it to show the way,

Surely, in Our hands is guidance.

Surely, in Our hands is guidance,

Surely, it is for US to guide;

Verily We take upon Ourselves to guide,

Verily! Ours it is (to give) guidance,

Surely Ours is it to show the way,

Lo! Ours it is (to give) the guidance

We provide the guidance.

Surely, in Our hands is guidance,

Surely Ours is the Hereafter and the former.

And surely Ours is the Hereafter and the former.

And to Us belong the hereafter and the worldly life.

And to Us belongs the Hereafter as well as the present world.

And verily unto Us (belong) the End and the Beginning.

Therefore I have warned you of a Fire blazing fiercely (Hell);

Therefore I warn you of the Fire that flames.

Therefore have I warned you of the flaming Fire

I have warned you about the blazing Hellfire.

I have warned you about the fierce blazing fire

Therefore I warn you of the fire that flames:

Therefore do I warn you of a Fire blazing fiercely;

None shall enter it save the most wretched,

None shall enter it but the most unfortunate,

Which only the most wretched must endure,

None burns therein except the wicked.

in which no one will suffer forever

None shall enter it but the most unhappy,

None shall enter it but the most wicked one,

None shall reach it but those most unfortunate ones

Who denies and turns away.

Who rejects (the truth) and turns (his) back.

He who denieth and turneth away.

Who disbelieves and turns away.

except the wicked ones who have rejected the (Truth) and have turned away from it.

Who gives the lie (to the truth) and turns (his) back.

Who rejects the truth and turns his back on it.

Who give the lie to Truth and turn their backs.
And Al-Muttaqun (the pious and righteous - see V.2:2) will be far removed from it (Hell).

Your Lord has not forsaken you, nor has He become displeased,

Your Lord (O Muhammad (Peace be upon him)) has neither forsaken you nor hated you.

Thy Guardian-Lord hath not forsaken thee, nor is He displeased.

By the Night when it is still;

By the Night when its darkness spreads out,

And by the calm of night,

And by the night when it is stillest,

By the Glorious Morning Light,

By the brightness of the forenoon,

And have in their minds no favour from anyone for which a reward is expected in return,

And none has with him any boon for which he should be rewarded,

Except the seeking of the pleasure of his Lord, the Most High.

Except only the desire to seek the Countenance of his Lord, the Most High;

And none hath with him any boon for a reward,

And have in his mind no favour from anyone for which a reward is expected in return,

They do not expect any reward

And solely to seek the pleasure of his Lord, the Most High.

Except only the desire to seek the Countenance of their Lord Most High;

And do not because he owes a favour to anyone, which is to be repaid,

And no one has with him any boon for which he should be rewarded,

They do not expect any reward

And have in their minds no favour from anyone for which a reward is expected in return,
093:004 Khan And indeed the Hereafter is better for you than the present (life of this world).
093:004 Maulana And surely the latter state is better for thee than the former.
093:004 Pickthal And verily the latter portion will be better for thee than the former.
093:004 Rashad The Hereafter is far better for you than this first (life).
093:004 Sarwar The reward in the next life will certainly be better for you than worldly gains.
093:004 Shakir And surely what comes after is better for you than that which has gone before.
093:004 Sherali Surely, thy latter state is better for thee than the former.
093:004 Yusufali And verily the Hereafter will be better for thee than the present.

093:005 Khan And verily, your Lord will give you (all i.e. good) so that you shall be well-pleased.
093:005 Maulana And soon will thy Lord give thee so that thou wilt be well pleased.
093:005 Pickthal And verily thy Lord will give unto thee so that thou wilt be content.
093:005 Rashad And your Lord will give you enough; you will be pleased.
093:005 Sarwar Your Lord will soon grant you sufficient favors to please you.
093:005 Sherali And soon will your Lord give you so that you shall be well pleased.
093:005 Yusufali And soon will thy Guardian-Lord give thee (that wherewith) thou shalt be well-pleased.

093:006 Khan Did He not find you (O Muhammad (Peace be upon him)) an orphan and gave you a refuge?
093:006 Maulana Did He not find thee an orphan and give (thee) shelter?
093:006 Pickthal Did He not find thee an orphan and protect (thee)?
093:006 Rashad Did He not find you orphaned and He gave you a home?
093:006 Sarwar Did He not find you as an orphan and give you shelter?
093:006 Shakir Did He not find you an orphan and give you shelter?
093:006 Sherali Did HE not find thee an orphan and take thee under HIS care,
093:006 Yusufali Did He not find thee an orphan and give thee shelter (and care)?

093:007 Khan And He found you unaware (of the Qur'an, its legal laws, and Prophethood, etc.) and guided you?
093:007 Maulana And find thee groping, so He showed the way?
093:007 Pickthal Did He not find thee wandering and direct (thee)?
093:007 Rashad He found you astray, and guided you.
093:007 Sarwar Did He not find you wandering about and give you guidance?.
093:007 Shakir And find you lost (that is, unrecognized by men) and guide (them to you)?
093:007 Sherali And found thee lost in love for thy people and provided thee with guidance for them,
093:007 Yusufali And He found thee wandering, and He gave thee guidance.

093:008 Khan And He found you poor, and made you rich (selfsufficient with selfcontentment, etc.)?
093:008 Maulana And find thee in want, so He enriched thee?
093:008 Pickthal Did He not find thee destitute and enrich (thee)?
093:008 Rashad He found you poor, and made you rich.
093:008 Sarwar And did He not find you in need and make you rich?.
093:008 Shakir And find you in want and make you to be free from want?
093:008 Sherali And found thee in want and enriched thee?
093:008 Yusufali And He found thee in need, and made thee independent.

093:009 Khan Therefore, treat not the orphan with oppression,
093:009 Maulana Therefore the orphan, oppress not.
093:009 Pickthal Therfor the orphan oppress not,
093:009 Rashad Therefore, you shall not forsake the orphan.
093:009 Sarwar Do not oppress the orphans
093:009 Shakir Therefore, as for the orphan, do not oppress (him).
093:009 Sherali So the orphan, oppress not.
093:009 Yusufali Therefore, treat not the orphan with harshness,

093:010 Khan And repulse not the beggar;
093:010 Maulana And him who asks, chide not.
093:010 Pickthal Therefor the beggar drive not away.
093:010 Rashad Nor shall you reprimand the beggar.
093:010 Sarwar and do not reject the beggars
093:010 Shakir And as for him who asks, do not chide (him),
093:010 Sherali And him, who seeks thy help, chide not,
093:010 Yusufali Nor repulse the petitioner (unheard);

093:011 Khan And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).
093:011 Maulana And the favour of thy Lord proclaim.
093:011 Pickthal Therefor of the bounty of thy Lord be thy discourse.
093:011 Rashad You shall proclaim the blessing your Lord has bestowed upon you.
093:011 Sarwar and proclaim the bounties of your Lord.
093:011 Shakir And as for the favor of your Lord, do announce (it).
093:011 Sherali And the bounty of thy Lord, proclaim.
093:011 Yusufali But the bounty of the Lord - rehearse and proclaim!
094:000

Transliterations of the Qur'an, Chapter 94: AL-INSHIRAH (SOLACE, CONSOLATION, RELIEF). Total Verses: 8. Revealed At: MAKKA

094:000

In the name of God, Most Gracious, Most Merciful

094:001

Have We not opened your breast for you (O Muhammad (Peace be upon him))?  
094:001 Khan

Have We not opened your breast for you? 
094:001 Maulana

Have We not expanded for thee thy breast? 
094:001 Pickththal

Have We not caused thy bosom to dilate? 
094:001 Rashad

Did we not cool your temper? 
094:001 Sarwar

(Muhammad), have We not comforted your heart? 
094:001 Shakir

Have We not expanded for you your breast? 
094:001 Sherali

Have WE not opened for thee thy bosom, 
094:001 Yusufali

- Have We not expanded thee thy breast? 

094:002

And removed from you your burden,  
094:002 Khan

And removed from you your burden, 
094:002 Maulana

And removed from thee thy burden, 
094:002 Pickththal

And removed from thee thy burden, 
094:002 Rashad

And we unloaded your load (of sins). 
094:002 Sarwar

relieved you of the burden 
094:002 Shakir

And taken off from you your burden, 
094:002 Sherali

And removed from thee thy burden, 
094:002 Yusufali

And removed from thee thy burden 

094:003

Which weighed down your back?  
094:003 Khan

Which weighed down your back? 
094:003 Maulana

Which weighed down thy back, 
094:003 Pickththal

Which weighed down thy back; 
094:003 Rashad

One that burdened your back. 
094:003 Sarwar

which had been a heavy weight upon your back 
094:003 Shakir

Which pressed heavily upon your back, 
094:003 Sherali

Which had well-nigh broken thy back? 
094:003 Yusufali

The which did gall thy back? 

094:004

And raised high your fame?  
094:004 Khan

And raised high your fame? 
094:004 Maulana

And exalted for thee thy mention? 
094:004 Pickththal

And exalted thy fame? 
094:004 Rashad

We exalted you to an honorable position. 
094:004 Sarwar

and granted you an exalted reputation?. 
094:004 Shakir

And exalted for you your esteem? 
094:004 Sherali

And WE have exalted thy name. 
094:004 Yusufali

And raised high the esteem (in which) thou (art held)? 

094:005

So verily, with the hardship, there is relief, 
094:005 Khan

So verily, with the hardship, there is relief, 
094:005 Maulana

Surely with difficulty is ease, 
094:005 Pickththal

But lo! with hardship goeth ease, 
094:005 Rashad

With pain there is gain. 
094:005 Sarwar

After every difficulty there is relief. 
094:005 Shakir

Surely with difficulty is ease. 
094:005 Sherali

Surely, there is ease after hardship. 
094:005 Yusufali

So, verily, with every difficulty, there is relief: 

094:006

Verily, with the hardship, there is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs). 
094:006 Khan

Verily, with the hardship, there is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs). 
094:006 Maulana

With difficulty is surely ease, 
094:006 Pickththal

Lo! with hardship goeth ease; 
094:006 Rashad

Indeed, with pain there is gain. 
094:006 Sarwar

Certainly, after every difficulty there comes relief. 
094:006 Shakir

With difficulty is surely ease. 
094:006 Sherali

Aye, surely, there is ease after hardship. 
094:006 Yusufali

Verily, with every difficulty there is relief. 

094:007

So when you have finished (from your occupation), then stand up for Allah's worship (i.e. stand up for prayer). 
094:007 Khan

So when you have finished (from your occupation), then stand up for Allah's worship (i.e. stand up for prayer). 
094:007 Maulana

So when thou art free (from anxiety), work hard, 
094:007 Pickththal

So when thou art relieved, still toil 
094:007 Rashad

Whenever possible you shall strive. 
094:007 Sarwar

When you are free from (your obligations), strive hard (to worship God) 
094:007 Shakir

So when you are free, nominate. 
094:007 Sherali

So when thou art free from thy immediate task, strive hard, 
094:007 Yusufali

Therefore, when thou art free (from thine immediate task), still labour hard, 

094:008

And to your Lord (Alone) turn (all your intentions and hopes and) your invocations. 
094:008 Khan

And to your Lord (Alone) turn (all your intentions and hopes and) your invocations. 
094:008 Maulana

And make thy Lord thy exclusive object. 
094:008 Pickththal

And strive to please thy Lord. 
094:008 Rashad

Seeking only your Lord. 
094:008 Sarwar

and be devoted to your Lord's service. 
094:008 Shakir

And make your Lord your exclusive object. 
094:008 Sherali

And to thy Lord do thou turn with full attention. 
094:008 Yusufali

And to thy Lord turn (all) thy attention.

In the name of God, Most Gracious, Most Merciful

095:000

095:000 translations of the Qur'an, chapter 95: at-tin (the fig, the figtree). total verses: 8. revealed at: makka

095:000

095:001 By the fig, and the olive,

095:001 Khan By the fig, and the olive!
095:001 Maulana By the fig and the olive!
095:001 Pickthal By the fig and the olive!
095:001 Rashad By the fig and the olive.
095:001 Sarwar By the fig, by the olive,
095:001 Shakir I swear by the fig and the olive,
095:001 Sherali By the Fig and the Olive,
095:001 Yusufali By the Fig and the Olive,

095:002 By Mount Sinai,

095:002 Khan By Mount Sinai!
095:002 Maulana And Mount Sinai!
095:002 Pickthal By Mount Sinai,
095:002 Rashad Mount Sinai.
095:002 Sarwar by Mount Sinai
095:002 Sherali And Mount Sinai,
095:002 Yusufali And the Mount of Sinai,

095:003 And by this city of security (Makkah),

095:003 Khan And by this city of security (Makkah),
095:003 Maulana And this City made secure! --
095:003 Pickthal And by this land made safe;
095:003 Rashad And this honored town (Mecca).
095:003 Sarwar and by this inviolable city, Mecca.
095:003 Shakir And this city made secure,
095:003 Sherali And this Town of Security,
095:003 Yusufali And this City of security,-

095:004 Verily, We created man of the best stature (mould),

095:004 Khan Verily, We created man of the best stature
095:004 Maulana Certainly We created man in the best make.
095:004 Pickthal Surely We created man of the best stature
095:004 Rashad We created man in the best design.
095:004 Sarwar We have created the human being in the best form
095:004 Shakir Certainly We created man in the best make.
095:004 Sherali Surely, WE have created man in the best make;
095:004 Yusufali We have indeed created man in the best of moulds,

095:005 Then We reduced him to the lowest of the low,

095:005 Khan Then We reduced him to the lowest of the low,
095:005 Maulana Then We render him the lowest of the low,
095:005 Pickthal Then we reduced him to the lowest of the low,
095:005 Rashad Then turned him into the lowliest of the lowly.
095:005 Sarwar and We shall make him the lowest of low
095:005 Shakir Then We render him the lowest of the low.
095:005 Sherali Then, when he does evil deeds, WE degrade him as the lowest of the low,
095:005 Yusufali Then do We abase him (to be) the lowest of the low,-

095:006 Save those who believe (in Islamic Monotheism) and do righteous deeds, then they shall have a reward without end (Paradise).

095:006 Khan Save those who believe (in Islamic Monotheism) and do righteous deeds, then they shall have a reward without end (Paradise).
095:006 Maulana Except those who believe and do good; so theirs is a reward never to be cut off.
095:006 Pickthal Save those who believe and do good works, and theirs is a reward unending.
095:006 Rashad Except those who believe and lead a righteous life; they receive a reward that is well deserved.
095:006 Sarwar except the righteously striving believers who will have a never ending reward.
095:006 Shakir Except those who believe and do good, so they shall have a reward never to be cut off.
095:006 Sherali Save those who believe and do good works; so for them is an unending reward.
095:006 Yusufali Except such as believe and do righteous deeds: For they shall have a reward unending.

095:007 Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. Day of Resurrection)?

095:007 Khan Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. Day of Resurrection)?
095:007 Maulana So who can give the lie to thee after (this) about the Judgment?
095:007 Pickthal So who henceforth will give the lie to thee about the judgment?
095:007 Rashad Why do you still reject the faith?
095:007 Sarwar After (knowing) this, what makes you still disbelieve in the Day of Judgment?.
095:007 Shakir Then who can give you the lie after (this) about the judgment?
095:007 Sherali Then what is there to give the lie to thee after this, with regard to the judgment?
095:007 Yusufali Then what can, after this, contradict thee, as to the judgment (to come)?

095:008 Is not Allah the Best of judges?

095:008 Khan Is not Allah the Best of judges?
095:008 Maulana Is not Allah the Best of the Judges?
095:008 Pickthal Is not Allah the most conclusive of all judges?
095:008 Rashad Is GOD not the Most Wise, of all the wise ones?
095:008 Sarwar Is God not the best of the Judges?.
095:008 Shakir Is not Allah the best of the Judges?
095:008 Sherali Is not ALLAH the Most Just of judges?
095:008 Yusufali Is not Allah the wisest of judges?
096:000 Translations of the Qur'an, Chapter 96: AL-ALAQA (THE CLOT, READ). Total Verses: 19. Revealed At: MAKKA

096:000 In the name of God, Most Gracious, Most Merciful

096:001 Khan Read! In the Name of your Lord, Who has created (all that exists),
096:001 Maulana Read in the name of thy Lord who creates --
096:001 Pickthall Read: In the name of thy Lord Who createth,
096:001 Rashad Read, in the name of your Lord, who created.
096:001 Sarwar (Muhammad), read in the name of your Lord who created (all things).
096:001 Shakir Read in the name of your Lord Who created,
096:001 Sherali Proclaim thou in the name of thy Lord Who created,
096:001 Yusufali Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created-

096:002 Khan Has created man from a clot (a piece of thick coagulated blood).
096:002 Maulana Creates man from a clot,
096:002 Pickthall Createth man from a clot.
096:002 Rashad He created man from an embryo.
096:002 Sarwar He created man from a clot of blood.
096:002 Shakir He created man from a clot.
096:002 Sherali Created man from a clot of blood.
096:002 Yusufali Created man, out of a (mere) clot of congealed blood:

096:003 Khan Read! And your Lord is the Most Generous,
096:003 Maulana Read and thy Lord is most Generous,
096:003 Pickthall Read: And thy Lord is the Most Bounteous,
096:003 Rashad Read, and your Lord, Most Exalted.
096:003 Sarwar Recite! Your Lord is the most Honorable One,
096:003 Shakir Read and your Lord is Most Honorable,
096:003 Sherali Proclaim! and thy Lord is the Most Bounteous;
096:003 Yusufali Proclaim! And thy Lord is Most Bountiful,-

096:004 Khan Who has taught (the writing) by the pen [the first person to write was Prophet Idris (Enoch)],
096:004 Maulana Who taught by the pen,
096:004 Pickthall Who teacheth by the pen,
096:004 Rashad Teaches by means of the pen.
096:004 Sarwar who, by the pen, taught the human being:.
096:004 Shakir Who taught (to write) with the pen
096:004 Sherali Who taught by the pen,
096:004 Yusufali He Who taught (the use of) the pen,-

096:005 Khan Has taught man that which he knew not.
096:005 Maulana Taught man what he knew not.
096:005 Pickthall Teacheth man that which he knew not.
096:005 Rashad He teaches man what he never knew.
096:005 Sarwar He taught the human being what he did not know.
096:005 Shakir Taught man what he knew not.
096:005 Sherali Taught man what he knew not.
096:005 Yusufali Taught man that which he knew not.

096:006 Khan Nay! Verily, man does transgress all bounds (in disbelief and evil deed, etc.).
096:006 Maulana Nay, man is surely inordinate,
096:006 Pickthall Nay, but verily man is rebellious
096:006 Rashad Indeed, the human transgresses.
096:006 Sarwar Despite this, the human being still tends to rebel
096:006 Shakir Nay! man is most surely inordinate,
096:006 Sherali Nay ! man, indeed, transgresses,
096:006 Yusufali Day, but man doth transgress all bounds,

096:007 Khan Because he considers himself self-sufficient.
096:007 Maulana Because he looks upon himself as self-sufficient.
096:007 Pickthall That he thinketh himself independent!
096:007 Rashad When he becomes rich.
096:007 Sarwar because he thinks that he is independent.
096:007 Shakir Because he sees himself free from want.
096:007 Sherali Because he thinks himself to be independent.
096:007 Yusufali In that he looketh upon himself as self-sufficient.

096:008 Khan Surely! Unto your Lord is the return.
096:008 Maulana Surely to thy Lord is the return.
096:008 Pickthall Lo! unto thy Lord is the return.
096:008 Rashad To your Lord is the ultimate destiny.
096:008 Sarwar However, (all things) will return to your Lord.
096:008 Shakir Surely to your Lord is the return.
096:008 Sherali Surely, unto thy Lord is the return.
096:008 Yusufali Verily, to thy Lord is the return (of all).
096:009 Khan Have you (O Muhammad (Peace be upon him)) seen him (i.e. Abu Jahl) who prevents,
096:009 Maulana Hast thou seen him who forbids
096:009 Pickthel Hast thou seen him who dissuadeth
096:009 Rashad Have you seen the one who enjoins.
096:009 Sarwar Have you seen the one who prohibits
096:009 Shakir Have you seen him who forbids
096:009 Sherali Has thou seen him who forbids
096:009 Yusufali Seest thou one who forbids-
096:010 Khan A slave (Muhammad (Peace be upon him)) when he prays?
096:010 Maulana A servant when he prays?
096:010 Pickthel A slave when he prayeth?
096:010 Rashad Others from praying?
096:010 Sarwar a servant of Ours from prayer?.
096:010 Shakir A servant when he prays?
096:010 Sherali A servant of Ours when he prays?
096:010 Yusufali A votary when he (turns) to pray?
096:011 Khan Tell me, if he (Muhammad (Peace be upon him)) is on the guidance (of Allah)?
096:011 Maulana Seest thou is he is on the right way,
096:011 Pickthel Hast thou seen if he relieth on the guidance (of Allah)
096:011 Rashad Is it not better for him to follow the guidance?
096:011 Sarwar What will happen if the praying person is rightly guided
096:011 Shakir Have you considered if he were on the right way,
096:011 Sherali Tell me if Our servant follows the guidance,
096:011 Yusufali Seest thou if he is on (the road of) Guidance?-
096:012 Khan Or enjoins piety?
096:012 Maulana Or enjoins observance of duty?
096:012 Pickthel Or enjoineth piety?
096:012 Rashad Or advocate righteousness?
096:012 Sarwar or if he commands others to maintain piety!?.
096:012 Shakir Or enjoined guarding (against evil)?
096:012 Sherali Or enjoins righteousness.
096:012 Yusufali Or enjoins Righteousness?
096:013 Khan Tell me if he (the disbeliever, Abu Jahl) denies (the truth, i.e. this Qur'an), and turns away?
096:013 Maulana Seest thou if he denies and turns away?
096:013 Pickthel Hast thou seen if he denieth (Allah's guidance) and is froward?
096:013 Rashad If he disbelieves and turns away.
096:013 Sarwar What will happen if the prohibiting rejects the Truth and turns away from it!?.
096:013 Shakir Have you considered if he gives the lie to the truth and turns (his) back?
096:013 Sherali And tell me if the forbidder rejects the Truth and turns his back on it. How shall he fare?
096:013 Yusufali Seest thou if he denies (Truth) and turns away?
096:014 Khan Knows he not that Allah does see (what he does)?
096:014 Maulana Knows he not that Allah sees?
096:014 Pickthel Is he then unaware that Allah seeth?
096:014 Rashad Does he not realize that GOD sees?
096:014 Sarwar Does he not realize that God sees him?.
096:014 Shakir Does he not know that Allah does see?
096:014 Sherali Does he not know that ALLAH sees all?
096:014 Yusufali Knoweth he not that Allah doth see?
096:015 Khan Nay! If he (Abu Jahl) ceases not, We will catch him by the forelock,
096:015 Maulana Nay, if he desist not, We will seize him by the forelock --
096:015 Pickthel Nay, but if he cease not We will seize him by the forelock -
096:015 Rashad Indeed, unless he refrains, we will take him by the forelock.
096:015 Sarwar Let him know that if he does not desist, We shall certainly drag him by his forelocks,
096:015 Shakir Nay! if he desist not, We would certainly smite his forehead,
096:015 Sherali Nay, if he desist not, WE will assuredly, seize and drag him by the forelock -
096:015 Yusufali Let him beware! If he desist not, We will drag him by the forelock,-
096:016 Khan A lying, sinful forelock!
096:016 Maulana A lying, sinful forelock!
096:016 Pickthel The lying, sinful forelock -
096:016 Rashad A forelock that is disbeliefing and sinful.
096:016 Sarwar his lying sinful forelock.
096:016 Shakir A lying, sinful forehead.
096:016 Sherali A forelock, lying, sinful.
096:016 Yusufali A lying, sinful forelock!
In the name of God, Most Gracious, Most Merciful

Day, heed him not: But bow down in adoration, and bring thyself the closer (to Allah)!

Nay, yield not to him! Prostrate yourself and try to come closer to God.

And what will explain to thee what the night of power is?

And what will make you comprehend what the Night of Majesty is?

We have indeed revealed this (Message) in the Night of Power:

Verily! We have sent it down in the night of Al-Qadr (Decree)

Surely We revealed it on the Night of Majesty --

Lo! We revealed it on the grand night.

Surely, WE sent it down in the night of Decree.

We have indeed revealed this (Message) in the Night of Power:

And what will make you know what the night of Al-Qadr (Decree) is?

And what will make thee comprehend what the Night of Majesty is?

Ah, what will convey unto thee what the Night of Power is!

How awesome is the Night of Destiny!

Would that you knew what the Night of Destiny is!

And what will make you comprehend what the grand night

And what shall make thee know what the Night of Decree is?

And what will explain to thee what the night of power is?

The night of Al-Qadr (Decree) is better than a thousand months (i.e. worshipping Allah in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).

The Night of Majesty is better than a thousand months.

The Night of Power is better than a thousand months.

The Night of Destiny is better than a thousand months.

(Worship) on the Night of Destiny is better than (worship) for a thousand months.

The Night of Power is better than a thousand months.

The Night of Majesty is better than a thousand months.

The Night of Decree is better than a thousand months.

The Night of Power is better than a thousand months.

Therein descend the angels and the Ruh [Jibrail (Gabriel)] by Allah's Permission with all Decrees,

The angels and the Spirit descend in it by the permission of their Lord -- for every affair --

The angels and the Spirit descend therein, by the permission of their Lord, with all decrees.

The angels and the Spirit descend therein, by their Lord's leave, to carry out every command.

On this Night, the angels and the spirit descend by the permission of their Lord with His decree (to determine everyone's destiny).

The angels and Gibreel descend in it by the permission of their Lord for every affair,

Therein descend angels and the Spirit by the command of their Lord with Divine decree concerning every matter.

Therein come down the angels and the Spirit by Allah's permission, on every errand:
And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and to keep up prayer and pay the poor-rate, and that is the right religion.

And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and to keep up prayer and pay the poor-rate, and that is the right religion.

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And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and to keep up prayer and pay the poor-rate, and that is the right religion.

And they were not enjoined anything except that they should serve Allah, being sincere to Him in obedience, upright, and to keep up prayer and pay the poor-rate, and that is the right religion.
And man says, 'What is the matter with her?'

And the earth throws up her burdens (from within),

When the earth is shaken with its voluntary shaking,

Verily, those who disbelieve (in the religion of Islam, the Qur'an and Prophet Muhammad (Peace be upon him)) from among the people of the Scripture (Jews and Christians) and Al-Mushrikin will abide in the Fire of Hell. They are the worst of creatures.

Those who disbelieve from among the People of the Book and the idolaters will be in the Fire of hell, abiding therein. They are the worst of creatures.

Lo! those who disbelieve, among the People of the Scripture and the idolaters, will abide in Fire of hell. They are the worst of created beings.

Those who disbelieved among the people of the scripture, and the idol worshipers, have incurred the fire of Gehenna forever. They are the worst creatures.

The disbelievers among the People of the Book and the pagans will dwell forever in hell; they are the worst of all creatures.

Verily, those who disbelieve from among the People of the Book and the idolaters, will be in the Fire of Hell, abiding therein. They are the worst of creatures.

Those who reject (Truth), among the People of the Book and among the Polytheists, will be in Hell-Fire, to dwell therein (for aye). They are the worst of creatures.

Verily, those who believe [in the Oneness of Allah, and in His Messenger Muhammad (Peace be upon him)) including all obligations ordered by Islam] and do righteous good deeds, they are the best of creatures.

Those who believe and led a righteous life are the best creatures.

The righteously striving believers are the best of all creatures,

Surely those who disbelieve from among the followers of the Book and the polytheists shall be in the fire of Gehenna forever; they are the worst of men.

Verily, those who believe and do righteous deeds - they are the best of creatures.

Those who have faith and do righteous deeds, they are the best of creatures.

Their reward is with their Lord: Gardens of Eden with flowing streams, wherein they abide forever. GOD is pleased with them and they are pleased with Him. This (reward) is for him who fears his Lord.

Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein for ever; Allah is well pleased with them and they are well pleased with Him. That is for him who fears his Lord.

Their reward is with their Lord: Gardens of Eden wherein streams flow and wherein they will dwell forever. Allah hath pleasure in them and they have pleasure in Him. This is (in store) for him who feareth his Lord.

Their reward at their Lord is the gardens of Eden with flowing streams, wherein they abide forever. GOD is pleased with them, and they are pleased with Him. Such is the reward for those who reverence their Lord.

Their reward from their Lord will be the gardens of Eden wherein streams flow and wherein they will live forever. God will be pleased with them and they will be pleased with Him. This (reward) is for those who fear their Lord.

Their reward with their Lord is gardens of perpetuity beneath which rivers flow, abiding therein for ever; Allah is well pleased with them and they are well-pleased with Him. That is for him who fears his Lord.

Their reward is with their Lord - Gardens of Eternity, through which streams flow; they will abide therein for ever. ALLAH is well-pleased with them and they are well-pleased with HIM. That is for him who fears his Lord.

Their reward is with Allah: Gardens of Eternity, beneath which rivers flow; they will dwell therein for ever; Allah well pleased with them, and they with Him: all this for such as fear their Lord and Cherisher.

Verily, those who believe (in the Oneness of Allah, and in His Messenger Muhammad (Peace be upon him)) from among the people of the Book and do righteous good deeds, they are the best of creatures.

Their reward is with their Lord: Gardens of Eden with flowing streams, wherein they abide forever. Allah is well pleased with them and they are pleased with Him. That is for him who fears his Lord.

Those who believe and do good, they are the best of creatures.

The righteously striving believers are the best of all creatures,

Those who believe and led a righteous life are the best creatures.

The righteously striving believers are the best of all creatures,

Those who have faith and do righteous deeds, they are the best of creatures.

Those who have faith and do righteous deeds, they are the best of creatures.

The righteously striving believers are the best of all creatures,

Those who believe and led a righteous life are the best creatures.

The righteously striving believers are the best of all creatures,

Those who believe and led a righteous life are the best creatures.

The righteously striving believers are the best of all creatures,

Those who believe and led a righteous life are the best creatures.

The righteously striving believers are the best of all creatures,

Those who believe and led a righteous life are the best creatures.

The righteously striving believers are the best of all creatures,

Those who believe and led a righteous life are the best creatures.
And push home the charge in the morning,
Making raids at dawn,
Then those that make raids at morn,
while running during a raid at dawn,
And scouring to the raid at dawn,
And those suddenly attacking at morn!
And scouring to the raid at dawn
And those producing fire striking,
And those producing sparks of fire
By the snorting chargers (of the warriors), whose hoofs strike against the rocks
By the fast gallopers.
By the (steeds) that run, with panting (breath),
In the name of God, Most Gracious, Most Merciful
On that Day will men proceed in companies sorted out, to see the results of their works.
On that day will men issue forth in scattered groups that they may be shown the deeds that they (had done).
Then who has done an atom's weight of good shall see it.
So whosoever does good equal to the weight of an atom (or a small ant), shall see it.
On that day men shall come out of their graves in different groups to see (the results of) their own deeds.
That day mankind will issue forth in sundry bodies to be shown their deeds.
That Day mankind will proceed in scattered groups that they may be shown their deeds.
On that Day will men proceed in companies sorted out, to be shown the deeds that they (had done).
In the name of God, Most Gracious, Most Merciful.
And anyone who has done an atom's weight of evil, shall see it.
And whoso does an atom's weight of evil will see it.
And whoever has done an atom's weight of evil will see it.
And whoever has done an atom's weight of evil, will also see it.
Because thy Lord had inspired her.
On that day, people will come out of their graves in different groups to see (the results of) their own deeds.
That day mankind will proceed in scattered groups that they may be shown their deeds.
For, thy Lord will have commanded her.
Because your Lord has inspired it.
On that day shall men issue forth in scattered groups to see the results of their works.
That day she shall tell her news,
That day she will tell her news,
On that day she shall tell her news,
That day shall men issue forth in scattered groups to see the results of their works.
That day it will declare its information (about all that happened over it of good or evil).
And anyone who has done an atom's weight of evil, shall see it.
And he who has done an atom's weight of evil will see it.
And whoever has done an atom's weight of evil shall see it.
Because thy Lord inspireth her.
As if thy Lord had revealed to her.
Because your Lord has inspired it.
On that day shall men issue forth in scattered groups to see (the results of) their own deeds.
That day she will tell her news,
That day shall men issue forth in scattered groups to see the results of their works.
That day mankind will proceed in scattered groups that they may be shown their deeds.
On that day shall men issue forth in scattered groups to see (the results of) their own deeds.
That day mankind will proceed in scattered groups that they may be shown their deeds.
That day mankind will proceed in scattered groups that they may be shown their deeds.
Because thy Lord had inspired her. 
As if thy Lord had revealed to her.
Because thy Lord has inspired her.
Because thy Lord has inspired her.
For, thy Lord will have commanded her.
For that thy Lord will have given her inspiration.
And raise the dust in clouds the while, Penetrating forthwith as one into the midst (of the foe);
Then thereby they raise dust, Then penetrate thereby gatherings --
Then thereby, with their trail of dust, Cleaving, as one, the centre (of the foe),
Striking terror therein. Penetrating to the heart of their territory.
and leave behind a cloud of dust which engulfs the enemy.
Then thereby raise dust, Then rush thereby upon an assembly:
And raising clouds of dust thereby, And thus penetrate into the centre of the enemy ranks.
And raise the dust in clouds the while, And penetrate forthwith into the midst (of the foe) en masse;
Penetrating forthwith as one into the midst (of the foe);
Then penetrate thereby gatherings --
Cleaving, as one, the centre (of the foe),
Penetrating to the heart of their territory.
Pene
trating forthwith as one into the midst (of the foe);
Surely man is ungrateful to his Lord.
Lo! man is an ingrate unto his Lord
He bears witness to this fact.
He himself knows this very well.
He bears witness to it by his conduct.
He bears witness (by his deeds);
Surely man is ungrateful to his Lord.
And surely he is a witness of that.
And to that (fact) he bears witness (by his deeds);
And surely he is a witness of that.
And surely man is ungrateful to his Lord.
And to that fact he bears witness (by his deeds);
And surely he is a witness of that.
And surely, he bears witness to it by his conduct.
And that which is in the breasts shall be made known.
And that which is in the breasts is made manifest?
Knoweth he not that when the contents of the graves are brought out and poured forth (all mankind is resurrected).
Knows he not when that which is in the graves is raised,
Knoweth he not that, when the contents of the graves are poured forth
Does he not realize that the day will come when the graves are opened?
Does he not know that on the day when those in the graves are resurrected
Does he not then know when what is in the graves is raised,
Does not such a one know that when those in the graves are raised.
Does he not know, when that which is in the graves is scattered abroad
And that which is in the breasts (of men) shall be made known.
And which that is in the breasts is made manifest?
And the secrets of the breasts are made known,
And all secrets are brought out.
and all that is in the hearts is made public,
And what is in the breasts is made apparent?
And which that is hidden in the breasts is brought forth?
And that which is (locked up) in (human) breasts is made manifest-
And that which is in the breasts is made manifest?
Knows he not when that which is in the graves is raised,
Knoweth he not that, when the contents of the graves are poured forth
Does he not realize that the day will come when the graves are opened?
Does he not know that on the day when those in the graves are resurrected
Does he not then know when what is in the graves is raised,
Does not such a one know that when those in the graves are raised.
Does he not know, when that which is in the graves is scattered abroad
And that which is in the breasts (of men) shall be made known.
And which that is in the breasts is made manifest?
And the secrets of the breasts are made known,
And all secrets are brought out.
and all that is in the hearts is made public,
And what is in the breasts is made apparent?
And which that is hidden in the breasts is brought forth?
And that which is (locked up) in (human) breasts is made manifest-
And that which is in the breasts is made manifest?
Knows he not when that which is in the graves is raised,
Knoweth he not that, when the contents of the graves are poured forth
Does he not realize that the day will come when the graves are opened?
Does he not know that on the day when those in the graves are resurrected
Does he not then know when what is in the graves is raised,
Does not such a one know that when those in the graves are raised.
Does he not know, when that which is in the graves is scattered abroad
And that which is in the breasts (of men) shall be made known.
And which that is in the breasts is made manifest?
And the secrets of the breasts are made known,
And all secrets are brought out.
and all that is in the hearts is made public,
And what is in the breasts is made apparent?
And which that is hidden in the breasts is brought forth?
And that which is (locked up) in (human) breasts is made manifest-
And that which is in the breasts is made manifest?
Knows he not when that which is in the graves is raised,
Knoweth he not that, when the contents of the graves are poured forth
Does he not realize that the day will come when the graves are opened?
Does he not know that on the day when those in the graves are resurrected
Does he not then know when what is in the graves is raised,
Does not such a one know that when those in the graves are raised.
Does he not know, when that which is in the graves is scattered abroad
And that which is in the breasts (of men) shall be made known.
And which that is in the breasts is made manifest?
And the secrets of the breasts are made known,
And all secrets are brought out.
and all that is in the hearts is made public,
And what is in the breasts is made apparent?
And which that is hidden in the breasts is brought forth?
And that which is (locked up) in (human) breasts is made manifest-

101:000 In the name of God, Most Gracious, Most Merciful

101:001 Khan Al-Qar'ah (the striking Hour i.e. the Day of Resurrection),
101:001 Maulana The calamity!
101:001 Pickthtal The Calamity!
101:001 Rashad The Shocker.
101:001 Sarwar The (unprecedented) crash!
101:001 Shakir The terrible calamity!
101:001 Sherali The Great Calamity!
101:001 Yusufali The (Day) of Noise and Clamour:

101:002 Khan What is the striking (Hour)?
101:002 Maulana What is the calamity?
101:002 Pickthtal What is the Calamity?
101:002 Rashad What a shocker!
101:002 Sarwar What is the crash?.
101:002 Shakir What is the terrible calamity!
101:002 Sherali What is the great calamity?
101:002 Yusufali What is the (Day) of Noise and Clamour?

101:003 Khan And what will make you know what the striking (Hour) is?
101:003 Maulana And what will make thee know how terrible is the calamity?
101:003 Pickthtal Ah, what will convey unto thee what the Calamity is!
101:003 Rashad Do you have any idea what the Shocker is?
101:003 Sarwar Would that you knew what the crash is!
101:003 Shakir And what will make you comprehend what the terrible calamity is?
101:003 Sherali And what should make thee know what the Great Calamity is?
101:003 Yusufali And what will explain to thee what the (Day) of Noise and Clamour is?

101:004 Khan It is a Day whereon mankind will be like moths scattered about,
101:004 Maulana The day wherein men will be as scattered moths,
101:004 Pickthtal A day wherein mankind will be as thickly-scattered moths
101:004 Rashad That is the day when the people come out like swarms of butterflies,
101:004 Sarwar On that day, people will be like scattered moths
101:004 Shakir The day on which men shall be as scatterd moths,
101:004 Sherali The day when men will be like scattered moths,
101:004 Yusufali (It is) a Day whereon men will be like moths scattered about,

101:005 Khan And the mountains will be like carded wool,
101:005 Maulana And the mountains will be as carded wool.
101:005 Pickthtal And the mountains will become as carded wool.
101:005 Rashad The mountains will be like fluffy wool.
101:005 Sarwar and mountains will be like carded wool.
101:005 Shakir And the mountains shall be as loosened wool.
101:005 Sherali And the mountains will be like carded wool.
101:005 Yusufali And the mountains will be like carded wool

101:006 Khan Then as for him whose balance (of good deeds) will be heavy,
101:006 Maulana Then as for him whose measure (of good deeds) is heavy,
101:006 Pickthtal Then, as for him whose scales are heavy (with good works),
101:006 Rashad As for him whose weights are heavy.
101:006 Sarwar Those whose good deeds will weigh heavier (on the scale)
101:006 Shakir Then as for him whose measure of good deeds is heavy,
101:006 Sherali Then, as for him whose scales are heavy,
101:006 Yusufali Then, he whose balance (of good deeds) will be (found) heavy,

101:007 Khan He will live a pleasant life (in Paradise).
101:007 Maulana He will live a pleasant life.
101:007 Pickthtal He will live a pleasant life.
101:007 Rashad He will lead a happy (eternal) life.
101:007 Sarwar will live a pleasant life,
101:007 Shakir He shall live a pleasant life.
101:007 Sherali He will have a pleasant life.
101:007 Yusufali Will be in a life of good pleasure and satisfaction.
101:008 Khan  But as for him whose balance (of good deeds) will be light,
101:008 Maulana  And as for him whose measure (of good deeds) is light,
101:008 Pickthall  But as for him whose scales are light,
101:008 Rashad  As for him whose weights are light.
101:008 Sarwar  but those whose good deeds will be lighter (on the scale).
101:008 Shakir  And as for him whose measure of good deeds is light,
101:008 Sherali  But as for him whose scales are light,
101:008 Yusufali  But he whose balance (of good deeds) will be (found) light.-
101:009 Khan  He will have his home in Hawiyah (pit, i.e. Hell).
101:009 Maulana  The abyss is a mother to him.
101:009 Pickthall  A bereft and Hungry One will be his mother,
101:009 Rashad  His destiny is lowly.
101:009 Sarwar  will have hawiyah as their dwelling.
101:009 Shakir  His abode shall be the abyss.
101:009 Sherali  Hell will be a nursing mother to him.
101:009 Yusufali  Will have his home in a (bottomless) Pit.
101:010 Khan  And what will make you know what it is?
101:010 Maulana  And what will make thee know what that is?
101:010 Pickthall  Ah, what will convey unto thee what she is! -
101:010 Rashad  Do you know what it is?
101:010 Sarwar  Would that you knew what hawiyah is?.
101:010 Shakir  And what will make you know what it is?
101:010 Sherali  And what should make thee know what that is?
101:010 Yusufali  And what will explain to thee what this is?
101:011 Khan  (It is) a hot blazing Fire!
101:011 Maulana  A burning Fire.
101:011 Pickthall  Raging Fire.
101:011 Rashad  The blazing Hellfire.
101:011 Sarwar  It is a burning Fire.
101:011 Shakir  A burning fire.
101:011 Sherali  It is a blazing Fire.
101:011 Yusufali  (It is) a Fire Blazing fiercely!
102:000 Translations of the Qur'an, Chapter 102: AT-TAKATHUR (RIVALRY IN WORLD INCREASE, COMPETITION. Total Verses: 8. Revealed At: MAKKA
102:000 In the name of God, Most Gracious, Most Merciful
102:001 Khan  The mutual rivalry for piling up of worldly things diverts you,
102:001 Maulana  Abundance diverts you,
102:001 Pickthall  Rivalry in worldly increase distracteth you
102:001 Rashad  You remain preoccupied with hoarding.
102:001 Sarwar  The desire to have more of the worldly gains have pre-occupied you so much (that you have neglected remembring God),
102:001 Shakir  Abundance diverts you,
102:001 Sherali  Mutual rivalry in seeking increase in worldly possessions diverts you from God,
102:001 Yusufali  The mutual rivalry for piling up (the good things of this world) diverts you (from the more serious things),
102:002 Khan  Until you visit the graves (i.e. till you die).
102:002 Maulana  Until you come to the graves.
102:002 Pickthall  Until ye come to the graves.
102:002 Rashad  Until you go to the graves.
102:002 Sarwar  until you come to the graves.
102:002 Shakir  Until you come to the graves.
102:002 Sherali  Till you reach the graves.
102:002 Yusufali  Until ye visit the graves.
102:003 Khan  Nay! You shall come to know!
102:003 Maulana  Nay, you will soon know,
102:003 Pickthall  Nay, but ye will come to know!
102:003 Rashad  Indeed, you will find out.
102:003 Sarwar  You shall know.
102:003 Shakir  Nay! you shall soon know,
102:003 Sherali  Nay ! you will soon come to know the Truth.
102:003 Yusufali  But nay, ye soon shall know (the reality).
102:004 Khan  Again, Nay! You shall come to know!
102:004 Maulana  Nay, again, you will soon know.
102:004 Pickthall  Nay, but ye will come to know!
102:004 Rashad  Most assuredly, you will find out.
102:004 Sarwar  You shall certainly know (about the consequences of your deeds).
102:004 Shakir  Nay! Nay! you shall soon know.
102:004 Sherali  Nay again ! you will soon come to know.
102:004 Yusufali  Again, ye soon shall know!
102:005 Khan Nay! If you knew with a sure knowledge (the end result of piling up, you would not have occupied yourselves in worldly things)
102:005 Maulana Nay, would that you knew with a certain knowledge!
102:005 Pickthtal Nay, would that ye knew (now) with a sure knowledge!
102:005 Rashad If only you could find out for certain.
102:005 Sarwar You will certainly have the knowledge of your deeds beyond all doubt.
102:005 Shakir Nay! if you had known with a certain knowledge,
102:005 Sherali Nay ! if you only knew with certain knowledge;
102:005 Yusufali Nay, were ye to know with certainty of mind, (ye would beware!)
102:006 Khan Verily, You shall see the blazing Fire (Hell)!
102:006 Maulana You will certainly see hell;
102:006 Pickthtal For ye will behold hell-fire.
102:006 Rashad You would envision Hell.
102:006 Sarwar You will be shown hell
102:006 Shakir You should most certainly have seen the hell;
102:006 Sherali You will surely see Hell in this very life.
102:006 Yusufali Ye shall certainly see Hell-Fire!
102:007 Khan And again, you shall see it with certainty of sight!
102:007 Maulana Then you will see it with certainty of sight;
102:007 Pickthtal Aye, ye will behold it with sure vision.
102:007 Rashad Then you would see it with the eye of certainty.
102:007 Sarwar and you will see it with your own eyes.
102:007 Shakir Then you shall most certainly see it with the eye of certainty;
102:007 Sherali Aye, you will surely see it with the eye of certainty Hereafter.
102:007 Yusufali Again, ye shall see it with certainty of sight!
102:008 Khan Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!
102:008 Maulana Then on that day you shall certainly be questioned about the boons.
102:008 Pickthtal Then, on that day, ye will be asked concerning, pleasures.
102:008 Rashad Then you will be questioned, on that day, about the blessings you had enjoyed.
102:008 Sarwar Then, on that day, you will be questioned about the bounties (of God).
102:008 Shakir Then on that day you shall most certainly be questioned about the boons.
102:008 Sherali Then, on that day you shall be called to account for the favours bestowed upon you.
102:008 Yusufali Then, shall ye be questioned that Day about the joy (ye indulged in!).


In the name of God, Most Gracious, Most Merciful

By Al-'Asr (the time).

By the time!

By the declining day,

By the afternoon.

By the time (of the advent of Islam),

I swear by the time,

By the Time,

By (the Token of) Time (through the ages),

Verily! Man is in loss,

Surely man is in loss,

Lo! man is in a state of loss,

The human being is utterly lost.

the human being is doomed to suffer loss,

Most surely man is in loss,

Surely, man is ever in a state of loss,

Verily Man is in loss,

Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds (Al-Ma' which Allah has ordained, and abstain from all kinds of sins and evil deeds (Al-Munkar which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allah's Cause during preaching His religion of Islamic Monotheism or Jihad, etc.).

Except those who believe and do good, and exhort one another to Truth, and exhort one another to patience.

Save those who believe and do good works, and exhort one another to truth and exhort one another to endurance.

Except those who believe and lead a righteous life, and exhort one another to uphold the truth, and exhort one another to be steadfast.

except the righteousness striving believers who exhort each other to truthful purposes and to patience.

Except those who believe and do good, and enjoin on each other truth, and enjoin on each other patience.

Except those who believe and do righteous deeds, and exhort one another to preach Truth, and exhort one another to be steadfast.

Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.
104:000


104:000

In the name of God, Most Gracious, Most Merciful.

104:001

Woe to every slanderer and backbiter.

104:001 Khan

Woe to every slanderer and backbiter.

104:001 Maulana

Woe to every slanderer and backbiter.

104:001 Pickthål

Woe unto every slandering traducer.

104:001 Rashad

Woe to every backbiter, slanderer. Amasses wealth and counts it.

104:001 Sarwar

Woe to every slanderer and backbiter.

104:001 Shakir

Woe to every slanderer, defamer.

104:001 Sherali

Woe to every backbiter, slanderer.

104:001 Yusufali

Woe to every (kind of) scandal-monger and backbiter.

104:002

Who has gathered wealth and counted it, Who amasses wealth and considers it a provision (against mishap); He hoards money and counts it.

104:002 Rashad

He hoards money and counts it.

104:002 Sarwar

who collects and hordes wealth,

104:002 Shakir

Who amasses wealth and considers it a provision (against mishap);

104:002 Sherali

Who amasses wealth and counts it over and over.

104:002 Yusufali

Who pileth up wealth and layeth it by,

104:003

He thinks that his wealth will make him last forever! He thinks that his wealth will make him abide.

104:003 Sarwar

thinking that his property will make him live forever.

104:003 Shakir

He thinks that his wealth will make him immortal.

104:003 Sherali

He thinks that his wealth will make him immortal.

104:003 Yusufali

Thinking that his wealth would make him last for ever!

104:004

Nay! Verily, he will be thrown into the crushing Fire. Nay, he will certainly be hurled into the crushing disaster; Nay, he will certainly be hurled into the crushing disaster; Nay! he shall most certainly be hurled into the crushing disaster,

104:004 Maulana

It is the Fire kindled by Allah, It is the Fire kindled by Allah, It is ALLAH's kindled fire,

104:004 Pickthål

(It is) the fire of Allah, kindled, (It is) the fire of Allah, kindled, (It is) the Fire of (the Wrath of) Allah kindled (to a blaze),

104:004 Rashad

GOD's blazing Hellfire. GOD's blazing Hellfire. It is the fire kindled by Allah,

104:004 Sarwar

to penetrate into the hearts. It is a fierce fire created by God

104:004 Shakir

It is the fire kindled by Allah, It is a fierce fire created by God

104:004 Sherali

It is ALLAH's kindled fire, It is the fire kindled by Allah,

104:004 Yusufali

(It is) the Fire of (the Wrath of) Allah kindled to a blaze),

104:005

And what will make you know what the crushing Fire is? And what will make thee realize what the crushing disaster is? And what will make you realize what the crushing disaster is? And what will make thee know what the crushing torment is?

104:005 Maulana

And what will make you know what the crushing Fire is? And what will make thee realize what the crushing disaster is?

104:005 Pickthål

Ah, what will convey unto thee what the Consuming One is!

104:005 Rashad

Never; he will be thrown into the Devastator.

104:005 Sarwar

thinking that his property will make him live forever.

104:005 Shakir

Nay! he shall most certainly be hurled into the crushing disaster,

104:005 Sherali

Nay! he shall, surely, be cast into the crushing torment.

104:005 Yusufali

And what will explain to thee That which Breaks to Pieces?

104:006

The fire of Allah, kindled, It is the Fire kindled by Allah, It is (the) Fire of (the Wrath of) Allah kindled to a blaze),

104:006 Maulana

It is the Fire kindled by Allah,

104:006 Pickthål

(It is) the fire of Allah, kindled,

104:006 Rashad

GOD's blazing Hellfire.

104:006 Sarwar

It is a fierce fire created by God

104:006 Shakir

It is the fire kindled by Allah,

104:006 Sherali

It is ALLAH's kindled fire,

104:006 Yusufali

(It is) the Fire of (the Wrath of) Allah kindled to a blaze),

104:007

Which leaps up over the hearts, Which rises over the hearts, Which rises over the hearts:

104:007 Maulana

Which rises over the hearts.

104:007 Pickthål

Which leapeth up over the hearts (of men).

104:007 Rashad

It burns them inside out.

104:007 Sarwar

to penetrate into the hearts.

104:007 Shakir

Which rises above the hearts.

104:007 Sherali

Which rises over the hearts.

104:007 Yusufali

The which doth mount (Right) to the Hearts:

104:008

Verily, it shall be closed in on them, Surely it is closed in on them

104:008 Maulana

Surely it is closed in on them,

104:008 Pickthål

Lo! it is closed in on them

104:008 Rashad

They will be confined therein.

104:008 Sarwar

It will engulf them.

104:008 Shakir

Surely it shall be closed over upon them,

104:008 Sherali

It will be closed in on them

104:008 Yusufali

It shall be made into a vault over them,
104:009
In pillars stretched forth (i.e. they will be punished in the Fire with pillars, etc.).
104:009 Maulana
In extended columns.
104:009 Pickthel
In outstretched columns.
104:009 Rashad
In extended columns.
104:009 Sarwar
in its long columns of flames.
104:009 Shakir
In outstretched columns.
104:009 Sherali
In outstretched columns.
104:009 Yusufali
In columns outstretched.

105:000
105:000 Translations of the Qur'an, Chapter 105: AL-FIL (THE ELEPHANT). Total Verses: 5. Revealed At: MAKKA
105:000
In the name of God, Most Gracious, Most Merciful
105:001
105:001 Khan
Have you (O Muhammad (Peace be upon him)) not seen how your Lord dealt with the Owners of the Elephant? [The elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah].
105:001 Maulana
Hast thou not seen how thy Lord dealt with the possessors of the elephant?
105:001 Pickthel
Hast thou not seen how thy Lord dealt with the owners of the Elephant?
105:001 Rashad
Have you not considered how your Lord did to the people of the elephant?
105:001 Sarwar
Have you not considered how your Lord dealt with the people of the elephant?
105:001 Shakir
Have you not considered how your Lord dealt with the possessors of the elephant?
105:001 Sherali
Knowest thou not how thy Lord dealt with the Owners of the Elephant?
105:001 Yusufali
Seest thou not how thy Lord dealt with the Companions of the Elephant?
105:002
105:002 Khan
Did He not make their plot go astray?
105:002 Maulana
Did He not cause their war to end in confusion?
105:002 Pickthel
Did He not cause their stratagem to naught,
105:002 Rashad
Did He not cause their schemes to backfire?
105:002 Sarwar
Did He not cause their evil plots to fail
105:002 Shakir
Did He not cause their war to end in confusion,
105:002 Sherali
Did HE not cause their design to miscarry?
105:002 Yusufali
Did He not make their treacherous plan go astray?
105:003
105:003 Khan
And sent against them birds, in flocks,
105:003 Maulana
And send against them birds in flocks?
105:003 Pickthel
And send against them swarms of flying creatures,
105:003 Rashad
He sent upon them swarms of birds.
105:003 Sarwar
by sending against them flocks of swallows
105:003 Shakir
And send down (to prey) upon them birds in flocks,
105:003 Sherali
And HE sent against them swarm of birds,
105:003 Yusufali
And He sent against them Flights of Birds,
105:004
105:004 Khan
Striking them with stones of Sijjil.
105:004 Maulana
Casting at them decreed stones --
105:004 Pickthel
Which pelted them with stones of baked clay,
105:004 Rashad
That showered them with hard stones.
105:004 Sarwar
which showered them with small pebbles of clay
105:004 Shakir
Casting against them stones of baked clay,
105:004 Sherali
Which ate their dead bodies, striking them against stones of clay,
105:004 Yusufali
Striking them with stones of baked clay.
105:005
105:005 Khan
And made them like an empty field of stalks (of which the corn has been eaten up by cattle).
105:005 Maulana
So He rendered them like straw eaten up?
105:005 Pickthel
And made them like green crops devoured (by cattle)?
105:005 Rashad
He made them like chewed up hay.
105:005 Sarwar
to turn them into (something) like the left-over grass grazed by cattle.
105:005 Shakir
So He rendered them like straw eaten up?
105:005 Sherali
And thus made them like broken straw, eaten up.
105:005 Yusufali
Then did He make them like an empty field of stalks and straw, (of which the corn) has been eaten up.

106:000
106:000 Translations of the Qur'an, Chapter 106: AL-QURAIISH (WINTER, QURAYSH). Total Verses: 4. Revealed At: MAKKA
106:000
In the name of God, Most Gracious, Most Merciful
106:001
106:001 Khan
(It is a great Grace and Protection from Allah), for the taming of the Quraysh,
106:001 Maulana
For the protection of the Quraysh
106:001 Pickthel
For the taming of Qureysh.
106:001 Rashad
This should be cherished by Quraysh.
106:001 Sarwar
For God's favors to them
106:001 Shakir
For the protection of the Quraysh--
106:001 Sherali
Thy Lord destroyed the Owners of the Elephant in order to attach the hearts of the Quraysh -
106:001 Yusufali
For the covenants (of security and safeguard enjoyed) by the Quraysh,
106:002 Khan  (And with all those Allah's Grace and Protections for their taming, We cause) the (Quraish) caravans to set forth safe in winter (to the south), and in summer (to the north without any fear).

106:002 Maulana Their protection during their journey in the winter and the summer.

106:002 Pickthal For their taming (We cause) the caravans to set forth in winter and summer.

106:002 Rashad The way they cherish the caravans of the winter and the summer.

106:002 Sarwar during their summer and winter journeys,

106:002 Shakir Their protection during their trading caravans in the winter and the summer--

106:002 Sherali To make them attached to their journeys in winter and summer.

106:002 Yusufali Their covenants (covering) journeys by winter and summer--

106:003 Khan So let them worship (Allah) the Lord of this House (the Ka'bah in Makkah).

106:003 Maulana So let them serve the Lord of this House.

106:003 Pickthal So let them worship the Lord of this House,

106:003 Rashad They shall worship the Lord of this shrine.

106:003 Sarwar Quraish should worship the Lord of this House.

106:003 Shakir So let them serve the Lord of this House

106:003 Sherali So they should worship the Lord of this House,

106:003 Yusufali Let them adore the Lord of this House,

106:004 Khan (He) Who has fed them against hunger, and has made them safe from fear.

106:004 Maulana Who feeds them against hunger, and gives them security against fear.

106:004 Pickthal Who hath fed them against hunger and hath made them safe from fear.

106:004 Rashad For He is the One who fed them after hunger, and provided them with security after fear.

106:004 Sarwar It is He who has fed them when they were hungry and has made them secure from fear.

106:004 Shakir Who feeds them against hunger and gives them security against fear.

106:004 Sherali Who has fed them against hunger, and has given them security against fear.

106:004 Yusufali Who provides them with food against hunger, and with security against fear (of danger).

107:000 Translations of the Qur'an, Chapter 107: AL-MAUN (SMALL KINDNESSES, ALMSGIVING, HAVE YOU SEEN). Total Verses: 7. Revealed At: MAKKA

107:000 In the name of God, Most Gracious, Most Merciful

107:001 Khan Have you seen him who denies the Recompense?

107:001 Maulana Hast thou seen him who belies religion?

107:001 Pickthal Hast thou observed him who belieth religion?

107:001 Rashad Do you know who really rejects the faith?

107:001 Sarwar Have you seen the one who calls the religion a lie?.

107:001 Shakir Have you considered him who calls the judgment a lie?

107:001 Sherali Hast thou seen him who denies the Judgment?

107:001 Yusufali Seest thou one who denies the Judgment (to come)?

107:002 Khan That is he who repulses the orphan (harshly),

107:002 Maulana That is the one who is rough to the orphan,

107:002 Pickthal That is he who repelleth the orphan,

107:002 Rashad That is the one who mistreats the orphans.

107:002 Sarwar It is he who turns down the orphans

107:002 Shakir That is the one who treats the orphan with harshness,

107:002 Sherali That is he who drives away the orphan,

107:002 Yusufali Then such is the (man) who repulses the orphan (with harshness),

107:003 Khan And urges not the feeding of AlMiskin (the poor),

107:003 Maulana And urges not the feeding of the needy.

107:003 Pickthal And urgeth not the feeding of the needy.

107:003 Rashad And does not advocate the feeding of the needy.

107:003 Sarwar and never encourages the feeding of the destitute.

107:003 Shakir And does not urge (others) to feed the poor.

107:003 Sherali And urges not the feeding of the poor.

107:003 Yusufali And encourages not the feeding of the indigent.

107:004 Khan So woe unto those performers of Salat (prayers) (hypocrites),

107:004 Maulana So woe to the praying ones,

107:004 Pickthal Ah, woe unto worshippers

107:004 Rashad And woe to those who observe the contact prayers (Salat) -

107:004 Sarwar Woe to the worshippers

107:004 Shakir So woe to the praying ones,

107:004 Sherali So woe to those who pray,

107:004 Yusufali So woe to the worshippers
107:005 Khan  Who delay their Salat (prayer) from their stated fixed times,
107:005 Maulana  Who are unmindful of their prayer
107:005 Pickthald  Who are heedless of their prayer;
107:005 Rashad  who are totally heedless of their prayers.
107:005 Sarwar  who become confused during their prayers,
107:005 Shakir  Who are unmindful of their prayers,
107:005 Sherali  But are unmindful of their Prayer.
107:005 Yusufali  Who are neglectful of their prayers,

107:006 Khan  Those who do good deeds only to be seen (of men),
107:006 Maulana  Who do (good) to be seen,
107:006 Pickthald  Who would be seen (at worship)
107:006 Rashad  They only show off.
107:006 Sarwar  who show off (his good deeds)
107:006 Shakir  Who do (good) to be seen,
107:006 Sherali  They like only to be seen of men,
107:006 Yusufali  Those who (want but) to be seen (of men),

107:007 Khan  And refuse Al-Ma'un (small kindnesses e.g. salt, sugar, water, etc.).
107:007 Maulana  Surely thy enemy is cut off (from good).
107:007 Pickthald  Lo! it is thy insulter (and not thou) who is without posterity.
107:007 Rashad  Your opponent will be the loser.
107:007 Sarwar  Whosoever hates you will himself remain childless.
107:007 Shakir  Surely your enemy is the one who shall be without posterity,
107:007 Sherali  Surely, it is thy enemy who shall be without issue.
107:007 Yusufali  For he who hateth thee, he will be cut off (from Future Hope).

108:000 Translations of the Qur'an, Chapter 108: AL-KAUTHER (ABUNDANCE, PLENTY). Total Verses: 3. Revealed At: MAKKA
108:000  In the name of God, Most Gracious, Most Merciful
108:001 Khan  Verily, We have granted you (O Muhammad (Peace be upon him)) Al-Kauthar (a river in Paradise);
108:001 Maulana  Surely We have given thee Abundance;
108:001 Pickthald  Lo! We have given thee Abundance;
108:001 Rashad  We have blessed you with many a bounty.
108:001 Sarwar  (Muhammad), We have granted you abundant virtue.
108:001 Shakir  Surely We have given you Kausar,
108:001 Sherali  Surely, We have bestowed upon thee abundance of good;
108:001 Yusufali  To thee have We granted the Fount (of Abundance),

108:002 Khan  Therefore turn in prayer to your Lord and sacrifice (to Him only).
108:002 Maulana  So pray to thy Lord and sacrifice.
108:002 Pickthald  So pray unto thy Lord, and sacrifice.
108:002 Rashad  Therefore, you shall pray to your Lord (Salat), and give to charity.
108:002 Sarwar  So worship your Lord and make sacrificial offerings.
108:002 Shakir  Therefore pray to your Lord and make a sacrifice.
108:002 Sherali  So pray to thy Lord, and offer sacrifice.
108:002 Yusufali  Therefore to thy Lord turn in Prayer and Sacrifice.

108:003 Khan  For he who makes you angry (O Muhammad (Peace be upon him)), - he will be cut off (from every good thing in this world and in the Hereafter).
108:003 Maulana  Surely thy enemy is cut off (from good).
108:003 Pickthald  Lo! it is thy insulter (and not thou) who is without posterity.
108:003 Rashad  Your opponent will be the loser.
108:003 Sarwar  Whosoever hates you will himself remain childless.
108:003 Shakir  Surely your enemy is the one who shall be without posterity,
108:003 Sherali  Surely, it is thy enemy who shall be without issue.
108:003 Yusufali  For he who hateth thee, he will be cut off (from Future Hope).

109:000  In the name of God, Most Gracious, Most Merciful
109:001 Khan  Say (O Muhammad (Peace be upon him)) to these Mushrikin and Kafirun: "O Al-Kafirun (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)!
109:001 Maulana  Say: O disbelievers,
109:001 Pickthald  Say: O disbelievers!
109:001 Sarwar  (Muhammad), tell the disbelievers,
109:001 Shakir  Say: O unbelievers!
109:001 Sherali  Say, 'O ye disbelievers !
109:001 Yusufali  Say: O ye that reject Faith!
109:002
109:002 Khan  "I worship not that which ye worship,
109:002 Maulana  I serve not that which you serve,
109:002 Pickthtal  I worship not that which ye worship;
109:002 Rashad  I do not worship what you worship.
109:002 Sarwar  "I do not worship what you worship,
109:002 Sherali  I do not serve that which you serve,
109:002 Sher Ali  "I worship not as you worship,
109:002 Yusuf AlI  I worship not that which ye worship,
109:003
109:003 Khan  "Nor will you worship that which I worship.
109:003 Maulana  Nor do you serve Him Whom I serve,
109:003 Pickthtal  Nor worship ye that which I worship.
109:003 Rashad  "Nor do you worship what I worship.
109:003 Sarwar  nor do you worship what I worship
109:003 Sherali  "Nor do you worship what I worship
109:003 Sher Ali  Nor will ye worship that which I worship.
109:004
109:004 Khan  "And I shall not worship that which you are worshipping.
109:004 Maulana  Nor shall I serve that which ye serve,
109:004 Pickthtal  And I shall not worship that which ye worship.
109:004 Rashad  "Nor will I ever worship what you worship.
109:004 Sarwar  I have not been worshipping what you worshipped,
109:004 Sherali  Nor am I going to serve that which you serve,
109:004 Sher Ali  'Nor do I worship those that you worship,
109:004 Yusuf AlI  And I will not worship that which ye have been wont to worship,
109:005
109:005 Khan  "Nor will you worship that which I worship.
109:005 Maulana  Nor do you serve Him Whom I serve.
109:005 Pickthtal  Nor will ye worship that which I worship.
109:005 Rashad  "Nor will you ever worship what I worship.
109:005 Sarwar  nor will you worship what I shall worship.
109:005 Sherali  Nor are you going to serve Him Whom I serve:
109:005 Sher Ali  'Nor do you worship Him Whom I worship.
109:005 Yusuf AlI  Nor will ye worship that which I worship.
109:006
109:006 Khan  "To you be your religion, and to me my religion (Islamic Monotheism)."
109:006 Maulana  For you is your recompense and for me my recompense.
109:006 Pickthtal  Unto you your religion, and unto me my religion.
109:006 Rashad  "To you is your religion, and to me is my religion."
109:006 Sarwar  You follow your religion and I follow mine.
109:006 Sherali  You shall have your religion and I shall have my religion.
109:006 Sher Ali  'For you your religion, and for me my religion.
109:006 Yusuf AlI  To you be your Way, and to me mine.
110:000
110:000 Translations of the Qur'an, Chapter 110: AN-NASR (SUCCOUR, DIVINE SUPPORT). Total Verses: 3. Revealed At: MADINA
110:000 In the name of God, Most Gracious, Most Merciful
110:001
110:001 Khan  When comes the Help of Allah (to you, O Muhammad (Peace be upon him) against your enemies) and the conquest (of Makkah),
110:001 Maulana  When Allah's help and victory comes,
110:001 Pickthtal  When Allah's succour and the triumph cometh
110:001 Rashad  When triumph comes from GOD, and victory,
110:001 Sarwar  (Muhammad), when help and victory comes from God,
110:001 Sherali  When there comes the help of Allah and the victory,
110:001 Sher Ali  When the help of ALLAH comes and the Victory,
110:001 Yusuf AlI  When comes the Help of Allah, and Victory,
110:002
110:002 Khan  And you see that the people enter Allah's religion (Islam) in crowds,
110:002 Maulana  And thou seest men entering the religion of Allah in companies,
110:002 Pickthtal  And thou seest mankind entering the religion of Allah in troops,
110:002 Rashad  You will see the people embracing GOD's religion in throngs,
110:002 Sarwar  you will see large groups of people embracing the religion of God.
110:002 Sherali  And you see men entering the religion of Allah in companies,
110:002 Sher Ali  And thou seest men entering the religion of ALLAH in troops,
110:002 Yusuf AlI  And thou dost see the people enter Allah's Religion in crowds,
110:003
110:003 Khan  So glorify the Praises of your Lord, and ask for His Forgiveness. Verily, He is the One Who accepts the repentance and forgives.
110:003 Maulana  Celebrate the praise of thy Lord and ask His protection. Surely He is ever Returning (to mercy).
110:003 Pickthtal  Then hymn the praises of thy Lord, and seek forgiveness of Him. Lo! He is ever ready to show mercy.
110:003 Rashad  You shall glorify and praise your Lord, and implore Him for forgiveness. He is the Redeemer.
110:003 Sarwar  Glorify your Lord with praise and ask Him for forgiveness. He accepts repentance.
110:003 Sherali  Then celebrate the praise of your Lord, and ask His forgiveness; surely He is oft-returning (to mercy).
110:003 Sher Ali  Glorify thy Lord with His praise and seek HIS forgiveness. Surely HE is Oft-returning with mercy.
110:003 Yusuf AlI  Celebrate the praises of thy Lord, and pray for His Forgiveness: For He is Oft-Returning (in Grace and Mercy).
111:000 Translations of the Qur'an, Chapter 111: AL-MASADD (PALM FIBRE, THE FLAME). Total Verses: 5. Revealed At: MAKKA

111:000 In the name of God, Most Gracious, Most Merciful

111:001 Khan Perish the two hands of Abu Lahab (an uncle of the Prophet), and perish he!
111:001 Maulana Abu Lahab’s hands will perish and he will perish.
111:001 Pickthtal The power of Abu Lahab will perish, and he will perish.
111:001 Rashad Condemned are the works of Abbe Lahab, and he is condemned.
111:001 Sarwar May the hands of Abu Lahab perish, and perish he!
111:001 Sherali Perish the two hands of Abu Lahab, and perish he!
111:001 Yusufali Perish the hands of the Father of Flame! Perish he!

111:002 Khan His wealth and his children (etc.) will not benefit him!
111:002 Maulana His wealth and that which he earns will not avail him.
111:002 Pickthtal His wealth and gains will not exempt him.
111:002 Rashad His money and whatever he has accomplished will never help him.
111:002 Sarwar His property and worldly gains will be of no help to him.
111:002 Sherali His wealth and what he has earned shall avail him naught,
111:002 Yusufali No profit to him from all his wealth, and all his gains!

111:003 Khan He will be burnt in a Fire of blazing flames!
111:003 Maulana He will burn in fire giving rise to flames --
111:003 Pickthtal He will be plunged in flaming Fire,
111:003 Rashad He has incurred the blazing Hell.
111:003 Sarwar He will suffer in a blazing fire
111:003 Sherali Soon shall he burn in fire that flames,
111:003 Yusufali Burnt soon will he be in a Fire of Blazing Flame!

111:004 Khan And his wife too, who carries wood (thorns of Sadan which she used to put on the way of the Prophet (Peace be upon him), or use to slander him).
111:004 Maulana And his wife -- the bearer of slander;
111:004 Pickthtal And his wife, the wood-carrier,
111:004 Rashad Also his wife, who led the persecution.
111:004 Sarwar and so too will his wife who (threw thorns and firewood in the Prophet's way).
111:004 Sherali And his wife, too, bearer of slander,
111:004 Yusufali His wife shall carry the (crackling) wood - As fuel!-

111:005 Khan In her neck is a twisted rope of Masad (palm fibre).
111:005 Maulana Upon her neck a halter of twisted rope!
111:005 Pickthtal Will have upon her neck a halter of palm-fibre.
111:005 Rashad She will be (resurrected) with a rope of thorns around her neck.
111:005 Sarwar Around her neck will be a rope of palm fibre.
111:005 Sherali Upon her neck a halter of strongly twisted rope.
111:005 Yusufali Round her neck shall be a halter of twisted palm-fibre.
111:005 Yusufali A twisted rope of palm-leaf fibre round her (own) neck!

112:000 Translations of the Qur'an, Chapter 112: AL-IKHLAS (SINCERITY). Total Verses: 4. Revealed At: MAKKA

112:000 In the name of God, Most Gracious, Most Merciful

112:001 Khan Say (O Muhammad (Peace be upon him)): "He is Allah, (the) One.
112:001 Maulana Say: He, Allah, is one.
112:001 Pickthtal Say: He is Allah, the One!
112:001 Rashad Proclaim, "He is the One and only GOD.
112:001 Sarwar (Muhammad), say, "He is the only God.
112:001 Sherali Say: He, Allah, is One.
112:001 Yusufali Say: He is ALLAH, the One !

112:002 Khan Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).
112:002 Maulana Allah is He on Whom all depend.
112:002 Pickthtal Allah, the eternally Besought of all!
112:002 Rashad "The Absolute GOD.
112:002 Sarwar God is Absolute.
112:002 Sherali Allah is He on Whom all depend.
112:002 Sherali ALLAH the Independent and Besought of all.
112:002 Yusufali Allah, the Eternal, Absolute;
112:003 Khan  "He begets not, nor was He begotten;"
112:003 Maulana  He begets not, nor is He begotten;
112:003 Pickthai  He begetteth not nor was begotten.
112:003 Rashad  "Never did He beget. Nor was He begotten.
112:003 Sarwar  He neither begets nor was He begotten.
112:003 Shakir  He begets not, nor is He begotten.
112:003 Sherali  'HE begets not, nor, is HE begotten,
112:003 Yusufali  He begetteth not, nor is He begotten;
112:004 Khan  "And there is none co-equal or comparable unto Him."
112:004 Maulana  And none is like Him.
112:004 Pickthai  And there is none comparable unto Him.
112:004 Rashad  "None equals Him."
112:004 Sarwar  There is no one equal to Him.
112:004 Shakir  And none is like Him.
112:004 Sherali  And there is none like unto HIM.
112:004 Yusufali  And there is none like unto Him.
113:000 Translations of the Qur'an, Chapter 113: AL-FALAQ (THE DAYBREAK, DAWN). Total Verses: 5. Revealed At: MAKKA
113:000 In the name of God, Most Gracious, Most Merciful
113:001 Khan  Say: 'I seek refuge with (Allah) the Lord of the daybreak,
113:001 Maulana  Say: I seek refuge in the Lord of the dawn,
113:001 Pickthal  Say: I seek refuge in the Lord of the Daybreak
113:001 Rashad  Say, 'I seek refuge in the Lord of daybreak.
113:001 Sarwar  (Muhammad), say, 'I seek protection from the Lord of the Dawn
113:001 Shakir  Say: I seek refuge in the Lord of the dawn,
113:001 Sherali  Say, I seek refuge in the Lord of the dawn,
113:001 Yusufali  Say: I seek refuge with the Lord of the Dawn
113:002 Khan  "From the evil of what He has created;
113:002 Maulana  From the evil of that which he has created,
113:002 Pickthai  From the evil of that which He created;
113:002 Rashad  "From the evils among His creations.
113:002 Sarwar  against the evil of whatever He has created.
113:002 Shakir  From the evil of what He has created,
113:002 Sherali  'From the evil of that which HE has created,
113:002 Yusufali  From the mischief of created things;
113:003 Khan  "And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away).
113:003 Maulana  And from the evil of intense darkness, when it comes,
113:003 Pickthai  From the evil of the darkness when it is intense,
113:003 Rashad  "From the evils of darkness as it falls.
113:003 Sarwar  I seek His protection against the evil of the invading darkness,
113:003 Shakir  And from the evil of the utterly dark night when it comes,
113:003 Sherali  'And from the evil of darkness as it overspreads,
113:003 Yusufali  From the mischief of Darkness as it overspreads;
113:004 Khan  "And from the evil of the witchcrafts when they blow in the knots,
113:004 Maulana  And from the evil of those who cast (evil suggestions) in firm resolutions,
113:004 Pickthai  And from the evil of malignant witchcraft,
113:004 Rashad  "From the evils of the troublemakers,
113:004 Sarwar  from the evil of those who practice witchcraft
113:004 Shakir  And from the evil of those who blow on knots,
113:004 Sherali  And from the evil of those who blow upon the knots of mutual relationships to undo them,
113:004 Yusufali  From the mischief of those who practise secret arts;
113:005 Khan  "And from the evil of the envious when he envies."
113:005 Maulana  And from the evil of the envious when he envies,
113:005 Pickthai  And from the evil of the envious when he envieth,
113:005 Rashad  "From the evils of the envious when they envy."
113:005 Sarwar  and from the evil of the envious ones.
113:005 Shakir  And from the evil of the envious when he envies
113:005 Sherali  'And from the evil of the envious when he envies.'
113:005 Yusufali  And from the mischief of the envious one as he practises envy.
114:000 Translations of the Qur'an, Chapter 114: AN-NAS (MANKIND). Total Verses: 6. Revealed At: MAKKA
114:000 In the name of God, Most Gracious, Most Merciful
114:001 Khan Say: 'I seek refuge with (Allah) the Lord of mankind,
114:001 Maulana Say: I seek refuge in the Lord of men,
114:001 Pickthal Say: I seek refuge in the Lord of mankind,
114:001 Rashad Say, 'I seek refuge in the Lord of the people,
114:001 Sarwar (Muhammad), say, 'I seek protection from the Cherisher of mankind,
114:001 Shakir Say: I seek refuge in the Lord of men,
114:001 Sherali Say, 'I seek refuge in the Lord of mankind,
114:001 Yusufali Say: I seek refuge with the Lord and Cherisher of Mankind,
114:002 Khan "The King of mankind,
114:002 Maulana The King of men,
114:002 Pickthal The King of mankind,
114:002 Rashad "The King of the people.
114:002 Sarwar the King of mankind,
114:002 Shakir The King of men,
114:002 Sherali 'The King of mankind,
114:002 Yusufali The King (or Ruler) of Mankind,
114:003 Khan "The Ilah (God) of mankind,
114:003 Maulana The God of men,
114:003 Pickthal The god of mankind,
114:003 Rashad "The god of the people.
114:003 Sarwar the Lord of mankind
114:003 Shakir The god of men,
114:003 Sherali 'The God of mankind,
114:003 Yusufali The god (or judge) of Mankind,-
114:004 Khan "From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah),
114:004 Maulana From the evil of the whisperings of the slinking (devil),
114:004 Pickthal From the evil of the sneaking whisperer,
114:004 Rashad "From the evils of sneaky whisperers,
114:004 Sarwar against the evil of the temptations of the satans,
114:004 Shakir From the evil of the whisperings of the slinking (Shaitan),
114:004 Sherali 'From the evil whisperings of the sneaking whisperer;
114:004 Yusufali From the mischief of the Whisperer (of Evil), who withdraws (after his whisper),-
114:005 Khan "Who whispers in the breasts of mankind,
114:005 Maulana Who whispers into the hearts of men,
114:005 Pickthal Who whispereth in the hearts of mankind,
114:005 Rashad "Who whisper into the chests of the people.
114:005 Sarwar of jinns and human beings
114:005 Shakir Who whispers into the hearts of men,
114:005 Sherali 'Who whispers into the hearts of men,
114:005 Yusufali (The same) who whispers into the hearts of Mankind,-
114:006 Khan "Of jinns and men."
114:006 Maulana From among the jinn and the men.
114:006 Pickthal Of the jinn and of mankind.
114:006 Rashad "Be they of the jinns, or the people."
114:006 Sarwar who induce temptation into the hearts of mankind.
114:006 Shakir From among the jinn and the men.
114:006 Sherali 'From among jinn and men.'
114:006 Yusufali Among Jins and among men.
END